

The
Church of England Pulpit,



AND
ECCLESIASTICAL REVIEW.

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THE
Church of England Pulpit,
AND
ECCLESIASTICAL REVIEW.

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The Church of England Pulpit.

SINFUL LUSTS AND SELF-DENIAL.

BY THE LORD BISHOP OF PETERBOROUGH.

SUBSTANCE OF A SERMON PREACHED IN PETERBOROUGH CATHEDRAL, ON MARCH 21ST, 1886.

"And let everyone that nameth the name of Christ depart from iniquity."—2 TIM. ii. 19.

WE saw last Sunday that the covenant of baptism was a covenant, in the first place, of renunciation; that everyone entering the kingdom of Christ thereby binds himself to give up and to forsake the kingdom of darkness, which stands over against the kingdom of Christ; that everyone giving his allegiance to the King of God's kingdom thereby gives up and renounces his allegiance to the king and the kingdom of the Evil One. And we saw last Sunday that this covenant of renunciation divides itself, in the words of our Catechism, into three things, or three parts—that we bind ourselves in our baptism to renounce "the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh." And last Sunday we saw wherein consisted the vanity, or the unreality, of this world, which we are to give up. To-day I have to speak to you, if time allow me, of the other two things we promise to renounce, viz., "The sinful lusts of the flesh" and "the Devil and all his works." And let us first speak of "the sinful lusts of the flesh," because it seems to me these are words in our vow that need more explanation and understanding than the other words, "The Devil and all his works." We undertake in our baptismal vow to give up "all the sinful lusts of the flesh." In the first place, what do we mean by "the flesh?" In our modern English use of the word, "the flesh" means the substance of which our bodies are composed, the material part of a man, and in that sense there is a

meaning for the word "flesh" or "fleshly;" but that is not all the meaning of the word as it occurs in the Scriptures or the Prayer Book. The word "flesh" in the Bible and in the Prayer Book is taken in a much wider sense—it means the whole human nature; it means all that makes the man; it means not only the flesh, the body, but the mind. For instance, when we read in the Bible, "All flesh had corrupted His way on the earth," or when we read of the "God of the spirits of all flesh," or when we are told "All flesh shall see this," it means all mankind, all human nature, all humanity, and the word that most clearly expresses this meaning in the New Testament is "The Word was made flesh," wherein our Lord took upon Himself the whole of human nature, and not only the fleshly material of our body. We understand, then, that "all flesh" means human nature; and in the next place we declare that we shall give up "all the sinful lusts" of that nature. Now "sinful lusts" naturally implies that there are lusts that are not sinful. That may seem strange to some of my hearers, because the word "lust" is so associated in our minds with sin that we do not at first take in the meaning of "sinful lust" as distinguished from lust that is not sinful. And yet lust, in its original meaning, has no bad sense—it means desire, wishing, craving for anything; and the proof that this is the meaning of the word in the original sense is still given us in one passage of the Scriptures:—"The spirit lusteth against the flesh, and the flesh lusteth against the spirit." We see clearly that the desire of the spirit against the flesh, or the flesh against the spirit, cannot be evil or sinful. Lust simply means wishing, craving; and it is a remarkable proof of how evil are the desires of our fallen nature that the word has become to have a bad meaning that it had not originally, and now when we say "lust" we mean something wicked. But this is not the meaning of our Catechism, because it tells us to renounce—not the lusts of the flesh, but the "*sinful* lusts" of the flesh. Now, observe the difference between the two. Human nature is created nature, and all created nature depends for its existence upon something outside of itself. God alone is self-sufficing—God has no need, and, therefore, no desire; but all creature life, whether the life of a man or an

animal, or even a plant, is nourished from without, and must ever keep taking into itself those sustenances which become its life, and in order to continue to do this it is given natural desires—it craves for the sources of its life, and by craving, and by the satisfaction of its craving, the creature lives. It is the nature—the inevitable and necessary nature—of every creature to desire something out of itself. And that natural desire is the natural lust or craving of the creature. It is nothing sinful. So far from that being the case the creature from which all desire ceased would soon cease to exist. As we see when a man loses his appetite, which is one of the desires of his nature, he is in danger of dying—all desire goes, and with it goes the sustenance which is needed for life. Desire, then, is not a sinful thing, but a necessary thing, a God-given thing, a thing which is given to us that we may live. All creatures desire—man desires, plants desire: you will see a plant stretching towards the light, and drinking in the rain, because it craves for these things. Desire is a natural instinct—the desires of the flesh are not sin. When do they become so? They become so in one or two ways. If a craving arises for anything desirable, and yet under circumstances which make the thing unlawful, then the lust becomes a “sinful lust.” The desire for food existed in the perfectly pure nature of our Lord. “When He lusted He was in hunger, and the craving for it was not sinful; but if in consequence of that desire He had sought to obtain food in forbidden ways, then it would have been sinful. Craving is a natural desire, but to crave anything, knowing it is forbidden, is sinful, and the lust or desire of what is pleasant to the eye becomes sinful because it is desired at a time and in a way when it is sinful. And then, again, the desire becomes sinful when it is excessive, when a creature craves for more than is necessary for its life beyond what is needed—then it becomes sinful because it becomes excessive. The desire for food is natural; the desire for forbidden food is sinful; and the gratification of the natural desire for food in excess is gluttony, and becomes sinful. The nature of the flesh is this—fallen humanity errs in two ways—not in the desire, but in the gratifying of the desire at a time, in a place, in a way that is forbidden, or in going on and making a god of its desire, and craving and still craving, and gratifying and still gratifying, beyond what is necessary for its own existence. And why is it, brethren, that the nature of man thus craves for what is forbidden? Why is it? Why is man not satisfied and contented when all his desires are gratified? No animal desires for what is needed beyond its own sustenance, whereas man’s appetite runs out to excess; and why is it he is smitten with an unsatisfied desire of what is unnatural and hurtful to himself? Because there is that in man which cannot be satisfied by that which should satisfy his mental and fleshly nature;

because there is that in man given him by God Himself which cannot be satisfied—that spirit in man which yearns for the infinite, and cannot be satisfied unless it is by the Spirit of God Himself. It craves for the infinite incessantly, and can never be satisfied by mere creature enjoyment. Because man is better than an animal, nobler than a beast, he cannot be contented with the creature enjoyments that satisfy a mere animal and unreasoning nature. And, therefore, this spirit which is in man is the result of his wandering away from God, having lost the true secret of his satisfaction. The fresh joys, the fresh pleasures, the fresh indulgences, never satisfy the insatiable spirit, because the spirit can be satisfied with nothing less than God; and hence it is that there come unlawful desires, sinful affections, inordinate gratifications. Without God’s Spirit human nature runs riot and becomes wild, and runs from the spirit that should restrain it otherwise, and goes on to its own destruction, its own misery, and increases and ever increases in sin, the sinful appetite growing still, and more and more, for ever failing to gratify the craving that is in man, and ever going on to greater excesses, indulgences, which lead to greater dissatisfaction, and greater disappointment, and then to greater indulgence again, because the spirit in man cannot be satisfied like the creature; and yet, having lost its true centre in life, he seeks ever to satisfy it with that which cannot satisfy it. And so the flesh has its sinful lusts, its unreal desires and affections, and so there is nothing so lawful or innocent that it may not become for us a sin if we indulge that lawful, that innocent, that natural desire under circumstances, or to such a degree, as makes it sinful. Sin is an excess; all excess has in it the nature of sin; and, therefore, we promise to renounce “the sinful lusts of the flesh;” and, therefore, it is on that account we practise self-denial, the crucifying of the flesh and its lusts. Therefore, it is in this season of Lent we are bid to practise self-denial—fasting, the subjugation of the flesh. Why? Because things that are desirable one part of the year are not desirable another? Surely not! Because it is wrong to do in Lent what it is right to do outside Lent? Surely not! But for this—because it is good for us in these things—lawful, permissible, natural things—to practise self-denial for self-denial’s sake, because practice of that gives us a control, a surer mastery over our flesh that we may need at some moment when the desire is sinful, when to gratify it would be an excess. For that we are to practise fasting; for that St. Paul says, “I subdue my body, and bring it under,” for that we are to practise self-denial that we may be the better for practising the self-denial when the thing desired is not innocent, and not lawful. It is just as it was with soldiers as they prepare themselves for war. Why is it that on the drill ground and the parade ground the soldier goes through the various exercises of the combatant? He does on

the drill ground and the parade ground where no one is attacking him or threatening him—he does that which he would do on a real battle ground, and some one was threatening him. The soldiers hold themselves in this or that posture, ready to repel an imaginary foe, why? Because they are doing on the parade ground what they know they will some time have to do on the battle field. And so in our Christian discipline. It is the parade ground of the Christian soldier in which he practises in things perfectly lawful and innocent that self-denial he may require in the time of trial on the battle field, and the Christian practises it because he never knows when he will find himself engaged in a deadly struggle with the enemy of the soul. The battle field may rise up at any moment, and it is well that at some stated time there should be practice for the Christian soldier in self-denial, taking up the cross when the cross is not in itself necessary to be taken up, that he may be ready, and have strength to take it up when the time comes, when his very life may depend on taking up that cross and bearing it. The weapons of Christian warfare are not carnal, but spiritual, and, like the carnal weapons, need skill and watchfulness, lest the day of battle take us unawares. And so we renounce “the sinful lusts of the flesh,” and so at this time we show our need for this practice in self-denial that shall enable us to carry out that practice in our life; and that is why at this season of Lent we practise self-control, and that is why our Church at this season impresses upon us the duty of renouncing “all the sinful lusts of the flesh.”

GOD, THE QUEEN, AND THE POLITICIANS.

BY THE REV. CANON RAWSTORNE, VICAR OF PENWORTHAM, PRESTON.

SERMON PREACHED AT PENWORTHAM ON THE QUEEN'S ACCESSION DAY, TRINITY SUNDAY, JUNE 20TH, 1886.*

“Fear God. Honour the king.”—1 PETER ii. 17.

THE Calendar offers us to-day a remarkable combination—Trinity Sunday, and the Queen's Accession Day. Some think it inappropriate. Some are questioning, whether it is correct, upon a day devoted to the solemn contemplation of the deepest mystery of the Deity, to take any notice of the Queen. But, as you cannot fail to have observed, the same combination is contained in a verse of Scripture, and that, one of the most familiar and hackneyed that could possibly be selected—“Fear God. Honour the King:” or *mutatis mutandis*, we may say, Honour the Queen. It seems to me that the coincidence is very opportune. For, of all possible subjects, the one on which hearers need to be reminded at this present

moment, is the relation of temporal government to that Almighty God who is its original source—how the duty of each one of us in secular politics can only be rightly done, if it be done in the fear of God. I am not going to preach a political sermon, *i.e.*, not about the details, not about the questions of the hour, not about the parties—certainly not about the men; but, I should like, if I could, to draw attention to those great moral principles, underlying all political action, which most acknowledge, but which very few obey.

Hearers need to be reminded of this, with all the solemnity and earnestness that their teachers can summon, with all the spiritual power that they can prevail on God to give to them. For the aspect of public affairs is very grave.

When Church interests were the chief point at stake, I, for one, never experienced the smallest feeling of anxiety. I wondered sometimes at the excitement, which seemed to be felt by many persons round me, clerical and lay, male and female. You see, the Church is a thing, which is, in its own nature, indestructible. You will remember how our Lord said, on one memorable occasion, that the gates of hell should not prevail against his Church. That expression “the gates of hell,” does not allude (as is sometimes supposed) to the entrance of some infernal citadel or camp, garrisoned by legions of demons, all massed for a sortie, ready to issue forth to wage implacable warfare against the Church. That is a picturesque idea; but it is not our Lord's, nor Isaiah's, who is the original author of the phrase. The thought of the two sacred authors was a much calmer yet a grander and a truer one. The gates were simply those of *Hades*, of *Sheol*—of that vast shadowy sepulchral world, which contains the beings and the institutions which have ceased to be—the land (as the Psalmist says) where all things are forgotten. Those gates of oblivion shall never close upon Christ's Church. No sexton shall ever dig her grave. Never shall she die. If, at any moment, her animation seems suspended, like her Master, she shall rise again. For why? She rests on principles deep rooted in the needs of society, and in the instincts of the heart of man, and in the reality of things. If she disappears in one form, she re-appears in another. If she is exterminated in one land, she rises to usefulness and eminence in another. She cannot perish, neither can any man pluck her out of her Founder's hand. And so, it is quite superfluous for any one to put himself out of the way about attacks that may be made on the Church: and for her defence, it is quite safe to neglect all these leaflets, and tabulated statistics, which are floating like a snowshower on the air, and leave it partly to Him whose institution she is, and partly to those who feel and experience the good that she does to them. The Church's best attitude is one of calm confidence in her own immortality.

* This Sermon for distribution to be had of the author, price 2d., post free.

But states, empires, kingdoms, and nations are not immortal. They have their rises, and their declines, and their falls. After a time, many of them go out of existence altogether; and only a few mouldering ruins remain to show that they have been. So may it happen to this ancient kingdom, this great nation, this splendid empire of ours, on which it has been said too boastfully that the sun never sets. There is no promise given that the gates of the dead world shall never close on this. Other empires, kingdoms, nations have perished. The Egypt of the Pharaohs is gone, leaving only mouldering pyramids and temples; and the embalmed bodies of the kings themselves are curiosities in museums—the worst indignity that can be offered to poor mortality. The Rome of the Cæsars is gone also, though the principles of their law, being founded on eternal justice, live on. And when these, and many another noble nation and empire have perished, how can we expect the England of the Henries, and the Edwards, and the Georges, and of Victoria, to live for ever. Some nations have been destroyed by violence from outside: others by treachery from within: some have perished by internal corruption and decay: some have been wrecked by rash pilotage: while some have committed suicide, like human beings, long before their proper time.

Thus, there is not the smallest cause to be alarmed about the Church. But for the nation, the country, the state, the empire—there is very serious cause to fear. The present crisis is an awful one, about which it is impossible to think, or speak, or act too seriously and cautiously. And those who have to act at this great crisis—that is, you know, we ourselves—every item, of which this vast British democracy is composed—are (it must be confessed) very ill-furnished for our vast responsibilities. The demagogues who seek our suffrages will flatter us to any extent for the sake of this favour—the vote—which each of us now has to bestow. They will tell us that we are free, and independent, and enlightened, and virtuous—that we are, each of us, governed by the most exalted motives—that we have all a clear understanding of the knotty points of political economy—that we each of us possess an imperial mind, capable of taking a comprehensive view of the concerns and interests of a vast empire. They will give us any amount of fulsome flattery. But have we all these grand qualities? We ought to know. What are we? We are people of very limited ideas and abilities; apt to make mistakes; apt to be led away by too keen a pursuit of our own interests; apt to think too much of Number One. Each, if he considers himself honestly, feels that he himself is a very unfit depository for that fraction of the national sovereignty which has been actually placed in his hands. Before the last revolution took place, some of us wanted a vote, and some of us

did not care for it; but, whether we cared or not, we have got it. And, it is, even in the quietest and most ordinary time, a great responsibility: but in a time of national crisis like the present, it is an awful responsibility.

I think it would be a very good thing if, instead of an election being preceded by a series of orations, in which each orator strives against the other to flatter his audience, to depreciate his rival, and to extol himself, the day of decision were ushered in by public prayer, as is really the case in some of the small democracies of Europe. Certainly, the minister of religion has his clearly defined part to play. While officiating in the House of God, he must not take a side in politics. Of course, outside the church, while acting as a citizen, he is entitled to the same free judgment and free speech which belong to all other citizens. But here he has to deal only with the great moral principles, which should guide all citizens in the performance of their political duties: and to these let us address our minds to-day.

We cannot do better than start from our text again. "Fear God. Honour the Queen."

Apply to these transactions directly and immediately that great first principle the Fear of God, *i.e.*, our responsibility to Him, the account that we shall have to render to Him for our conduct in all matters—and in these matters especially, on account of their great importance.

The decision that will be taken in the next few weeks will affect this country, for good or for evil, for generations and centuries. What a reason that is to keep calm in the midst of excitement, serious amidst all the chaff that is flying down the wind! Whatever we do we shall have to answer for it: and if we do wrong, future generations of our countrymen and posterity will have to suffer for it.

Therefore, first, Fear God.

Next, Honour the Queen.

Some think that the loyal allegiance once paid to Royalty has been superseded by the admiration offered to leading politicians. But the two things differ in their nature. The politicians are our creatures; and we, in some sort, their creators: we made them, and we can unmake them. It is because they feel that we possess this power, that they are so effusive in their flattery. But it was God Himself who sent to us the Queen. She is where she is, not by any act of ours, but by a long course of providential order, which history has recorded, and over which we have had no control. We did not elect her, any more than each of us elected his own parents. For every person to elect his own father and his own mother, is a refinement of democracy, to which I am afraid this progressive world will never attain. God gave them to us, and us to them: and that is all the account that we can give of our own origin, or of their authority. It is precisely in the same way, that God has

given the Queen to us, and us to her. And that is the reason why we honour her. "Fear God. Honour the Queen." See how close the two things stick together.

It is not to be denied that the politicians also come into being through the ordinance of God. He made all cattle, and every beast of the field, and every creeping thing that creepeth upon the earth: He makes pestilences and famines,—therefore, naturally, also politicians. But I am quite unable to produce a text of Scripture which bids us love and honour a politician. And there is certainly very little in them to evoke either veneration or affection.

Contrast political eminence with royal majesty, as each is exemplified here in England. Consider in the politicians their eager ambitions, their bitter rivalries, their unbridled tongues, their fulsome flatteries of their admirers, their unjust depreciation of their competitors—with the patience, the self-restraint, the self-effacement, which is, in modern times, the only condition upon which a throne can be retained. There could not be a moment better suited than the present for observing this contrast. Observe and consider in the next few weeks how the Queen behaves herself, and how the politicians do; and then judge for yourselves which of these earthly powers shows likeliest God's—the wordy orators persistently exhibiting themselves, or the quiet, silent woman, who bears all, and resents nothing, although, as she well knows, the storm that has been raised artificially around her is menacing her throne.

And now, with regard to these functions which have been laid upon us, and to which, as they have come to us in the course of God's providence, we may truly say, that we have been called and ordained of God, how are we to discharge them like real Christian men?

First of all, there comes in the great rule, that is applicable in all moral conduct of every kind. He who would act rightly must not think of himself at all. He must dismiss all care for Number One, so far as that action is concerned. Now I think I could give two examples of the sort of conduct which is to be avoided; and, by way of exemplifying impartiality, I will select one from each side of political party. I remember in the old Corn Law Days, in Leicestershire, where I then lived, hearing a neighbour, a large squire, and a member of Parliament, abusing Sir Robert Peel for (as he said) "picking our pockets in this way, after we have been voting for him for so many years." This gentleman thought the effect of the changes would be to reduce his rents. But the man who would vote rightly, must neither be thinking of keeping his pocket from being picked, nor of filling it, especially at the expense of others. Take now an example from the other side. Those voters in the South of England, who were tempted to vote on one side, by the famous offer of "Three

Acres and a Cow," had exactly the same wrong motive set before them—personal interest. Voters should vote for the great interests of the nation, not for any personal advantage, not for keeping up rents or wages. If a thought of personal interest enters our minds, we should treat it as a temptation which it is our duty to repel.

That is the gross personal self, which must not be considered at all, by men who have public duties to discharge. A step above this, but still far too low as a motive, stands what is sometimes called a man's corporate self, that is, his *class*—upper, or lower, or middle; operative, tradesman, farmer, capitalist, landowner: or his *sect*—Church, Roman Catholic, Dissenter, High Church, Low Church: or his *political party*—Whig, Tory, Radical: or, to bring in the new system of sectional division, that is now in vogue, his own *petty nationality*, Englishman, or Scot, or Irishman, or Welshman—or Lancashireman—if the principle of Home Rule is to be extended so far. All these are modifications of selfishness: they are small and mean ideas and objects: they are not worthy of a person, who, as we have often said, has a fraction of the national sovereignty to dispose of, in voting for a member of the Great Council of the Nation. We should not have come to our present pass of perplexity and almost despair, if the higher, nobler, wider views of great national welfare had prevailed: and had been corrected and completed, as they should have been, by the still higher and wider views of human and Christian philanthropy, in the sense of giving to each, not what each for the moment fancies, but what is for his real and permanent good.

There is another besetting sin of democracy; against which it is well that we should be cautioned, though perhaps to do so is quite in vain. Democracy is apt to carve and mould for itself idols. If it sees a man of transcendent gifts and power, it hastes to elect him its dictator, and to throw itself unreservedly into his hands. And that is the reason why despotism is always, in history, the next form of government after democracy. The popular power makes idols, and after a while breaks them, if it gets tired of them. It often tries several, one after another: until at last it fixes its choice upon a real strong man. When such a man is well settled on the people's shoulders, they can shake him off no more, and he is despot for life. Do not let us abandon ourselves to any of these idolatries. As the prophet says—"Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of." Watching, as we do, the mistakes, the moral faults, the rashnesses, the frequent changes of our public men, how can we pin our faith on any one of these slight unstable beings?

At the present moment, the great danger of all seems to me to be Party Spirit, when people ask, not what is right and true, and best for the whole

nation, but what will keep their political party together. Our party is the most dangerous of our sectional selves. The view to its interests dims the eyes, and deadens the conscience. It makes men blind followers of the blind, unreasoning as a flock of sheep. It is time to rise entirely above party, to put finally away old party names, which have lost all their significance, if they ever had any, and to think only in future of the general good of all. If a public man were to appear, who could lift political opinion entirely above self-seeking and above party, I think that we should almost hail him as a new Messiah, sent to save us from ourselves, and from all the wretched confusions, in which personal ambition, and vanity, and party spirit, have involved us.

I hope, in the observations that I have now been making, that I have not encroached upon forbidden ground. It is the privilege of the minister of religion—and I reckon it amongst the highest that he possesses—to belong to no class, and to no party: but to be at least the equal friend, and to try (if it were possible) to be the guide, and adviser, and corrector, of each and all. It is a very high vocation; and I wish it were more possible than it is, to play the Mentor worthily. But it is very difficult, however much one tries. I may close by just repeating the points which I have attempted to-day to impress upon your minds.

First, there is the gravity of the crisis, which ought to make all minds serious. The ship is in a narrow channel with rocks on every side—I should be trespassing on forbidden ground, if I were to attempt to describe the pilot and the pilotage.

Secondly, there is the fear of God, which alone can make the motives of political action disinterested, and noble.

Then, there is the careful avoidance of all those faults which beset action of this kind—that we must not be carried away by admiration of men's personal qualities, so as to erect them into human idols—that we must not surrender our judgment, and our will, and our conscience, to any individual or organisation—that we must rise clear out of the low region of Party into the high ground of Patriotism, and the still higher one of Christian Philanthropy—that we must honour that Royal authority which God has given, far above the political ascendancy which we have created ourselves—that we must recognise God and our duty to Him in the obedience we render to authority, in the discharge of all our public functions, and (to come to the point at present before us) in the vote that we are about to give.

And to tune our thoughts to the temper needed for this hour of earthquake when the towers are falling, we need only turn to writings like those of the book of Psalms or Isaiah, each written in times more critical than ours. We may say, "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves"—but

then—"The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea." "He stilleth the noise of the seas, the noise of the waves, and the tumult of the people." "The fierceness of man shall turn to thy praise: the fierceness of them shalt thou refrain." "The Lord sitteth above the waterflood: and the Lord remaineth a king for ever." "The Lord shall give strength unto His people: the Lord shall give His people the blessing of peace."

O Heavenly Father, who alone canst order the unruly wills and affections of sinful men, we humbly acknowledge that we are quite unfit for the great charge that has been laid upon us. Do Thou rule our wills, purify our affections, guide our thoughts and actions, by thy Blessed Spirit; so that the great decision which is now to be made, may be overruled to Thy glory, and to the nation's happiness. Grant this for Jesus Christ's sake. Amen.

TRACT DISTRIBUTION DURING THE SUMMER.—The Weekly Tract Society is just now making special grants of its tracts at one-third of the published price; thus:—A parcel of tracts, containing 1,000, which is usually issued at 15s., can be bought for 5s., and half the quantity for 2s. 6d. As all the tracts issued by the society are short, pithy, four-page narratives, specially addressed to working people in simple language, tract distributors should avail themselves of the opportunity of securing early parcels while they can be obtained under this arrangement, as the number to be distributed at this rate is very limited. Application should be made to the Manager of the Weekly Tract Society, 62, Paternoster-row, London.

The Church Army is about to send two officers to Canada, under the sanction of the Bishop. The Bishop of Durham is announced to preside at a special demonstration of members of this society in Sunderland. Canon Money, of Cheltenham, and the Archdeacons of Durham and Auckland will be among the speakers. The new training institution and headquarters, at 128 and 130, Edgware Road, is shortly to be opened. Prolonged Missions have just been commenced by officers of the Church Army at Plumpstead, Northampton, Ripley, and Frant. Others are about to be commenced at Haslemere, Wandsworth, Whitechapel, and Bovingdon.

THE Board of the Faculty of Theology at Oxford, have issued a notice of the subjects to be taken up for the new Pass Divinity School. They are as follows:—First, Isaiah i.-xii. and xxviii.-xxxiii., with the contemporary history in Kings and Chronicles; and 1 Corinthians, the first eleven chapters to be studied in the original Greek. Secondly, the Nicene Creed, with Articles XIX. to XXVIII.; or, as an alternative, Ecclesiastical History from 313 to 361. Thirdly, certain chapters of Genesis, to be studied either in the Hebrew, or the Septuagint, or the Vulgate; or, as an alternative, Butler's "Analogy," Part I. The first examination in this school will take place in June, 1867, before which it is hoped that an adequate system of lectures will have been organised. In the General Divinity examination, which will form part of Moderations, the subjects will be the Gospels of St. Matthew and St. John, and either the Acts of the Apostles or the Two Books of Samuel.



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JULY 3, 1886.

NATIONAL DISRUPTION.

WE earnestly commend the sermon on this subject, that we printed last week, and that by Canon Rawstorne in our present issue, to the prayerful consideration of our readers. Non-conforming Liberationists hold that Churches have nothing whatever to do with either the health or the politics of the nation, that a hard and fast line of distinction should be drawn between things temporal and things eternal. This we believe to be impossible, and is our chief reason for opposing Disestablishment, and the vain attempt to divorce religion from politics. The Church as by law established in England has in times past had claims on the State, which have for the most part been liberally and gratefully acknowledged and discharged. And in the momentous crisis of the present election we are of opinion that the State has a great and reasonable claim on the Church for assistance and guidance from her functionaries, who are the appointed watchmen of the nation's welfare. Mr. Gladstone, at the mature age of seventy-seven years, has, despite the teachings of history and the failure of all his former specifics and messages of peace, suddenly discovered that he can at once and unconditionally give to Ireland peace and prosperity, by transferring the management of her affairs to a native Parliament, elected and controlled by an ignorant priesthood and a league of robbers and assassins. The discovery seems to have been made at a somewhat opportune, if not suspicious, juncture in the state of political parties, but Mr. Gladstone assures us that it had been in his mind for the past fifteen years, and was like all his other projects, dictated by the principles of eternal justice! However Mr. Gladstone may talk of its essential justice, we trust that the vast majority of the electors will see that it is a cruel, cowardly, and disgraceful policy of surrender to assassins, dynamiters, and brigands, which is strenuously opposed by all our politicians of any standing or repute. This Gladstonian policy of despair, "caving in," and "scuttling," often as it has been tried, has not been successful in any single instance. Yet its author has the conceit and audacity to regard it as an inspiration from the

Almighty. The clergy would illustrate their office, and deserve well of their country, if they would be at the trouble of explaining the true bearings of this momentous question to the uninstructed voters in their flocks. Poor as Ireland is said to be, there is no country in the world where the Romish priest and the political agitator are so well paid. Consequently priests abound, and political agitation is one of the staple industries of the country. The agricultural voter should be informed that previous agitations for Repeal, Home Rule and Separation, have been successfully resisted by our rulers, and so ought this to be. The arguments in favour of maintaining the Union have been admirably expounded by Lord Randolph Churchill in his speech on Saturday last, and by Lord Derby in his speech at Liverpool on Tuesday last. They are unanswered and unanswerable. Lord Derby concludes a judicial and well-reasoned speech in the following words:—

I have given you, I hope, without unfairness, certainly without intentional exaggeration, my reasons for objecting to this policy of repeal. I object to it because I believe it will be not the end but the beginning of a new stage in that agitation which we want to abate. I object to it because it imposes upon us the alternative, either of an enormous payment from the English Treasury, or of a cruel and cowardly robbery of the property of one particular class. I object to it because we have no right to put one-third of the population of Ireland—and that the only portion which is really friendly to us—under a regimen which they dread and detest. Lastly, I object to it, because I believe it will so weaken our hold upon Ireland that in the end—not, of course, at once, but after a few agitated and stormy years—we shall be under the necessity of undoing what we have done, and we shall have before us only the dismal choice between separation and reconquest. I end as I began. The issue is the greatest that any Englishman now living has had to try. On the decision of the next three weeks the future of Ireland, and, to a great extent, that of England, depends. That decision once given is final and irrevocable. We can none of us foretell, still less can we control it, but we can each of us do our own duty, by voice or vote, and however wirepullers may intrigue, and however demagogues may declaim, I will not and cannot believe that it will be a decision unworthy of the former character, and fatal to the future, of our still United Kingdom.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

SELF-DENIAL.

SIR,—Mr. Sandlands appears to me to have got into considerable confusion on the subject of self-denial. I know from experience how hard he finds it to get out of his own narrow groove, and to understand what is meant when some wider view is presented to him; and this makes me the less surprised that he should quarrel with an expression of mine respecting the bearing of Luke ix. 23, complaining that it leads to an "annihilation of the personality of the Christian," and should then substitute for it a phrase of his own which means exactly the same thing. It is in accordance with

this peculiarity that he should ask me to indicate the point of contact between my statement and a text to which I made no reference, but which he himself brings forward for the purpose of declaring it irrelevant!

Let me ask him to consider what our Lord is speaking of in Luke ix. 23. Two contrasted modes of life are implied: one is the life of self-will, the other the life of obedience to Christ. The man who lives the former considers himself to be his own lord, and makes his own will the guide of his conduct. The man who lives the latter puts himself under Christ's guidance, takes His will for his law, follows Him as his sovereign leader and lord. In our Lord's language the former denies Christ, the latter denies himself. Self-denial in our Lord's sense is, therefore, the surrender of the claim to be a law to ourselves, the acceptance of His absolute authority over us, the substitution of His will for our own as the law of our life. This I have expressed by saying that "the essence of Christian self-denial is the substitution of Christ's will for our own will."

It is this sentence that, in Mr. Sandland's view, savours of the annihilation of personality, and needs to be recast in the following shape: "the essence of the Christian life is in the submission of our own will to the will of our Lord Jesus Christ."

I have already said that his sentence really means the same as mine. As I had defined the self-denial of which I was writing as that mode of life which our Lord was making obligatory on His disciples, it stands in my use as equivalent to Mr. Sandland's "Christian's life." Again, as I had explained "the substitution of Christ's will for our own will" to be the voluntary placing of ourselves under His yoke and guidance, it can be nothing else than "the submission of our will to the will of our Lord Jesus Christ." I submit, therefore, that in altering my words Mr. Sandlands has not altered my meaning, and that his accusation of annihilating personality applies to him as much as to me.

That Mr. Sandlands is serious in refusing a place in Christian ethics to the self-denial of which I wrote, I do not for a moment believe. He is not the person to give a direct contradiction to Christ. But he seems unable to disentangle the term from self-inflicted and useless austerities, and as a protest against these he wishes to banish it from the Christian vocabulary. But in trying to do this he cannot escape contradicting experience and degrading the idea of duty. Hence his formal statement that duty cannot be virtuous, if there is an element of self-denial in it. This is *hedonism* with a vengeance! Fortunate man, if he never had a painful duty to perform, or a sacrifice to make which cost him a pang! If he really meant what his language conveys, one would be driven to conceive of Brigstocke Vicarage as of some angel-guarded paradise into which temptation never penetrates, and of its occupant as some blissful spirit which has left far behind "the lust of the flesh" and the warfare of the Cross.

But what does he mean when he says that my view results in the annihilation of personality? Is the substitution of Christ's will for our own, as the law of our life, so dangerous a doctrine? Christ Himself substituted the Father's will for His own: did He thereby destroy His own personality? He bade us do the same; did He urge us to commit spiritual suicide? His apostles are never tired of reminding that we are not our own, that it is to the Lord we live, that it is

God who works in us to will, and of exhorting us to do the will of God from the heart, promising us that if we do so we shall abide for ever, which does not look much like annihilation. It rather seems as if the binding on ourselves of the will of Christ as the rule of our life is the secret of strength and permanence and eternal life. What, then, does Mr. Sandlands mean?

If I may hazard a guess, I should suppose him haunted by a phrase picked up from the controversy with the mystics. Their doctrine did tend towards an annihilation of personality, by making it the climax of perfection to lie before God in passive contemplation, without a thought, a feeling, or a wish, that He might flood the inert soul with Himself. This was the Quietism of Molinos, and it may fairly be accused of being spiritual suicide, as far as such a thing is possible. But between this and our taking Christ's will for our sovereign rule, there is nothing in common. This self-surrender to His will, so far from implying the paralysis of ours, requires its strenuous exertion day by day. It is our own act, done indeed through His grace, but not without our co-operation. Unless we work together with Him, we shall never be living sacrifices upon His altar. PRESBYTER.

SIR,—I have read the letter of the Rev. J. P. Sandlands in your last number, and see nothing in it that needs reply. He has again asserted that self-denial is "no virtue," and that his peculiar view "is in strict accordance with the teaching of Scripture." I venture to say that as yet he has *proved neither assertion* to the satisfaction of any reasonable being.

I think, too, it will be generally allowed that when a man avowedly rejects "the accepted view of self-denial," he should write with a certain degree of modesty.

Moreover, when a reverend divine so far forgets himself—I mean his better self—as to write, "*I cannot, of course, give Mr. Brigstocke the power of apprehension. I wish I could!*" it is high time our discussion should cease. After all, his language is only another form of a very stale joke borrowed from Dr. Johnson, vividly brought to the remembrance of Mr. Sandlands in your number of June 19th (page 295), and applied to himself by your correspondent "B."

You, Mr. Editor, thought right to close the discussion, and thus to enforce upon Mr. Sandlands the virtue of silence, and so spare your readers any further letters respecting Free Trade.

I confess that I do consider myself somewhat "badly used" in being treated as a sort of scape-goat, and in having to bear the brunt of Mr. Sandlands' indignation against "B."

Surely Mr. Sandlands will admit that there are times when self-control is a virtue, if self-denial is not.

C. B. BRIGSTOCKE, Chaplain.

Homburg, Germany.

June 28th, 1886.

SIR,—I have read Mr. Sandlands' letter on self-denial in the PULPIT of the 26th June with almost entire agreement. Where he says "The question is a large one and does not admit of an off-hand solution," he perhaps alludes to my letter on the same subject in the PULPIT of the 19th. I certainly was wrong if I implied that one short letter could exhaust the question.

But Mr. Sandlands says ;—"Undoubtedly there are many instances where the Christian has to exercise what seems to him self-denial in the general acceptance of the term ; but all such cases only illustrate the fact that little progress has been made in the Christian life ;"—and above ;—"A duty grudgingly performed is unacceptable to God." All this is quite true. But in our theories and our practice we must have a place for those who have made little progress, and who sometimes do their duty with some degree of grudging. Self-denial, in the common and, as I agree, inaccurate sense of denying *to* self, must be retained in the lower degrees of the soul's education, in order that in the higher degrees it may be superseded by the self-denial taught by our Lord, in the sense of denying *self*.

JOSEPH JOHN MURPHY.

Belfast, June 28th, 1886.

WHAT IS A SPIRITUAL BODY?

SIR,—A certain class of Romanisers tell us that our Lord has a Spiritual Body, which is everywhere present, locally, as it is in Heaven.

But how does this agree with the language of the Black Rubric? "The natural Body and Blood of our Saviour Christ are in Heaven, and not here ; it being against the truth of Christ's natural Body to be at one time in more places than one." Here it speaks of Christ's Body as a natural Body, and defines concerning it as such. How does this agree with what the Romanisers say of its being a spiritual Body, and so ubiquitous? We know St. Paul speaks of a spiritual Body ; but whatever change Resurrection or Ascension made in our Lord's Body, the Black Rubric calls it still a natural Body, that is, a Body which cannot be in more places than one at any given time.

2. Our Romanisers adore this Body ; but the Black Rubric says that no adoration is to be paid to any Corporal Presence of Christ's natural flesh and blood. Corporal presence means a local presence, after the manner of other bodies. In Edward's Prayer Book this corporal presence was termed a real presence ; but, inasmuch as our reformers held that there is a real presence of grace and efficacy to the devout receiver of the elements, there was a change made by the Savoy Bishops, so that a corporal presence after the manner of other bodies, and the adoration thereof, is all that the present Black Rubric denies and condemns. It is an extraordinary thing that those who tell us that the substance of bread and wine vanish, leaving only their appearances,—it is strange that they forget that bread and wine, not merely their appearances without their reality, are what the Catechism says are the means of our receiving what our Lord calls His Body ;—strange also that they forget the words, "Bread and wine, which the Lord hath commanded to be received ;"—strange, further, that they overlook the words spoken of the bread and wine after consecration, "we receiving these Thy creatures of bread and wine"—whereas these Romanisers tell us that bread and wine have given place to our Lord's Body and Blood, which cannot be called God's creatures any more than the mere appearances of bread and wine can be so termed. One word more. Our Romanisers would have a congregation of non-communicants remain as spectators. But Edward's Prayer Book, which they swear by, expressly orders such to depart from the Church. But the

whole system is a mass of contradictions and absurdities. The last number of a contemporary Church paper tells us that the Black Rubric is "clumsily worded." Good judges, truly, of the work of such divines as Juxon, Cosin, and Patrick! But it adds that "it is intended merely to deny a physical presence after the manner of material substance." What more would they have? Our Lord's Body is a material substance, capable only of a physical presence, except that like the sun in the heavens, according to Newman's illustration, it can send down its influence to places locally distant from it. The editor asks us again, as he did some months ago, to write out exactly the reverse of the Black Rubric, and see how it looks, and what Rome thinks of it. I did so at the time in your pages. But nothing came of it. Rome looked another way. None so deaf, etc. You can't convince a man against his will. At any rate, it was absurd to expect any effect on Romanisers by a statement to the effect that our Lord's Body can be locally in a thousand places at once, and that it may be adored as so locally present. This is the contradiction of the Black Rubric ; and, of course, Rome so holds, and would force every one else so to hold ; and that is the whole of the matter.

C. C., V.-G.

P.S.—I must add one word more, as fatal to what Canon Meyrick calls "the Neo-Eucharistic school, founded by Archdeacon Wilberforce, a little before he 'verted.'" It is this. The Black Rubric says that "the sacramental bread and wine remain still in their very natural substances." This the contemporary denies. It says that the bread and wine vanish, our Lord's Body taking their place, clothed with the phantoms of bread and wine. This is not bread and wine remaining "in their very natural substances." Magic cannot reconcile these two statements!

Reviews and Notices.

"THE CHURCH, THE LAITY, AND THE HOSPITALS."
By W. Burford Rawlings. London: Edward Stanford.

THIS pamphlet opens as follows: "The announcement that one or another of the metropolitan hospitals is in sore financial straits obtains little more than a passing notice. . . . Perhaps the very best thing that could happen for hospitals generally would be the positive failure of one of their number." The reader will, of course, see from this the tone of thought which pervades these pages. The writer speaks plainly, but seems to us to mistake the giving of money and the vicarious visitation of the sick for the charity which the New Testament and the Church inculcates. The opinion that the giving of money or of money's worth, in shape even of medical attendance, is demoralising and injurious to the poorer classes, without any countervailing moral benefit to the donors, seems to be growing. When such assistance is afforded directly, or by the agency of a hospital, to persons of the same class or status in society as the givers, it is more likely to partake of the grace and attributes of Christian charity or love, and to be attended with benefit rather than injury to both parties. We trust, therefore, that the clergy will commend the support of the hospitals to the pence of the people more than to the superabundance

of the rich. This pamphlet is written by one who thoroughly understands the subject, and we heartily commend it to the careful consideration of the managers of our hospitals.

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“THE CHURCH AND MODERN SOCIETY.” By the Rev. J. J. Lias, M.A., Vicar of St. Edward's, Cambridge, and Whitehall Preacher. Geo. Bell & Sons. Pp. 85.

THIS volume consists of some eight lectures on the Church in its various aspects, which were delivered in the author's church at Cambridge; and at the present time the appearance of anything that is likely to dispel the clouds of ignorance which exist on the simplest of ecclesiastical subjects is extremely valuable, for, although the subject of Disestablishment is put on one side for the present, we must not forget that the Liberationists are working quietly and steadily, and it is not at all improbable that if the Disunionist party are thrown out at the coming election, that this may be made a “test” question as a means of gathering together the scattered remnants of the Liberal party. The first lecture is on the subject, “What is the Church?” and exposes the fallacy of the common saying, “going into the Church,” *e.g.* :—

To some among us the “Church” is a synonym for the Clergy. The expression, “Go into the Church,” is constantly used as equivalent to, “Go into the ministry of the Church.” The leading newspaper had evidently no sense of the absurdity or incongruity in its language when it informed us that a deceased statesman of eminence was thinking at one time of taking up “the Church as a profession.” The Church is a society into which we are admitted when baptised.

And he truly observes that most laymen have got into the habit of speaking as if the Church consisted of the Clergy alone. He traces the history and continuity of the Church from the earliest ages down to the present time in a very clear and lucid manner. Speaking of the Church of Rome, he says :—

By its assertion to the exclusive right to the title of Catholic, and still more by its rigid despotism, the Roman Communion has done its best to make all true Catholic life impossible. It has broken up the Church into a number of disunited fragments. It is still continuing that process of disintegration. And by withdrawing a vast portion of Christendom from any sort of intercourse with the rest, it is doing its best to prevent that free and healthy interchange of thought and sentiment throughout the whole, which is essential to the full development of the Church's life.

A statement which every careful observer must admit to be true, no matter what Roman apologists may say to the contrary; and in another lecture he shows that Rome is in process of decay, and is not gaining ground, which is sometimes alleged that she is doing; and we believe it is also true that she is not receiving anything like the number of “perverts” that she did a few years ago.

Speaking of differences of opinion in religious matters, he says :—

Religious misunderstandings are the source of political as well as of international misunderstandings. The mutual jealousies of rival religious bodies have a very marked influence upon the political life of our country. And the blessed time when “war shall be no more” would be brought sensibly nearer if Christians could be made to feel that they were one family in Christ, if they could learn that isolation and suspicion and absence of mutual intercourse were not their normal condition, that reciprocal excommunications and anathemas on the part of those who have been made into One Spirit, who are nourished by the same Flesh and Blood, who are built on the same foundation of faith in the blessed Name into which they

are baptised, are the saddest possible contradiction of His will, who “called” us all into one body, and commanded us to preserve “the unity of the spirit in the bond of peace.”

And while this picture of an undivided Christendom is very beautiful, and one which all true Christians would be only too glad to see and witness, and as it is also true that the divisions of Christians are the devil's masterpiece, yet, for the sake of unity, there must be no sacrificing of principle. At the same time, it would be a great gain if men could quietly and calmly agree to differ on non-essentials. The Church's arms are wide and comprehensive, and if only her members would act on broad principles, much of the bitterness which now and then shows itself would be avoided. He discusses the relative positions of the Churches of the East and West, and shows how the Church in the East has descended to be the tool of the Civil Government, and is now compelled to crouch before a heathen Master, referring at the same time to the once flourishing Churches of North Africa and Egypt, which produced learned theologians, but have now ceased to be, statements, indeed, which are far too true, as every reader of history will bear witness.

In another lecture he deals with the subject of the Church and civilisation, and says :—

Let the Agnostic and Socialistic benefactors of humanity do their best, they are but following in the wake of the Christian Church.

On the subject of Church and State he discusses at great length the various views which have been put forward; and with regard to those who maintain the substantial identity of Church and State, which was put forth some three centuries ago by Richard Hooker, and ably championed in later times by Dr. Arnold, he says :—

I am compelled to look upon this theory, that the Church and State are one society, under different names, as a contradiction of terms.

And he also urges, if the union is to be maintained, the restitution to the clergy and laity of the powers of self-government, the powers of making regulations for the Church, subject, of course, to the consent of the State. Whether this will ever come to pass time alone will prove; it is much to be desired that the co-operation of the laity should be enlisted in all matters affecting the well-being of our Zion. The lecture on “The Church and the Sects,” is very instructive and deserves careful attention; the broad sympathies of the writer are shown in the following words :—

I would urge the fullest and most ungrudging recognition of the good work done by those who have never received the imposition of a bishop's hands. I would counsel the cordial acknowledgment that such men were valuable fellow-workers in Christ's cause. I would have us inclined to strain a point, now and then, as far as one conscientiously could, so as not to refuse to co-operate with them in any work by which Christ's kingdom might be advanced, or the welfare of those who compose it promoted.

We must also refer to the able lectures on “The Church and Unbelief,” and “The Church of the Future.”

There is much valuable matter in this volume, and it deserves to be widely known and read. The more we instruct the people in the History of the Church the better will it be; and we congratulate the author on being able to put these plain truths before the world in such a lucid manner.

WE commend to candidates and canvassers the "Handy Atlas and Poll-book," compiled by Mr. Watkinson, and published by Mr. Stanford. There are sixty-four maps of electoral districts, coloured according to the politics of the constituency at the last election, and a number of useful statistical tables.

A GLIMPSE OF KILLARNEY IN MAY.

SCHILLER sings of the beautiful month of May :—

Wenn mit Blumen die Erde sich kleidet neu,
Wenn die Brunnlein fließen im lieblichen Mai ;

and he sings with the voice of a lover and observer of nature. The autumn is said to be the best time to visit Killarney; but it certainly does not disappoint in May, and to the writer's mind the rich, fresh luxuriance of May is much more attractive than the beautiful decay of the later season. But enough of this, for the present. Approaching Killarney by train from Mallow you pass through much barren and dry land of a very uninteresting type. At Millstreet the scenery begins to improve; the historic Millstreet (every spot in Ireland is historic) which loves William O'Brien!—Millstreet, through which Earl Spencer rode a few years ago, with the ghost of Myles Joyce, like black Care, sitting behind the horseman. But we have changed all that, for we are a most forgiving people, and the Red Earl might now make a popular progress unvexed by the ghost of any martyred patriot. But we must get on to Killarney, and as our train speeds along, the scenery becomes much more wild and beautiful, until we reach our destination. There is an abundant supply of first-class hotels, but it was our good fortune on this occasion to stay with a friend about a mile from the town, on the way to the lakes. What a view from the bed-room window! Flesk Bridge in the near foreground; somewhat to the left, and more distant, Mangerton; to the right, Glenna Mountain and the Toomies.

Two voices are there—one is of the sea,
One of the mountains—each a mighty voice.

It must be an education to live amid such scenery, for,

Earth has not anything to show more fair.
Dull would he be of soul who could pass by
A sight so touching in its majesty.

But it is not our intention to write any descriptive catalogue of the beauties of Killarney, to which task we are quite unequal, but merely to note a few general impressions about it. The town itself is quite what Frederick the Great called Neisse, viz., "Ein Pfaffen-Nest." There is a new Cathedral with Bishop, Dean, and clerical staff—Franciscan Friars—Nuns, &c., &c. The Cathedral was designed by Pugin, and is worth a visit. Its exterior has a very cold, blue-gray, appearance; and the interior is capable of great improvement as regards decoration, &c. A memorial side chapel to the late Dr. Moriarty, Bishop of Kerry, is one of its best features. While I was visiting the Cathedral, a poor woman, who was paying her devotions, beckoned me to follow her to the south-east end of the building. Before leaving the nave she went up to a group representing the Blessed Virgin and the dead Christ. The figure of the Saviour she patted feelingly with her hand, and walking to the back of the group

she knelt down and kissed the hem of the Virgin's garment.

After passing out of the Cathedral, I had the following dialogue with this woman. She evidently knew me to be an Anglican clergyman. "Your reverence father, did you see Bishop Moriarty's chapel in the Cathedral?" "Yes, it is very handsome." "Ah, your reverence, Bishop Moriarty was a grand man—he was your man, he was my man, he was everybody's man, he was the gentleman's man and the poor man's man." "What about the present Bishop?" A sudden change of voice and expression, and a confidential whisper, intimating that walls have ears. "Ah, *he's* close, *he's* close." "But your reverence father, where are you stopping, and how long will you be here, and won't you be wanting a boat to-day, it's a grand day for the lakes. Sure, my husband was a boatman, and he earned fine wages, and we lived *according*; but he's dead now, and it's me that knows the difference. Thank your reverence father. I'm going to start a little basket, and I'll be sure to have luck with your money."

The Church of St. Mary, Killarney, of which Archdeacon Wynne is the Rector, is a very handsome building, and must give visitors a very favourable impression of the Church of Ireland. The interior is not unlike that of St. Bartholomew's, Dublin, though on a smaller scale. At Killarney the organ and choir are in the North Transept, the apsidal east end not affording sufficient room for their accommodation in it.

Of the beauty of the lakes it is unnecessary to speak, as it is generally admitted that they are in their own way unrivalled. Ross Castle, Muckross Abbey, Innisfallen, the old Weir Bridge, are very suggestive names; and convey, to the minds of those who have seen these various visions of beauty, thoughts too deep for words. "We have heard much," says Mr. Froude, "of the wrongs of Ireland, the miseries of Ireland, the crimes of Ireland. Every cloud has its sunny side, and when all is said, Ireland is still the most beautiful island in the world, and the Irish themselves are still among the most interesting of peoples."

As regards the social condition of the neighbourhood of Killarney, it is a significant fact that although "moonlighters" are abroad, my friends had no hesitation whatever, in leaving their house entirely unwatched for several hours during a day of my visit; owners and servants being for a time all absent; nor is there any necessity to bolt and bar at night, such precautions being only required on the part of those who have land troubles. Poor, dear old Ireland, she is the puzzle of politicians. Before this is printed, another great chapter in her history will be begun.

BERGBEWOHNER.

PREFERMENTS AND APPOINTMENTS.

Barnes Lawrence, Rev. Henry Frederick, M.A., Rector of Birkin, Ferrybridge; Prebendary of Ampleforth in York Cathedral.

Clarke, Rev. Percy Carmichael, late Vicar of St. Mark's, Staplefield; Rector of St. Michael's at Plea.

Coachafer, Rev. H. J., B.A., Senior Curate of Moseley; Vicar of King'sheath.

Hawkins, Rev. Charles Lawrence, M.A., Rector of Kiddington, Oxon.

Hooppell, Rev. J. L. E., Curate-in-Charge of Fittleton, Wilts ; Curate of Kentish-town.
 James, Rev. Herbert Armitage, Head Master of Rossall School ; Dean of St. Asaph.
 Lewis, Rev. Moses, Perpetual Curate of Llanwonno, Glamorgan.
 Littledale, Rev. Godfrey Armytage, M.A., Vicar of Chipping Norton, Oxon.
 Paget, Rev. H. L., Curate of the Christ Church, Oxford, Mission, East India Docks ; Vicar of St. Ives, Huntingdonshire.
 Phillips, Rev. Thompson, Vicar of Ivegill, Rural Dean and Honorary Canon of Carlisle ; Vicar of St. Paul's, Carlisle.
 Shann, Rev. Reginald, M.A., Rector of Chenies, Bucks.
 Thorne, Rev. Joseph Prangley, A.K.C., Incumbent of St. Clement's ; Perpetual Curate of St. Bede's Toxteth Park, Liverpool.

CLERICAL OBITUARY.

Carr, Rev. Edward, Vicar of St. Helen's, on the 21st ult.
 Creckett, Rev. Robert Princep, B.A., Vicar of Christ Church, Eccleston, on the 4th ult.
 Gilder, Rev. William, M.A., Vicar of Mackworth, Derby, and Rural Dean, on the 28th ult.
 Todd, Rev. Richard Utten, for fourteen years Rector of the parish, on the 23rd ult., at Dunster, aged 48 years.
 Walmsley, Rev. Robert, M.A., Vicar of Aspull St. Elizabeth, on the 12th ult.
 Whitmarsh, Rev. William, Rector of Greystead, on the 23rd ult., aged 77.

A FINE ARRAY.

IT is easy to make assertions, but often difficult to prove them. People demand a verification of any statement that may be made, and it is right that they should. The people of the United Kingdom have been familiar but a short time with an article that has won great popularity in the United States, Canada, and Australia. It could hardly be expected that in so short a period the real worth of this article could be ascertained, and yet so valuable is it that hundreds of voluntary statements have been given. Following are short extracts taken from a few of the many hundreds already received :—

Mr. James Brierley, M.A., Cleric and J.P., of Mossley Hall, Congleton, says : " I am thankful to be able to write that with God's blessing I attribute the great change for the better in the state of my health to WARNER'S SAFE CURE."

Rev. E. J. Gale, of Gothic Villa, North Malvern, writes : " I have pleasure in saying that I believe WARNER'S SAFE CURE to be a very valuable medicine. I have seen and heard of its beneficial effects in the case of several friends who have given it a thorough trial for kidney and liver diseases."

Mr. E. A. Groom, a well-known solicitor, of 28, Alwyne Road, Canonbury, N., says : " For years I suffered with albuminuria ; and notwithstanding the best medical attention and most careful dietary, my health gradually broke down, and I became quite incapable of exertion of any sort. I finally tried WARNER'S SAFE CURE, and derived great benefit from its use. I am now fairly well."

Mr. L. L. Atwood, of Fairlight Villa, Platt's Grove, Wood Green, London, N., writes : " Mrs. Atwood suffered for years from general debility, weak heart and spine, nervousness and sleeplessness, with bloating, flatulency, and general discomfort. After taking 18 bottles of WARNER'S SAFE CURE she got much stronger, the bloating disappeared, the nervousness abated, and she was again able to enjoy proper sleep. The symptoms have not returned, and I have pleasure in recommending the medicine."

Rev. Thomas Bryant, of 1, Myrtle Place, London Road, Bognor, Sussex, testifies as follows : " I can without hesitation recommend WARNER'S SAFE CURE to any of my countrymen who may be suffering from any of the diseases this remedy is calculated to relieve and cure. I cannot speak of it too highly, as it has been of great benefit to myself and family."

Mr. J. Hiscock, station master, Navigation Station, Taff

Railway Station, Treharris, R. S. O. Glamorganshire, Wales, who suffered for years from kidney disease, and was pronounced incurable by the best medicine men of South Wales, was restored to health by WARNER'S SAFE CURE. He says : " In my case the cure has been thorough and permanent, and I doubt not it will be in others similarly afflicted, if a fair trial is accorded it."

Such statements from such sources are unquestionable, and conclusively prove the value of the remedy of which they speak. They are not from obscure and unknown persons residing in distant countries, but of eminent people living right here in England, where the truth of their assertions can be easily verified. Thousands are suffering to-day needlessly who might be made well and happy by the use of the same means testified to above. The remedy used, WARNER'S SAFE CURE, price 4s. 6d. per bottle, is for sale by druggists and medicine vendors, or can be had direct of the proprietors, H. H. WARNER and Co., 47, Farringdon Street, London, E.C.

NEURALGIA AND ITS TREATMENT.

NEURALGIA is one of the commonest ailments, and is such an everyday complaint that, as in the case of a common cold, the poor sufferer meets but little sympathy. Of course we refer chiefly to facial Neuralgia ; but the complaint may affect any part of the system, receiving various names, as in the sciatic nerve, when it is known as Sciatica, and may arise from other causes than cold. Fatigue, over-anxiety, and overwork are fertile sources of Neuralgia ; also impaired digestion, with all its train of evils, oftentimes gives rise to internal Neuralgia of the most distressing character.

Those who have not suffered from this malady cannot form any idea of its excruciating effects, which are often intensified by the seeming inability of anything to *relieve*, let alone *remove* it. There are multitudes trying first one remedy, then another, in the endeavour to obtain rest, but in numberless instances failing, and becoming prematurely old through intensity of suffering.

Perhaps to some such sufferers it would seem like mockery to say there is real and tangible ground for hope ; and the method by which relief is to be obtained may be as much misjudged as the persons who speak of it. Nevertheless, it is a well-attested fact that a large number of sufferers have found in Magnetic Treatment a degree of relief which under medical treatment has been denied to them. The reason is plain, when we consider that nine-tenths of Neuralgic affections are traceable to some constitutional derangement or weakness resulting from the overstrain referred to, and treatment, to be effective, must be directed to the removal of the constitutional cause before the Neuralgia consequent upon it can be overcome. Sufferers recognise this when they take quinine with the object of "strengthening the nerves ;" but this is only temporary and partial relief, even when most successful ; hence it fails to effectually eradicate the complaint. What is necessary to accomplish this is something possessing power to invigorate and regulate every organ and its functions, improve the circulation, and perfect both muscular and nervous action. The use of narcotics or tonics can scarcely be expected to produce this. One of the commonest, yet, in our experience, one of the most disastrous practices for the relief of Neuralgia, is the subcutaneous application of morphia. Although it may for a time allay the pain, simply through destroying nervous sensibility, we have noticed that the ailment offers greater resistance to subsequent remedial measures at the spot at which the injection was made.

Space forbids a full consideration of the subject, but any sufferer from this distressing ailment communicating with us, will be gladly advised as to the best course to be pursued, *free of cost*.

Although we do not assure any applicant that cure is certain, we are permitted to refer such inquirers to a goodly number of those who know from experience what Magnetic Treatment has done for them. A list, containing the names of 1,000 such persons willing to answer inquirers, can be had free, together with all information on the treatment, from B. COPSON GARRATT, 16, Finsbury Square, London, E.C.



The Church of England Pulpit.

JAEI AND THE GENERAL ELECTION, 1886.

BY THE REV. E. C. HAWKINS, M.A., VICAR OF
ST. BRIDE'S, FLEET STREET.

SERMON PREACHED AT ST. BRIDE'S, ON SUNDAY,
JULY 4TH, 1886.

"Blessed above women shall Jael, the wife of Heber, the
Kenite be, blessed shall she be above women in the tent."
—JUDGES v., 24.

THIS text is one of the typical difficulties of the Bible—it is seized upon by objectors. It disquiets believers. It is therefore one which the professional exponent of the Bible ought not to pass over without at least an attempt to remove the objections and to allay the anxiety. They arise—both the cavil and the unrest—probably from a misconception of the nature and purpose of the Bible.

We say in a thoughtless way, "The Bible is the Word of God," as if that were a definition sufficiently precise. But we forget that the Word or message of God to the souls of men must be conveyed to them somehow, that the only means we know of by which it can be conveyed is some material means—by secondary agents; in other words, that it must pass through human minds and be uttered by human lips. Unless men were to be made mere machines for transmitting sounds, like a telephone, it was inevitable that the Divine communications should be influenced by the human instruments through which they passed. They cannot be repeated to us just as they were delivered. They must be weakened or exaggerated, coloured, refracted, or mistaken by the medium of their transmission.

We have, as is said, this "treasure in earthen vessels;" if the treasure has here and there contracted a flavour or a colour from the vessel, it is for us to cultivate the Divine spirit, no less in us than in the Bible, that we may recognise the Divine voices amid its many utterances. It would, perhaps, be nearer the truth to say "the Word of God is in the Bible," and they who seek will find it. It is the treasure hid in a field, which they who dig will come upon.

This view, at all events, makes the Bible a more precious and interesting gift to man, as a record of human relations with God and men's thoughts about Him, than if we received it with an intimation that it was all alike, each text of equal authority and beneficence with every other, every

precept and sentiment to be read, marked, learnt and inwardly digested with impartial attention and reverence, every word a direct message from the source of truth. This mechanical estimate of its nature and use has landed us in all our difficulties with unbelievers, and has been the source of painful heart-searchings to devout and earnest souls. It makes no such profession for itself, it does not claim to be everywhere infallible. The Saviour utters His warning against this material view and this literal interpretation when He says, "The letter killeth." This bondage to the letter is the death of spiritual perception, and so of spiritual growth. Its special blessing is that it demands in the reader a spirit akin to its own, that it yields its blessing, not to the controversialist, who is hunting for a text, nor to the superstitious, who is seeking an oracle, but to the pure soul who is using what he knows of the mind of God to learn more about it, to find up and down amid its pages gold which has the ring of the royal currency, notes which sound true to the celestial harmony. Our sacred books are a record of God's dealings with one race of men, written by the men themselves. Such a reader, then, will not be surprised if he finds here and there traces of human passion and human pride—something that is of man, not of God. He will not be shocked to find in a record by men of men much that is human even in the words of those who were moved by the Holy Spirit to write. He will find in these mingled strains a further incentive to "search the Scriptures" and to "try the spirit that speaks, whether it be of God."

Coming to the Bible in this temper of mind, and believing that one of its chief advantages to us is this gift of exercising the Divine Spirit within us in the discovery of truth, a reader will be less embarrassed by meeting such a sentiment as this coming from the lips of a woman like Deborah. She was a grand woman, the soldier Barak could do nothing without her. "If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go." She had looked on in bitterness of heart while for twenty years a military despotism had "mightily oppressed" her countrymen. In a few picturesque touches we get a painful picture of a conquered country. All the high roads were deserted, communication could only be kept up by cross-country paths which the natives knew, but the army of occupation did not. Villages were abandoned as indefensible, and the villagers crowded into the fortified towns. Not a single armoured man was allowed to exist among the down-trodden people, the light troops of the enemy shot at the women when they went to draw water, and the familiar haunt for lounging and gossiping by the well side was deserted.

The Spirit of God showed this woman when the moment was come to strike a blow for freedom,—she infused her spirit into the people, and a nation of slaves became an army. The enthusiasm

of men fighting for their liberty overpowered the spirit of those who were only fighting for dominion, and the yoke was broken. It is evident that Sisera was a potent instrument of this tyranny—we find a different kind of man holding a similar office about 400 years later in Naaman the Syrian; but there seems to have been no kindly feeling in Israel for Sisera. In Deborah's eyes the patriotic cause was not only the cause of the oppressed, but the cause of God. By Sisera's death the rod of the oppressor was broken, and she did not inquire too nicely into the righteousness of the means. Perhaps no enslaved people would—to them their enemies are the enemies of God; the end seems to sanctify the means; the very instrument of destruction seems holy. These are natural, if they are not very exalted feelings. They show how persecution degrades both the tyrant and the victim. Here was a woman noble in all ways, the judge as well as the leader of the people, inspired to sing that noble Psalm of victory which has been read this evening. Here was a woman like this calling another woman blessed who had decoyed a weary and defeated friend into her tent and murdered him in his sleep. Yes! friend, for "there was peace between Jabin king of Hazor, and the House of Heber the Kenite." The Bible, with its invariable honesty, tells us this. There was peace because Jael and her husband were not Israelites, but foreigners. The Kenites were a tribe of the peninsula of Sinai which had followed the wanderings and the fortunes of Israel; they were of the same family as Jethro, the father-in-law of Moses, and settled in Palestine with the people whom Moses led. But they kept up their old desert ways of life, and lived in tents apart from the city life and the agricultural life of the Hebrews. The Rechabites, the earliest recorded teetotalers, were another branch of the house, and were distinguished by the same mode of life; but it is clear that the association was not so close that the same persons were always enemies to both. They preserved their independence, and Israel's enemies were not always theirs. Thus, for the twenty years of Jabin's oppression there was peace between him and the Kenites, so that Sisera might naturally expect that Jael would either receive him in a friendly spirit, or at least preserve her neutrality, and send him on to seek rest elsewhere. So he accepts her invitation "Turn in, my lord, turn in," lies down unsuspecting, and the tent-peg and the mallet used to drive them in, present at once the temptation and the instrument for his murder. But, after all, there is something to be said for Jael, as there is for Deborah; she is not the merely cold-blooded and selfish murderess; she would not violate the sacred hospitality of the Arab tent for nothing. She had joined herself to the fortunes of Israel. Like Balaam, she believed in its star. There was a general feeling in the nations round Palestine that Jehovah was the strongest God, stronger than their gods, and that

He fought for Israel. "The stars in their courses fought against Sisera." All who opposed Jehovah were wicked and doomed to perish. What did it matter how? "What! would you let a serpent sting you twice?" said Shylock, and would you be too particular how you prevented him? Was not the will of Jehovah clear about this oppressor and his army and his general? Who was she to stand in the way of it when the Lord seemed to have put the common enemy into her hands? What were the claims of even Arab hospitality in comparison with such an intimation of destiny as this? No doubt she deceived herself—unsuspicious of the self-deception—with such arguments as these. She may easily have brought herself to think that not only would she be excused for killing Sisera, but that she would not be excused if she spared him. She would be missing a chance of doing God service.

These two women have had their counterparts in all ages and countries where the vices of tyranny have begotten in their victims the vices of slaves. They are to be found wherever religious intolerance, social exclusiveness, or political oppression have made life black and chill and wretched. There the oppressed are ready for retaliation in any form. Their hatred matches the scorn of the oppressor, and they think revenge is lawful, however it is obtained. In such a state of society words lose their proper meanings. The violent partisan is the true patriot, the daring outrage the deed of a hero. All ideas of right and wrong are confused, crimes pass for virtues, and virtues for weaknesses. In this unnatural relation of one people to another, This is a thought that ought never to be absent from the mind of the strong who are disposed to think might right, and to use power for their pleasure or advantage—this thought that they are making the victim of mere power, whether it is social, political, or personal, not only miserable but wicked—that they are robbing him of all joy in his life—that they are teaching him to rejoice only in evil—to know no pleasure but in inflicting pain on his oppressor. Jael, it is true, was not a victim of tyranny, she was only a strong partisan of the oppressed, and we know to what lengths unscrupulous partisanship led her. It is from this point of view that her conduct is a lesson to the citizens of a country who never have been, and are not likely to be, the slaves of another. For we are tempted to the vices both of the oppressor and of the oppressed. We are tempted, on the one hand, to put appeal and remonstrance rudely by, to fall back on the thought of our "big battalions" in our relations with smaller states—to pooh! pooh! national aspirations, to ridicule the idea of a sentimental grievance; on the other hand, there is the temptation to palliate the outrages which are the retort to oppression, to extenuate the bitterness felt by the

oppressed, to make excuses for their reluctance to be mollified by tardy concessions of justice after long years of misrule. By a kind of natural reaction there is a temptation to yield too much because we have been too unyielding before.

Speaking roughly, all England is at this moment divided by these opposing sentiments about Ireland; of course there are many degrees of feeling and probably the moderate men on both sides do not differ much; but the extreme partisans of either side might be ranged under one or other of the views I have stated. No fair-minded man disputes that for two hundred years at least we "mightily oppressed" that unhappy people, no one who reads the Irish history of the seventeenth and eighteenth centuries can deny that. And no honest mind, on the other hand, can doubt that for the last half century we have been trying to repair the wrongs of earlier days, and to do all for that part of our fellow-countrymen which justice and even mercy and generosity seem to require. So a natural but not very reasonable indignation is felt that the wrongs are not at once forgotten, that the oppressed are not as ready to accept the hand of friendship as the oppressor is to offer it. It shows an ignorance of human nature to expect they would be. But it must be remembered, on the other side, that one of the results of our misrule may be that it has produced in its victims a character which unfits them for the boon which they ask. And this consideration introduces another element of difficulty into this momentous question. It is evident that considerations of prudence and expediency must have their weight, as well as the sentiments of justice and generosity. Justice to Great Britain is to be regarded as well as justice to Ireland. What is expedient for her must be considered as well as what is expedient for us. It must not be assumed off-hand that justice demands the concession of all that is asked, nor can it yet be denied that such concession might in the long-run, be found expedient. It is probable that neither the Aye! nor the No! of the polling-booth will represent the opinions of the majority of the thoughtful, if the Aye or the No are taken to represent extreme courses on either side; but they are the only verdicts we can record, and one or the other every elector is bound to say, for he cannot evade his responsibility by silence. It would be an abuse of the privilege of this place to urge any man to vote one way or the other—an abuse to which I feel no temptation—but it seems to me to be a high and holy use of it to impress upon you the difficulty and the greatness of your choice.

Momentous as the issues may be of decision, it is probably true, in the long-run, that it is more important to a country that her citizens should vote from pure motives than that they should vote wisely on any particular occasion. It cannot be

doubted that the reason why a man votes is more important in the sight of God than the vote that he gives. It may occur to some meditative minds that we have brought ourselves into such a pass by alternative tyranny and weakness, that no wise decision is possible, that the only choice is between the confusion and misgovernment which may be the result of concession, and the exasperation and violence which may follow upon refusal. We may have to face one of those alternatives, and yet not be justified in abstaining. If it be so, it only shows how nations can break the eternal laws as well as individuals; how they can bring themselves into straits, in which they cannot move in any direction. It only shows how impossible it is to prevent the children from suffering for the sins of their fathers, and that no amount of doing right can avert the consequences of having done wrong. We are continually forgetting that politics are only religion in practice, that political right and wrong are only doing or failing to do our duty to our neighbour on the largest scale. On ordinary occasions the policy of a party is guide enough, but occasions now and then arise which cut down to the marrow of conviction, and force men to think. Then the decision between the Aye and the No assumes the solemn aspect of duty, and we find that political ties are not enough as a guide of action, but that there is need of the open mind to receive all that can be learnt, and the honest heart to weigh it.

It is seen on such occasions how politics ascend into the higher plane of life, and that decision one way or another touches character, and affects the relation of the soul to God, whatever its external results may be. No successful issue can remove the taint a man is conscious of who has allowed passion or prejudice—fear or self-interest—to determine on which side he shall cast his vote.

It is strange that a people who love the Bible as the English do, seem so little to realise its political lessons. The very lesson of the Old Testament is the relation of God to national life. It is in the New Testament that the relation of the individual soul to its Creator is brought into especial prominence; in the Old the responsibility of a nation for the nation's acts is the constant theme. The plain lesson runs through it, that "righteousness exalteth a nation," that sin brings its certain issue of defeat, or disgrace; of loss of honour or loss of territory; of divided counsels when the nation ought to stand shoulder to shoulder; of dilemma when the moment for action has arrived. A plain man, as he reads the priceless lessons of this Old Book, sees that it is more important for him to be righteous in what he does than always to be right—that there can be no duty so great as acting with the fear of God before his eyes when he is acting in his country's cause. "Shall not the Judge of all the earth do right?" and must He not long above all things that every English citizen should

seek the truth in this great controversy, and honestly endeavour to do it.

It is impossible to read this old story of an oppressed nation, and its uprising against tyranny, and its wild justice of revenge, the homage paid to its unscrupulous heroine, its blind yet fervid prayer, "So let all thine enemies perish. O Lord"—it is impossible to read it all without recognising the "old foes with a new face" now, without discerning in ourselves and in our neighbours the tendencies, if not the vices, of the oppressor and the oppressed. If we are inclined to smile at the crude and unworthy idea of God which would regard Him as the God of Deborah and Jael, and not the God of Jabin and Sisera, let us be sure that our conceptions, in growing more spiritual, have not become more unreal. It is well for us if with our larger and purer belief in God as the Universal Father of all nations, and not of England alone, as the animating spirit of all life, political, social, and domestic, we have not lost some of the precision and vigour of the old Hebrew faith, if we have not banished Him out of politics, where among *them* He reigned supreme—if we have not forgotten that it is in doing the duty which our country imposes upon us, we can best assert our faith in His presence and His rule; or, in spite of all religious profession, confess our profoundest unbelief.

JAEI.

BY THE REV. KENTISH BACHE, CURATE OF
CHURCHILL, WORCESTERSHIRE.

FOR THE SECOND SUNDAY AFTER TRINITY.

"Blessed above women shall Jael be."—JUDGES V. 24.

IN the fourth chapter of the Book of Judges it is related that, in the days when Israel was governed by Judges, God punished the Israelites for their sins by letting the Canaanites conquer and oppress them for twenty years under the Canaanite captain, Sisera. The Judge who was governing Israel at that time was a woman, Deborah, who was also a prophetess. When the Israelites at last became repentant and cried to God for mercy, He heard them; and gave directions, through Deborah, for the defeat and driving away of the Canaanite oppressors. The Israelite general was Barak; but he was distinctly told that the credit and glory of the victory should not belong to him; and Deborah went with him to the battle, proclaiming that it was God's battle, and that the victory would be won, not by Israelite valour and generalship, but by the power of God. And she also proclaimed before the battle that the Canaanite captain, Sisera, should not be slain by Barak's sword, but should die by the hand of a woman.

The battle was fought in the plains of Tabor, in Galilee, in the year 1296 before Christ; and this is the first time that we meet with the name of Tabor in history. And 1799 years after Christ, the same piece of country again was the scene of a battle in which Napoleon Bonaparte and Kleber with three thousand French soldiers defeated twenty-five thousand Turks: and that was called the battle of Tabor.*

When the Canaanites were defeated and utterly routed, their captain, Sisera, fled away on foot, leaving his war-chariot behind him, in order to attract less notice: and in his flight he came to the tent of Jael, who seems to have been a chieftainess of some consequence, and who was at peace with Sisera's master, the king of Canaan. Jael received the fugitive kindly, gave him refreshment, and covered him with a rug; and then, when he fell asleep, she took one of the tent stakes and drove it through his head and killed him. That is the story, though it is not all the story, of the deed for which Deborah, the prophetess of God, declared that Jael should be blessed above women.

To some persons who attentively read their Bible, this portion of sacred history is difficult to receive as God's Word. They regard Jael as guilty of treachery. Of course there are many acts of treachery recorded in the Bible, from the treachery of the Serpent down to the treachery of Judas: but those acts of treachery are always pronounced accursed, whereas this act of Jael's is pronounced blessed, and is so blessed by a person who is as undoubtedly a prophet of God as any prophet in Bible history. It would not be altogether unreasonable, therefore, to conclude, even from so scanty a narrative as the foregoing, that Jael's act cannot have been treacherous. The conclusion is justifiable: for as Deborah certainly directed the battle of Tabor by instructions from heaven, and spoke by God's instruction in foretelling Sisera's fate, so must we think that she spoke as God's messenger in pronouncing Jael blessed. And the narrative of Jael's reception of Sisera is evidently a very scanty one: it is too scanty to justify the conclusion that Deborah, whom God had twice that day sealed as His own prophetess, should dare even in the heat of victory to pronounce a blessing upon treachery such as the eternal law of God has always condemned. But though the history is so scanty, there are in it some indications that Jael was not treacherous, and was deserving of the blessing pronounced upon her.

When Sisera arrived breathless and weary at Jael's tent, had she wished to betray him, she needed but to wait till the pursuers came up; yet she came out to meet him, and gave him a kind welcome, "Turn in, my lord, turn in to me, fear

* Bovet's "Egypt, Palestine, and Phœnicia," translated by Lyttelton, (Hodder & Stoughton, 1882,) page 345.

not." Surely those words were spoken with the sincere intention of sheltering and protecting the fugitive. And then, when he lay down, she covered him with a mantle in order to conceal him; and that again was the act of a friend. Presently the hunted man said, "Give me, I pray thee, a little water to drink, for I am thirsty." He asked water, and she gave him milk in a bowl fit for a lord. Giving him drink would mean more in that eastern country than it would in England: it would mean a pledge to protect and befriend him. Was that an act of treachery, or was she still determined to protect him? And then she covered him up with the rug.

Had he been content to lie there trusting to her protection, all would have been well. But the ill-starred Sisera did not trust to the wisdom and firmness of the noble lady who was prepared to defend him at the risk of her life. And in his restless distrust of her abilities he devised a disgraceful means of safety: he would be saved by a lie; and the lie was not to be of his own telling, but it was to be told for him by her. This honourable woman, who scorned every base action, would tell a lie at his bidding, Sisera thought; but for once he thought wrong. He said to her, "Stand in the door of the tent, and if anyone shall come and inquire, 'Is there anyone here?' thou shalt say, No." It is not recorded that she answered him; the narrative is so brief: but presumably more was said than has been recorded. It may well be imagined that the high-spirited chieftainess answered him, "How can I do this wickedness, and sin against God? Lie down and lie still, and trust thy life to me." And again the foolish, untrusting man commanded her, "If any ask, thou shalt say, No man is here." If she intended treachery, why did she not promise to tell the lie, and then break her promise? She did not do so, but it may rather be supposed that she answered him, "Thou knowest not what thou sayest. The wife of Heber never lied, nor can she lie now. Rash man, recall thy words, or thou hast pronounced thine own doom." Then the desperate Sisera, seeing through the tent door that his pursuers, though still distant, were drawing nearer, threatened her with his drawn sword, it may be imagined, insisting, "Thou shalt say No." Jael knew his character, and knew that the man who was alone with her there in the tent was a desperado who cared nothing for the life or honour of any woman; and she at last replied, "I will do as thou demandest. Thou fool, I will say No. But the wife of Heber the Kenite cannot lie, and thine own lips have spoken thy sentence of death." Then when he lay down and sank faint and weary into slumber, she went softly to him and slew him. Then if any came and asked, "Is there any man here in the tent with thee?" she could truthfully answer No; as he had commanded her to answer; for Sisera was no more; he lay there dead.

Such may perhaps be the explanation of this remarkable passage of history. The conduct of Jael would be of no concern to us if it had not been pronounced blessed by a prophetess of God; and we have no right lightly to conclude that Deborah could have pronounced the blessing of heaven upon treachery which we know God would condemn. Sisera is not a person upon whom we need expend our sympathy. He had been a great oppressor of the Israelites for twenty years, and he was hoping from the battle of Tabor to carry off the young women of Israel to a fate more cruel than slavery. His own mother's words, as she looked out at the window and wondered why he was so long in coming, sufficiently describe the fierce and brutal character of the man. How different was that heathen Canaanish soldier who had no honour in his heart either for truth or for woman, from the Christian soldiers in our own time who have again and again laid down their lives for the sake of truth and honour!

And it is this, God's own Book of Morals, which has raised and purified the whole tone of modern life and has trained up men and women to be Christians caring for those things that are true and honest and just and pure and of good report. The whole teaching of this Book condemns everything that is untrue and impure and low. We may sometimes find moral difficulties in the Bible; but, as we study it, faith and patience must have their perfect work, and we must ask the divine Author of Scripture to bless our reading of His Word and to give us a right understanding of it. So shall we learn more fully to perceive and admire the beauty and holiness of the divine utterances in this Book, in which we know that we have eternal life.

A NEW effort is being made for a judicial separation of the sees of Gloucester and Bristol, unhappily united fifty years ago. Bishop Ellicott is beginning to feel the weight of years, and is anxious that the proposal should be carried out within the next two years, ere he reaches the patriarchal age of three score and ten. The committee do not appear to take a very sanguine view of the matter, looking forward only to raising the money in the lifetime of their children, but not in their own.

"A. P." sends to the *Times* the opinion of the old Catholic historian, Dr. Döllinger on the present crisis and Mr. Gladstone's policy, taken from a letter received this week. The veteran theologian, who was born in the last century, writes:—"Gladstone is to me a riddle, which I can solve only on the supposition that he knows little of Irish history, and still less of the character of the Irish people and of the spirit of the Irish priesthood. If he succeeds, what a frightful legacy will he leave to the generations which come after him! It is in truth the most threatening crisis which has occurred in England during the present century. God grant that she may surmount it happily."



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JULY 10, 1886.

AGNOSTIC PHILANTHROPY.

“**B**E steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”*

These words come at the end of Saint Paul's description of the glory of the resurrection, and the bliss which is to follow, when Christ shall have abolished sin, and suffering, and death, and God shall be all in all. The connection of ideas is;—Work for your Lord faithfully and diligently, knowing that for such work ye have a reward whereof the greatness and the glory transcend all imagination.

But there are agnostic philanthropists who reply: “We do not work for the Lord, because we do not know whether we have any Lord in Heaven, or, if there is, whether He will reward those who endeavour to serve mankind. We work for mankind, and are satisfied to work without reward.” And some would add: “It is better not to think of reward; such a thought would bring an element of selfishness into our perfectly unselfish service.”

To this we say, that the hope of reward is not necessarily selfish. Whether it is so or not, depends on the nature of the reward hoped for. You who make this objection, yourselves hope for a reward, but it is an unselfish reward; you hope for the reward which consists in succeeding in your endeavours to do good to others, and in knowing that you succeed. It is not an appeal to selfishness if we say to those who labour for the moral or political or economical good of society, “Toil on; you may see no immediate fruit of your labours, but you have a right to feel confident that they are not in vain; they may be like buried seed, but they will bear fruit in the next generation.” Now, this is Saint Paul's appeal to us, only that instead of a result of our labours in the next generation, he promises a result in eternity. He says nothing, at least in this passage, about individual happiness; the reward he promises is to consist in beholding the victory of good and the defeat and destruction of evil, and knowing that we have fought on the

side of good. This is the highest reward that imagination can conceive, and also the most unselfish. But the private reward which some sects teach us to hope for, and the bliss of a selfish heaven that needs as its condition the misery of others in hell, would, in our judgment, be no blessing at all.

We say, further, that all unselfish work for man, whether done in the name of Christ or not, is work for Christ. Saint James, the Lord's brother, says in his Epistle, “Every good gift and every perfect endowment is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning;”† that is to say from God, who is unchangeable, and before whom there is no shadow, but everything is in light. Now, genuine benevolence is a good gift, and sincere unselfishness is a perfect endowment; both therefore are from the unchangeable and all-seeing God; and we have a right to tell agnostic philanthropists, that if they are sincere their gifts are from God, and they serve Him though they know Him not.

This is only inferred from the teaching of Saint James, but it is directly taught by Jesus Christ. In His description of the judgment which is to wind up the present order of things,‡ He says that those who have been kind and merciful shall go into eternal life, and those who have been unkind and unmerciful into eternal punishment. This is one of the most misunderstood passages in the whole Bible. It is generally quoted as teaching that punishment will be absolutely endless; which it does not teach; for the word translated eternal only means age-long, and is used by Saint Paul in speaking of the time between Adam and Christ; § and the word translated punishment appears from its etymology to mean not mere vengeance, but chastisement or correction. Moreover, Christ, Who elsewhere calls Himself the Good Shepherd, in this parable describes those who are rewarded with eternal life as sheep, and those who are condemned to eternal punishment as goats (the original has *kids*, and this is stated in the margin of the Revised Version)—a description which a shepherd could not possibly have made, if He had regarded the condemned in this judgment as only fit for burning like foul weeds. Had that been His meaning He would have called them by some such name as swine, or wolves, or vipers.

But what is most remarkable in this parable, is that when Christ tells the merciful that all their kindness has been done to Him, they are astonished, and ask what opportunity they ever had of showing Him kindness; and He replies: “Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me.” Those who have most deeply studied the discourses of Christ, are best aware

* Epistle of James, I, 17, Revised Version.

† Gospel of St. Matthew, xxv., 31-46.

‡ Epistle to the Romans, xvi., 25, Revised Version.

* First Epistle to the Corinthians, xv., 58.

that every word in them has its significance, which will repay the deepest study to discover; and these words are no doubt meant to teach that all kindness and mercy are acceptable to God and to Christ, even though they may have been done without thinking of Christ, or by those who never heard His name.

We say then, that all sincere philanthropists, whether they know God or not, are known to God, and serve Him with the gifts which they derive from Him. But it does not follow that it matters nothing whether they know Him or not. If it is blessed unconsciously to receive good gifts and perfect endowments from the Unchangeable and All-seeing,

"If things provided come without
The sweet sense of providing,"

how much more blessed it is to receive them with conscious gratitude! If it is blessed to fight against evil without any certainty of the ultimate result, how much more blessed is it to fight under the banner of a Leader who guarantees us ultimate victory, provided only that, like Him, we are "faithful and true"!*

CORRESPONDENCE.

*To the Editor of the CHURCH OF ENGLAND PULPIT AND
ECCLESIASTICAL REVIEW.*

THE GOVERNMENT OF IRELAND.

SIR,—The subject on which you are so flattering as to ask for my opinion, is an interesting one, and is a very large, or a small one, according as it is treated. You wish for some hints as to how the national aspirations of the Irish people, and the gratification of them, can be reconciled with a closer drawing together of Ireland and Great Britain in a really firm union. I know that you look with as much dislike, to speak no more strongly, as I do, on the recent project of Mr. Gladstone for a separate Irish Parliament and Executive. I, therefore, am running no risk of offending you, by saying that at this moment there is, and for the last eighty-six years there has been, a very close union and a very firm one, between the two principal islands of the British Archipelago. My objection to Mr. Gladstone's project—that is, one of my objections—is, that it would loosen if not dissolve, that union; and I am absolutely confident, that the Irish persons, members of Parliament, newspaper men, League agitators, &c., who have favoured the project, and who now favour a like project, do so because they know that its effectuation would go far to break up the United Kingdom altogether. I, and other loyal inhabitants of Ireland, desire to have our union with Great Britain made still closer than it is; and we are not to be cajoled with promises or predictions, that a dissolution of the political union will lead to the establishment of what a few dreamers or impostors call a real union, based on sentiment; and so forth.

You speak of the national aspirations of the Irish people. I do not precisely know, whether you mean

the aspirations of the inhabitants of Ireland to be a nation, or the aspirations of the Irish nation to be something different from what it is. Now I do not admit that the aggregate of the men and women who live in this country constitute a nation in its true sense at all; or that they are, at least at this time, capable of being one. There are two sets of people in Ireland, separate in political affections and in moral instincts. To a great extent, if I should not rather say to a minute degree, this separation is founded on difference of ethnic origin, and on the parallel opposition of the religions which the two families have chosen. Not that the racial boundary is exactly the same as that between Protestants and Romanists; nor is the division between those well affected to English connection and those hostile to it identical with that between those of Celtic and those of Saxon origin, or identical with the religious division. Roughly, I believe that about two-fifths of the inhabitants of this country are warmly attached to England; a good portion of them passionately attached. The remaining three-fifths are on the whole hostile to English connexion; a large fraction of them vehemently, and for the most part unreasonably, hostile to it. But there are not one hundred persons of Irish birth, who would decline to say, "I am an Irishman"; and all feel, if they cannot take a pride, an affection, more or less strong, towards their native country. If you desire to gratify, by any public act, or by any political institution, that natural, and in all ways respectable affectionate sentiment, and if you are willing to go a little out of your way to gratify it—to gratify its vanity perhaps; I do not see why a royal palace should not be erected in some beautiful and commodious region in this country, and tenanted constantly by a member of the Queen's family. I do not see why, if political arrangements admit of it, (which I think they could be made to do), a younger son of the Queen should not be our permanent Lord-Lieutenant; holding as he would, a real sovereign, and not a two-penny-halfpenny, court during six or eight months out of the twelve. I think, also, that there ought to be enlisted a regiment of Royal Irish Guards, to be on the same footing as the other regiments of guards. And I think that, generally, all that honourable pride of country which belongs more or less to all peoples that are not savages, ought to be recognised and respected in every legitimate way. There is nothing vulgar or ridiculous, but the reverse, in a man taking a pride in being of Yorkshire, or of Kent, or a Welshman; nor is there any vanity in the least to be condemned in one boasting of his Irish birth.

This is my notion of the proper way to gratify Irish aspirations. If you wish me to say anything about the political changes that I would like to see—always remembering that I desire to see our union strengthened and not impaired—the subject is very wide. I cannot say in one letter all that I would say. I hope to be able however, without going to too great length, to indicate to you the principles that guide my recommendation. I begin where I left off. Mr. Gladstone's project included two things; an Irish legislative body, and independent Executive. Now in this latter idea there is something that must not be condemned as utterly bad, merely because the machinery through which his proposed Executive was to be appointed was certain to produce a thoroughly bad, even an utterly destructive and ruinous, result. Mr. Gladstone thinks that Irishmen should conduct

* Revelation xix, 11.

the administration of Ireland. I am not desirous just now of making contemptuous remarks on his inconsistency; but if it be right that Irishmen should govern Ireland, a beginning is not made in that direction with a Scotch Lord-Lieutenant and a Secretary whose religious opinions are anything but in favour in this country. About the Lord-Lieutenant I say nothing; but I say, that it ought to be a matter of course that the Secretary of State for Ireland should be an Irishman, as much as it is a matter of course that the Lord-Advocate is always a Scotchman. This is a thing of greater practical moment than might, without consideration, be supposed. The Irish Secretary, being an Englishman as Mr. Morley is, or a Scotchman as Mr. Bannerman is, comes to Dublin unacquainted with persons. For information on the state of the country, on the state of public opinion, on, it may be said, everything that he ought to know, he is perforce necessitated to rely on the Castle and Police official gentlemen. During many years, indeed during two whole generations back, it has been an increasing habit for the whole administration of the country to be as it were swallowed up by the official persons. The Government is in fact, centralised. All that a Secretary, new to the business, is ever told, comes to him from the reports of the County Inspectors of Police, and from those of the resident paid magistrates, the number of whom has lately been much increased. Most of those magistrates have been promoted from the upper ranks of the constabulary force. It is a standing direction to the constabulary to take in all cases instructions from them, and not from the county magistrates. These latter become accordingly in a great many instances little more than honorary functionaries. The process has gone so far, that it is now almost universal that the Resident takes precedence, on a mixed bench, of the local magistrates; thus becoming not alone the referee of the Home Office, but the superior authority in the eyes of the general public. Suppose it were different; suppose that the Chief Secretary were an Irish nobleman or gentleman. Ireland is a small country; and there is no Irishman, likely to be appointed to that office, who would not have at least indirect personal acquaintance with many leading and naturally influential and well-informed persons in every county, to whom he could apply for information, over and above the mere official and other stereotyped information afforded him by the constabulary inspectors and stipendiary justices.

Perhaps an instance in recent experience will illustrate what I wish to set forward better than mere generalities. During the riotous week of this month that was so disastrous to Belfast, Mr. Morley came to Ireland to superintend personally the arrangements necessary to restore order. On the day that he arrived in Dublin the Belfast magistrates met, and after deliberation, recommended, by means of the telegraph, a certain course to the secretary. He replied with a pretty peremptory refusal to take their advice, adding a recommendation to them to co-operate with the stipendiary magistrates in measures to restore the peace of the town.

Do you happen to remember that during a very alarming period of the late (should I not say present?) anarchy in Ireland, Mr. Gladstone, in an oration at Leeds, complained of the small amount of assistance that the authorities received from private persons of station and supposed influence, in maintaining order? The whole course, and I may say the whole maxim,

of the centralised system of Irish government is to depress and nearly ignore the persons of station and natural influence all the country over. To complain of their apathy when they have been virtually disarmed, and to call on them to use their influence after that influence has been destroyed, is not reasonable. The reply of Mr. Morley to the Belfast magistrates exposes the vice of the system. He called on the local gentlemen to assist the official gentlemen. The functions of the officials should be to assist the local magistrates.

I can imagine an Irish gentleman as Secretary of State, with good relations personally with the permanent Castle Staff, with good knowledge of the routine of a public department, and with something else besides; I can imagine him, as he walks through the streets of Dublin, knowing every other man he passes; I can imagine him able, if any circumstance requiring examination should occur in the farthest corner of Ireland, knowing at once the proper person to apply to for information or to explain what might be puzzling, while his department receives the usual police report. I can imagine a very ordinary man, with such a natural seat in the saddle, knowing by intuition almost what is what, better than fifty Mr. Morleys.

In short, my conception of the proper government of Ireland is my conception of the proper government of any country at all. The Government of a country ought to be in harmony with the society of the country. Social forces should be employed in the administration of the force of the State. If you, or if Mr. Morley, should tell me that the social forces are bad, I have but to say that they are all you have got; and that the official and artificial forces that you want to supplant them with are by no means entirely admirable.

Then comes, of course, the consideration, that this is only one portion of the problem. I know that; but the principle, or main idea that should govern the administration of the affairs of a community, is applicable to far more than mere departmental administration. I need scarcely say that in recommending the very small, yet very large, change, of appointing an Irishman as Chief Secretary, I am doing no more than indicating the principle, and not attempting by any means to exhaust its application.

You have heard, no doubt during the last few months, many very pedantic prophecies, that some form of Irish self-government is inevitable; that recognition of the desires of nationalities is in accordance with the spirit of this age; that autonomy is the just and natural right of every people, and more generalities of the kind. There can be no doubt that the fact, as I assume it (I can reason on no other supposition) of the larger half of the inhabitants of Ireland being disaffected to English connection has produced, and produces difficulties. If the whole of the Irish population were of one mind, I would still dispute that the relations between the two islands are capable of being rightly settled according to the above, or any other, general abstract maxims. And when I consider that the smaller, and as I regard it, the better half of Ireland is well-affected, I reject all such notions as worse than worthless. England cannot morally afford to let Ireland go, as the United States, twenty years ago, could not morally afford to break up.

When I hear it said that the spirit of the present age favours the complete recognition of

nationalities and their claims, I am driven to ask what the spirit of the age means, for the expression is rather indefinite. Most persons, I suppose, will agree that general opinion at present in England, at least if not throughout the most of Europe, is on the whole favourable to the extension of popular power, the extension of religious freedom, and the extension of commercial freedom; and that these are three very principal points. Most will further agree that one of the most conspicuous tendencies of this last half-century has been towards the consolidation, and not towards the breaking up, of nations. Here then are four capital movements, as I may call them, towards the advancement of three of which the adoption of the first will contribute nothing, but the reverse, if applied to Ireland. I do utterly contradict that the spirit of the nineteenth century is hearkened to by those who want to set up an independent popular Government in this country that would be hostile to religious and commercial freedom and British union.

I am a democrat. But the *δημος*, whose power I recognise as the proper power to influence the State, is not the *δημος* as many persons understand it; that is, the common people. The depository of power should not be a class, but *the community*. Ireland is so divided now that the real community is suffocated; and as a more perfect union between this country and Great Britain is practicable only through the communities of each, the object of statesmen ought to be to seek to restore the true community of Ireland, and gradually to absorb the present bastard democracy into it. A very great change was effected last year in the Parliamentary constitution of the whole kingdom. If there were no other reason, the consideration of what occurred after the first Reform Act, and again, of what like occurred after the second, ought to silence any apprehension that the third would lead to a divorcement between society in general in Great Britain from its political representation in Parliament. But such is not the case in Ireland. Even before the late extension of the franchise to householders, the Irish Parliamentary representation had lost much of what harmony it had with the sound elements of the not too sound society of Ireland. By the legislation of last year, the remains of that harmony have been, for the time at least, almost quite stilled. The Imperial Parliament contains a large number of Irishmen who represent nothing but disaffection and the spirit of anarchy. This is the practical mischief, both to Great Britain and the lesser island, and to discover the remedy is the practical difficulty.

I believe that resolute opposition to the unreasonable requirements—aspirations, or whatsoever you may call them—of this disaffected portion of the people of Ireland, with intimation that cannot be misinterpreted that this kind of thing will not be given in to, would at once, not annihilate, but considerably reduce, the mischief and the difficulty. I do not expect you to accept this belief or expectation of mine on my mere expression of it. I hold that expectation because it is plain to me, that the hopes of the Irish Separatists rest themselves most on the supposed willingness of English politicians and the English public to accede to almost anything for the sake of momentary peace. Once that this dependence is removed, all inducement is removed from the Nationalist Party, to apply the system, grown to its present height, of nagging and badgering Parliament. Every political change of magnitude, the result of legislation, during the present

century, that has been effected in the affairs of Ireland, has been preceded by a period of excitement, and generally largely fictitious agitation in that country. Those amongst English statesmen who have advocated change—which change has not always been progress—have used the prevalence of that agitation as inducement to accede to the particular change urged. When it shall be seen that agitation has been ineffective, agitation will, more or less, be discredited as a means of political action. In all this I may be sanguine. I am also sanguine enough to hope, that the extinction of agitation will lead, when that generation that has been accustomed to it shall have passed away, to a reconciliation of the mass of the Irish population to their permanent and necessary political conditions.

You will see according to this that I am indisposed to everything that is violent, and disposed to trust mainly to the influence of time, and of Nature, to unite Great Britain and Ireland more closely. For that closer union, which you and I desire to see is really and truly of the nature, as its progress goes on, of a healing; and if there be any process that cannot proceed quickly, and which must owe its perfection to Nature, healing is that process. Sharper remedies, more surgical and less medical, can be imagined. Mr. Gladstone says that there is no choice but between his project and what he calls coercion; but he has been so invariably wrong when he has promised good results from his Irish measures, that we may disregard him in this. What is coercion? Every criminal who is put under restraint is subjected to coercion. Every society is subjected to laws more or less coercive. If Mr. Gladstone means that if a separate Irish Parliament and Executive are not presently called into being, a set of laws of great severity, though of limited application only as to time, must be enacted in order to have social order restored, I dispute the position altogether. I think that there are certain amendments of the criminal law of this country very desirable in themselves, and especially needed at this time. I think that the law of conspiracy requires alteration, not alone to defeat the horrible practices of boycotting, but to maintain private liberty in general. I think that the possession of arms ought to be permitted to none but those who will pay a small tax for the privilege, and who are willing to let their neighbours know, by a registration, that they have them. I think that the old method, substantially the same as prevails in England, of striking jury panels, should be had recourse to. If all these, and some more the like reforms—I propose nothing temporary whatever—be termed coercion, I decline to enter into a controversy about words.

A great many persons, you perhaps amongst them, seem to forget that during the thirty years from 1850 to 1880 Ireland was on the whole prosperous, and on the whole peaceful. Very exaggerated notions prevail about what was called the Fenian rising, in 1866-67. There was in fact no rising; there was less danger than fear; the whole thing, only for the loud talk of the seditious, and the screams of fright of the timid, was trumpery. I do not deny that there were always combustible materials; but I do maintain that those combustible materials were never half so dangerous as the torch that set them on fire. They never were, till the ashes were raked up, capable of making a blaze that could not be smothered, were promptitude employed.

You will see that I rely, for restoring peace, without

which there can be no prosperity, almost entirely on what I dare say many would call doing nothing. To administer a just body of laws with justice is not to do nothing; and, if that be not done, all else will do no good. There are, a kind of rivals to Mr. Gladstone's projects, plans for establishing a system of local or county corporations. I have no expectation of any good, and but little apprehension of much harm, from such institutions. The fact is, they would have very little business to do. The grievance, as it is called, of having to go to Westminster when a new railway is wanted is not a specially Irish grievance; and I do not think that any alteration of the private bill system is likely to relegate what are in great measure judicial functions to elected boards, either in Great Britain or in Ireland. The relief of the poor is already under local management. There is nothing left for the County Boards except the business of the present grand juries; and all this pother, and a threatened revolution, is too high a price to pay for no more than to abolish their fiscal powers.

I object to all further new meddling with the chief mercantile commodity of Ireland, land, by legislation; especially to the Treasury using one penny of the public money, or any of the public credit, in shifting the ownership of land from one set of people to another. I found my enmity to such proceeding on those economical principles which you know that I hold. Too much mischief has been done already by interferences; we should study to draw out of interference altogether, leaving people to be persuaded that all that the law ought to have to do with land is what it does with other kinds of property; that is, to enforce all *bonâ fide* and reasonable bargains between men, and to grant reasonable relief, without oppression, to such unfortunate persons as cannot observe their bargains.

As I write to you, the present House of Commons is sitting for the last time. If the new House of Commons shall display a determination to maintain the Union as it is, I believe that after a splutter that ought to alarm no one, the reconciliation between classes in Ireland that I have spoken of will begin. I think I see symptoms of it already. If I am right, the cooling from the present fever may be slow or may be rapid, but it is certain. On the other hand, if Mr. Gladstone's project is renewed, and carried through, and the uncivilised half of the inhabitants of this country confirmed by law in the possessions of their lawless weapons, there will soon after be such an opening of the gates of hell as Europe has not seen since the States of France met in 1789.

Ireland, June 30th, 1886.

SIR—I used to think the expression “hireling wolves” in one of Milton's sonnets was a mixture of two incongruous metaphors, suggested by our Lord's words “He that is a hireling beholdeth the wolf coming, and fleeth;” but Mr. Parnell's Parliamentary followers have shown, by example, that the characters of the hireling and the wolf are quite compatible.

M.

Belfast, July 4th, 1886.

SELF-DENIAL.

SIR,—To reply fully to all that your correspondents have written this week on this subject would be im-

possible. I shall pass over, therefore, personal and irrelevant matters, and notice only so much as takes the shape of argument.

“Presbyter” complains that I have misrepresented him. This is excusable, seeing that I was simply trying to find an explanation for his position. There is no point of contact, he says, with that explanation. I venture to submit that there is none with his own. He says that two contrasted modes of life are implied by the Saviour in Luke ix. 23. This is not true save only in the sense that a contrast is implied every time we speak. It is for “Presbyter” to show it otherwise. To this I invite him. Of course all that “Presbyter” builds on this goes for nothing.

“Presbyter” says further that these two expressions, which I will designate (a) and (β), are alike in meaning: (a) “The essence of Christian self-denial is the substitution of Christ's will for our own will.” (β) “The essence of the Christian life is in the submission of our own will to the will of our Lord Jesus Christ.” It passes my comprehension to understand how “Presbyter” can say this. If I substitute one thing for another, it is plain that there is replacement—in other words, a destruction of the thing replaced. In this case it is the will. I do not say that to will is identical with the personality. I do submit, however, that the power of exercising the will is an essential attribute of the personality. The destruction of the one is therefore the destruction of the other. Other things might be said here, but in my view this is enough to show that “Presbyter's” notion of this matter is clearly wrong.

May I say that “Presbyter” is also not right in trying to explain my position? I am seeking to establish the right view of self-denial. The wrong view, as I apprehend, depends on the Romish doctrine of merit. The proper expression of it is “denial to self.” Of this the Bible says absolutely nothing. I know this language is strong, but I am open to conviction if I am wrong.

“Presbyter” says that in saying that “where the element of self-denial is there virtue cannot be,” (a) I “degrade the idea of duty,” and (β) “contradict experience.” I should have thought the direct opposite followed with respect to (a). What is nobler in duty than to feel, however much pain it may involve, a positive pleasure in it? Then, if I may say so, “Presbyter” only speaks of his own *personal* experience.

The guess is certainly hazardous. The reference to the mystics is therefore *nihil ad rem*. And so I am prepared for the contradiction of his position in these words: “It is our own act, done indeed through His grace, but not without our co-operation”; cf. (β) above.

May I say to Mr. Brigstocke that he should not write hastily and without careful consideration on a subject of such vast importance as this? I have not said that self-denial is no virtue. I am contending for the right understanding of the truth about self-denial. If I have not shown what are the right views of “self-denial,” I have at least shown that he has not yet properly understood the Saviour's meaning. How can Mr. Brigstocke say—even venture to say—that “as yet I have proved neither assertion to the satisfaction of any reasonable being”? Does he not see that this implies an amount of information and experience to which he cannot lay claim? The reason for not entering farther into what Mr. Brigstocke has written is given above.

The spirit and tone of Mr. Murphy's letter, if I may judge, are excellent. I had not his letter in mind when I said the subject was a large one, but rather the difficulty of writing so as not to be misunderstood. I am quite willing to grant to Mr. Murphy that we must always remember that there are "babes in Christ." We must never forget this. We must shape our teaching in accordance with the fact. Still our model must be high. It must be no less than the character of the dear Redeemer Himself. The point is embodied thus in His own words: "Lord, if it be possible, let this cup pass from me, nevertheless, not My will, but Thine be done." Prayer understands the truth that he who prays can lay no claim to what he asks, unless it help him in the path of duty. Here is the explanation of the "nevertheless." The point and the position are again described under other circumstances thus: "No man taketh it from me, I lay it down of myself. I have power to lay it down, and I have power to take it up."

J. P. SANDLANDS.

Brigstocke Vicarage, July 3rd, 1886.

SELF-DENIAL.—PARTY NAMES.

SIR,—I feel myself much interested in two subjects dealt with in your to-day's paper; they are unconnected with each other, and if the following letter may seem to be of a mixed nature, I can only apologise; that is, request that no blame shall be wantonly thrown on me.

"Let him deny himself." ἀπαρνέομαι means *reject*, quite as much as *deny*. When your correspondent, Mr. Sandlands, decries the too common exposition of the text, he hardly does himself, and his view, justice. If one regards the word in the original as *reject*, it is impossible to render it "with the dative." Self-denial, as inculcated by our Lord, cannot mean, therefore, denying something to oneself; it must mean, denying, or rejecting oneself, as towards Him. So much for the original. The Latin has it, "abneget semetipsum." Now, put the Latin into its literal English, and it is to be perceived at once, that self-denial, as colloquially understood, is not the same as self-abnegation.

Mr. Sandlands is obviously right, when he says that self-denial, in its usual meaning, is not, and cannot be, a virtue. An act of self-denial may be a virtuous act, and the disposition that prompts to it may be a virtuous disposition; but an act cannot be a virtue.

Half of the acts which superstitious people do, by way of self-denial—denying themselves something, are indeed, in themselves, will-worship. Those acts which St. Paul recommends the Colossians to abstain from by way of mortification, are sins of the flesh or of the spirit. If people deny themselves things that are innocent in themselves, beef and mutton on Fridays, and the like, by way of discipline, let them do so and welcome; but to pretend to that kind of thing as virtue, is ridiculous, and, I think, though I may be wrong, that as discipline it is childish. It may even be hurtful, for it may tempt them to eat too much on other days. The difference between submitting one's will to Christ's, and substituting Christ's will for one's own, is not of necessity a difference at all. It may, however, be made one; for the quietest notions and methods are certainly different

from those of such as seek constantly to be both active in business and fervent in spirit while they serve their Lord. Men's temperaments differ while their allegiance to the same thing is of equal warmth.

The other subject whereon I desire to make a remark is:—That is an excellent sermon in your to-day's paper by Canon Rawstorne. But I don't agree with him that, as matter of what let me call *moral policy*, it would be a good thing to abolish old party names. I am not a very old man, but I like old fashions. I like the names Whig and Tory. For two hundred and six years they have represented to England two grand principles or affections; love of constitutional liberty, and love of the Church. I hope I am both a Whig and a Tory, if my notion of what those words mean is right; and, as mere matter of taste (good taste I hope), I prefer them to more modern ones.

EDMUND LAWRENCE.

July 3rd, 1886.

[We agree with Canon Rawstorne that old Party names have lost the reason of their existence, but we would remind our correspondent that it is the Party spirit we are so eloquently advised to exorcise.—ED.]

"NO MORE SEA."

(REVELATION xxi. 1.)

THE holy seer of Patmos told
Of visions of a world to be,
Eternal, calm, and where the sea
Shall round the earth no more be rolled.

And I, to whom the waves' long roar
Has ever been a sound of joy;
Who loved the ocean when a boy,
And now, in manhood, love it more;—

I wondered long what this might mean,
If, in that second world sublime,
'Mid all the garnered wealth of time,
The ocean shall no more be seen.

Till flashed this meaning on my thought;—
The mystery, awful and profound,
That shuts our narrow being round,
Whereto at last our life is brought;

This mighty mystery shall be known,
This ocean turned to solid land,
Whereon the sons of God shall stand,
And build, and use it as their own.

JOSEPH JOHN MURPHY.

THE following notice is placed on the doors of St. Bride's, Fleet Street:—This Church is open every day for Rest, Meditation, and Prayer.

IN order that some idea might be obtained of the influence and popularity of the Church through her Sunday-schools, the council of the Leeds Church Institute has caused inquiries to be made which show that in fifty-one schools there were 2,183 teachers and 29,932 scholars in actual attendance. St. Edmund's, Beeston Church, St. Luke's (Beeston-hill), Burley, Moor-Allerton, and St. Mary's (New Wortley) did not furnish returns.

ONE of the features of the Oxford Commemoration this year was a lecture on the drama by Henry Irving, to hear which it is stated there were 4,000 applicants for the 1,500 places which the new schools

afforded. The eminent actor and the Bishop of Ripon were the Vice-Chancellor's guests at his weekly concert in Balliol Hall on Sunday evening. John Bright, the veteran representative of Radical Birmingham, had an enthusiastic reception when presented for his honorary degree in the Sheldonian Theatre on Wednesday. What will the country clergy of the past generation say to these Oxford doings?

AN address has been presented to the Ven. W. Crawley, on his resignation of the archdeaconry of Monmouth, which he had held forty-two years. The document bore the names of the Bishop of Llandaff, and of a large number of the clergy and laity of the diocese. The presentation was made by the ven. gentleman's successor Archdeacon Bruce, and by Mr. N. J. Davis, of Newport, the senior churchwarden present. Mr. Crawley, in reply, said:—"I was fortunate in coming into office at a time when much was being done to rebuild churches, or rather to prevent them from falling down; the spirit of restoration was beginning to move. I first met with it at Cambridge, where I joined the Camden Society, and I continued to feel interested in the work when I came into Monmouthshire. When, on December 1st, 1843, the then Bishop of Llandaff offered me the archdeaconry, I scarcely knew what the duties of the office were, but I may say that I have felt sincere pleasure in carrying out those duties in all parts of the beautiful county of Monmouth and among so many friends. You have now added the capstone of that pleasure by presenting me with this address and by your presence here to-day."

THE following is the speech of the Public Orator at Cambridge in presenting, for the honorary degree of Doctor in Letters, Oliver Wendell Holmes, M.D., Emeritus Professor of Anatomy at Harvard College; author of the "Autocrat of the Breakfast Table," &c.—*Trans aequor Atlanticum, ex Academiâ nobiscum nomine non uno consociatâ, nuper ad nos feliciter advectus est vir non scientiarum tantum amore sed litterarum quoque laude insignis, qui "Phoebo ante alios dilectus" donum Apollinis non unum accepit, sed medendi artem cum eloquendi peritiâ et carmina pangendi facultate coniunxit. Iuvat nuper audivisse eum cuius carmen prope primum "folium ultimum" nominatum est, folia adhuc plura e scriniis suis esse prolaturum. Novimus quanto lepore descripserit colloquia illa antemeridiana, symposia illa sobria et severa sed eadem festiva et faceta, in quibus totiens mutatâ personâ, modo poeta, modo professor, modo princeps et arbiter loquendi, inter convivas suos regnat. Talibus libellis comitati, etiam Scandinaviae solitudines tolerare possemus; talibus libellis edocti, vitae humanae societatem melius diligere discimus. Societatis vinculo artissimo cum huiusce popularibus coniuncti, vix recordari volumus, hoc ipso die fere centum abhinc annos proelium illud inter colonos nostros et nosmetipsos esse commissum cuius monumentum, fortium virorum in honorem conditum, Cantabrigiae Transatlanticae viciniam prospicit. Iuvat potius meminisse diem eundem cum scriptoris egregii. Addisonii nostri, memoriâ consociatum esse. Iuvat verba in illius laudem olim scripta mutuari, dum gratias hodie agimus "haud ignobili poetae, in oratione solutâ contextendâ summo artifici, censori morum gravi sane sed et pericuendo, levioribus in argumentis subridenti suaviter res etiam serias lepore quodam suo contingenti." Ille vero ne quinquagesimum quidem vitae annum*

vidit; hic autem fere eodem aetatis tempore novâ famâ effloruit,—velut olim ubi in ipso auctumno novus refulget aestatis splendor. Videor mihi vatem quendam canentem audivisse, illum cuius in corde aetas aeterna floreret, non vocandum esse senem. Equidem iuventutis perpetuae fontem illum quem trans aequor Atlanticum Hispanorum nautae frustra quaerebant, nautam hunc feliciorem, non fabulosas inter insulas sed Academiâe iuventutis in amore perpetuo, in amore mutuo, invenisse crediderim. Trans occidentis amplum illum sinum, levi phaselo vectus, diu naviget: nautili illius ritu, quem versibus tam pulchris descripsit, indies "per ampliora ad altiora" tendat. Suam Academiâ, per tot saccula feliciter conservatam, intra paucos menses carmine saeculari iterum celebret, diuque superstes ipse exornet: nostrae denique Academiâe honoris causâ adscriptus, diu et nostrum et totius litterarum reipublicae ad fructum floreat, vigeat, valeat, litterarum doctor, OLIVER WENDELL HOLMES.

ON the 24th ult., which was kept in the Latin communion as the Feast of Corpus Christi, the Confraternity of the Blessed Sacrament held its anniversary. There was high celebration at St. Augustine's, Haggerston (preacher, the Rev. W. B. Trevelyan, vicar of St. Matthew's, Westminster); at St. John-the-Divine, Kennington (preacher, the Rev. V. S. Stuckey Coles, Chaplain of Pusey House); at St. Matthias's, Earl's Court (preacher, the Rev. Father Black, of the Order of St. John-the-Evangelist); and at St. Edmund's, Lombard Street. There were also early celebrations at nearly sixty churches in London, and about a hundred and seventy in the country.

PREFERMENTS AND APPOINTMENTS.

Bartlett, Rev. W. J., Curate of St. Philip's, Newcastle-upon-Tyne; Vicar of Halsetown, Cornwall.
Carpenter, Rev. Henry, Chaplain of Monkton School.
Christie, Rev. E. R., M.A., Head Master of the West Kent Grammar School; Public Preacher in the Diocese of Rochester.
Henderson, Rev. James, Rector of Wallsend.
Kendle, Rev. William James, Curate of Eye; Vicar of Aspull, near Debenham.
Lindsay, Rev. James, Vicar of Iwade, Kent.
McKechne, Rev. Alexander, Curate of St. Bartholomew's, Bethnal Green; Vicar of Wickhambrook, near Cambridge.
Maclean, Rev. Joseph Henry, Rector of Chilcombe and Vicar of Loders.
Mortimer, Rev. Mortimer Lloyd Jones, M.A., Vicar of Norton, Stockton-on-Tees.
Moore, Rev. George, M.A., Vicar of Denham, Suffolk.
Shaw, Rev. Daniel, M.A., Perpetual Curate of Christ Church, Alsager.
Snell, Rev. Alfred, M.A., Honorary Canon of St. Alban's, and Vicar of Witham; Rector of Wickham Bishops.

CLERICAL OBITUARY.

Butterworth, Rev. Albert Nelson, B.A., late Rector of Llandawke with Pendine, South Wales, and some time Vicar of Sattersford-cum-Kettleshulme, Cheshire, at Leamington, on the 4th inst., aged 59.
Churchill, Rev. William, for fifty-seven years Rector of Winterbourne Stickland, at Drayton House, Weymouth, on the 1st inst., aged 83.
Macfarlane, Rev. James Duncan, for forty years Rector of Staveley, at Staveley, on the 2nd inst., aged 70.
Payne, Rev. Edward, Vicar of Swalecliffe, and Honorary Canon of Christchurch, at Swalecliffe, on the 30th ult., aged 77.



The Church of England Pulpit.

A SOUL IN HADES.

BY THE REV. AUGUSTUS WILLIAM GURNEY,
RECTOR OF LITTLE HEREFORD, TENBURY.

SERMON PREACHED THE FIRST SUNDAY AFTER
TRINITY, JUNE 27, 1886, AT LITTLE HEREFORD.

INTRODUCTORY NOTE.

MANY are the adumbrations that have sprung up around the narrative of Dives and Lazarus. Here follows one such faint shadow of our Lord's mighty revelation which it was my hap to read some years ago in a volume of German legendary lore for the people. I give the main points, as well as an indifferent memory serves, retaining something of the homely German style, whereby, in the original, at all events, the effect was heightened. The legend is, doubtless, in the last degree modern, and authority it has none; but as it possesses interest for me, so may it prove suggestive to others.

A rich man lived in all comfort, being rather popular than otherwise among his acquaintances, for he was a pleasant companion, and his dinners were good. He was held capable of showing kindness to a friend at a pinch, while it is certain that he liked to see his servants well-fed and well-clad. It is true that he was habitually shy of contributing to charities, and his gout gave him a fair excuse for absenting himself from his parish church; but it never occurred to his friends—relatives he had none save a distant kinsman—to say anything worse of him than that he was possibly a trifle selfish, though by no means a bad sort of fellow. Just outside his park paling lived a poor neighbour named Hans, a tenant of his own, and of his father before him. The countryside had known no more skilful labourer, or more honest and dependable man. No duty to Church or State had remained by him unpaid. In particular, that was a rare Sunday which did not find him in his place at church, and all men respected him. He prospered fairly, too; but a bad time was to come at last. Wife and children died; so did his old employer die who knew him best; so did the old parson die who had loved him well. And now Hans himself was old and ailing. The rich man had known Hans all his life, and even meant to do something for him; but though he drove past his cottage pretty often, he always forgot to befriend him. Other people satisfied themselves with saying, "No doubt, his rich neighbour looks after Hans." One night the gout made an end of the rich man, and so it was that Hans

was called away by the angel of death in the same hour. Upon the road to Hades the rich man saw Hans a little way behind, and, waiting till he came up, asked him in the most condescending manner to jog on step for step. Hans was modest, and wished to have fallen back; but the rich man, who was not a little nervous, would have him keep close by his side, and so they arrived together at the gate of Hades or Paradise—if Paradise it were. At all events, as they expected, St. Peter met them at the gate, but he somewhat surprised them by bidding them rest for an hour, after which he would return and learn their wishes, "for," said the saint, "people may have whatever they wish for here, the great thing being for them to know what it is on which their hearts are set, and you must think well over what you want." At the close of the hour came St. Peter, who presently asked the rich man very seriously what his wishes might be. The rich man objected that the saint could not mean what he said; and, on receiving an assurance that he was quite in earnest, the rich man continued thus: "Well, if I may really have what I wish for, that is soon told. Give me—but you can never mean it—a comfortable house to live in, and my regular meals, the best of everything, but no great quantity, a good bottle of wine, my pipe for companion, and my daily paper for pastime. And, one thing yet, if possible let me suffer from no more twinges of the gout. There, you see, you can easily make a contented man of me." The saint looked at him with deep sorrow and pity, but he only said, "You shall have your will." He then turned to Hans, and questioned him, as before he had questioned the rich man. Hans was greatly perturbed, and for some time he could not speak. At length he stammered out something about "the extreme boldness of the request he had to make—but no, it was too bold, he could never say it." The saint hereupon bade him not fear to speak out his very heart's desire. And thus strengthened, he spoke at last, and to this effect: "Might he, O might he, sit at the feet of Jesus?" St. Peter did not appear surprised; "Hans," he said, "that is what you have been doing all your life unconsciously; henceforth you shall do so consciously." St. Peter now conducted the rich man into a house replete with comfort, the only drawback being that the casements, whilst they freely let in the light and the air, might not be opened, neither could the outside world be seen through them. "Your wishes shall be fulfilled," said St. Peter; "seek to make a good use of your time, and in a thousand years I will visit you again." The first few weeks, or even months, of those thousand years passed pleasantly enough, and then time began to grow tedious, and long before the first year was out a sense of intolerable discontent took possession of the rich man. He asked himself, Was he to be left here unheeded, absolutely disregarded? When,

when would the thousand years be past, and St. Peter's visit be renewed? That visit was the one point to which all his hopes were now directed. The prospect of this, however distant, alone saved him from despair. Ten longest lifetimes, each piled upon the other, should intervene, but that looked-for hour must come at last. He did not curse God, because of this one merciful hope, but he cursed the hour of his birth, and pitied himself beyond measure, whilst his keen regret was that like a fool he had not made a better bargain, one involving further distractions and amusements. Why had he not pleaded for the society of some of his boon companions? But would that have brought any lasting relief? At length the terrible thousand years had run their course, and, sure enough, St. Peter appeared in accordance with his promise. He was at once assailed by the rich man's reproaches. "How now," asked the saint, "has not your wine been of the best vintage? Have you had one twinge of pain? Has not your table been well supplied? Your daily paper and your pipe, have they failed you? What have you to complain of?" "Everything," replied the rich man, "the monotony of existence is intolerable. Can I live for ever like a mouse in a cheese? I can enjoy nothing. Wine and food pall upon me. The very daily paper speaks of men and empires and customs wholly unknown to me. I am dissatisfied with myself. My thoughts are a torment to me; and the outward comfort which surrounds me only adds to my sense of degradation." "I cannot help that," said the saint, "though I deeply pity you. Repent, and hope." And more he said which has not been recorded, ending with the dreadful and yet hopeful words, "In another thousand years I will revisit you." During that second all but endless age the rich man turned his anger rather against himself than the fate which had befallen him. He called to mind the countless mercies he had received—above all, God's mercy in Christ. Could this last ever come to an end? Might even this present time, this terrible "*Now*," be given to him possibly in mercy? And he bethought himself with shame of his life-long selfishness, and in particular of his lack of kindness towards his poor old neighbour Hans. "Ah, he wished that time could come over again. Hans had chosen wisely. Hans was happy, was comforted. God be praised for that!" St. Peter, on his next coming, spoke encouragingly, and bade the rich man persevere in the path of penitence, nor ever give up hope. "Was there anything he could do for him before leaving him, less unhappy than before, for yet a thousand years?" The rich man had but one request to make, and it was this:—"Might he be allowed to see, if it were but for a moment, the old neighbour whom he had neglected on earth, and who had chosen so far more wisely than he? He would like to look upon his happiness, that he might rejoice in it." By way of

answer, the saint led him gently by the hand to one of the fast-closed windows, and, flinging it wide open, showed him Paradise itself, and our Lord seated in glory, and Hans happy and blest upon a footstool at His feet. And even as the rich man gazed, the Lord turned and looked upon him, with eyes full of undying love. And it was borne in upon him that Hans was praying for him, and the countenance of Hans, as he prayed, became transfigured with joy. And in another moment the rich man was once more alone, with his heart melted within him. And he saw his own vileness and his Saviour's love. And he began then and there to give his heart's love where it was due. And his place of captivity resounded with prayers and praises. And one shared his captivity for very love, even the old neighbour whom he had neglected; yet was Hans nearer then to his Lord than when he had sat at His feet. How soon St. Peter visited the captives, that he might lead them to the feet of Jesus, is hidden from us; but joy was in store for all Heaven.

And now for what is a thousand times more glorious, the thrice precious narrative of our adorable Lord and Saviour Himself.

"Then he said, I pray thee therefore, father, that thou would'st send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment."—ST. LUKE, xvi. 27, 28.

A GLORIOUS and merciful light is thrown upon the narrative before us by the Church's choice on this day of an Epistle wherein we read that "God is Love." But little has that light availed so far to scatter the darkness. You have listened, let us say, to so many sermons, my brethren, on the rich man and Lazarus, and not one of them, it is probable, shall have shown the faintest gleam of mercy.* The rich man—called for convenience' sake Dives, the Latin word for one that is rich,—has been unfailingly represented as enduring endless burning for his sins of selfishness and cold neglect. His condition has been described as without remedy. All his tortures, it has been averred, might never wring from him a good confession. Any right feeling on his part—supposing him to be capable of it—came too late, and could not avail to win for him a moment's respite from intolerable anguish. You were never asked for pity, but only bidden to beware lest the like tremendous fate should befall yourself. And, too possibly, with shuddering soul, you acquiesced in, that is, you gave consent to, the fiery tragedy which you seemed to see enacted before your eyes. You rarely, if ever, questioned its justice. The All-Merciful was slandered practically and monstrously in your hearing, just as much so

* This is not to impute hardness of heart to the preacher. It is his doctrine which is unmerciful, not himself. The preacher's eyes may be blinded with tears, his voice may be broken with feeling; but that will only make an unmerciful doctrine the more terrible.

as when the serpent maligned the Lord God in the garden; and, like our first mother, you felt and expressed no resentment. And why was this? The tradition of the elders as to everlasting punishment crushed independent thought within you. Heart and brain were closed to all appeal. And when at any time the preacher,* taking for text "In hell [Hades] he lift up his eyes, being in torments," launched at your heads menaces of never-ending burning, then, it may be, a sickening feeling crept over you, such as is said to be caused by the fangs of a venomous serpent; but, beyond a possible thought that it was not well to seek to terrify and coerce Christians into right behaviour, you had nothing to object; least of all dared you object the goodness of God, for His mercies were lost sight of in His terrors.

To your traditional frame of mind the whole narrative† hung together only too well in one connected and firmly rivetted chain of horror. Thus, Abraham's declared inability to let Lazarus cool the sufferer's tongue impressed you as a sign of God's unrelenting wrath and anger. Then, whereas Abraham said, "*Now* Lazarus is comforted, but thou art tormented," you helplessly tended and floated to the foregone conclusion that by the word "now" was signified nothing short of eternity. And again, "the great gulf" of which Abraham makes mention, across which none could pass either way though they should desire to do so, was by you held to be not only unbridged for a time, but destined to remain so for ever and ever. And

* One such preacher especially present to my memory, on account of his singular power, is Dr. Samuel Wilberforce, sometime Bishop of Oxford, whom I heard preach on this text in the height of the London season, at St. Paul's, Knightsbridge, when his audience consisted of many a Dives. Alas, that he and his almost life-long friend, Dr. Trench, late Archbishop of Dublin, now also gone to his rest, should never—so far as I am aware—have shaken off the evil tradition of certain of the elders as to interminable torment. See the latter's dark and cheerless exposition of the narrative of "The Rich Man and Lazarus," placed by him among the parables. Again I say, alas that Wilberforce and Trench, devout as they were, and deserving of our admiration in many ways, should have come so near to the period in which the Holy Spirit is revealing a God of love, and should not have received the revelation! And what of others? What of a Church, the great Dean of St. Paul's? A Liddon, unsurpassed in eloquence, whose dearest theme is our Saviour's Godhead? A King, Bishop of Lincoln, surely the most loving of men, whose diocese is blest indeed to have at its head such a servant of all? What of these? And what of a thousand other devout and generous priests and bishops now working in our midst?

O Holy Spirit, the Enlightener of the Church, do Thou remove the veil from the hearts of Christian men, so laying bare the Father's everlasting love and mercy, through Christ Jesus the Saviour of the world. Amen.

† Narrative, not parable. St. Luke does not call it a parable. A parable is a comparison between the processes of nature and the processes of grace; and again, between the dealings of men with each other, and the dealings of God with our souls. There is no comparison here, but rather a narrative of an actual event in the world of spirits, so far materialised by the Divine Narrator, as may be necessary to render it intelligible to our earthly faculties.

you even accounted that Abraham's final refusal to warn the five selfish brothers—no matter how wise a reason accompanied such refusal—would add an additional pang to him that was already burning in an interminable hell. Why do I know that these were your feelings on this tremendous subject? Even because I shared in them to the full. The experience of your minds is that of my own. Heavenly Father, forgive us this wrong! This is not to overstate your former views. God grant it be indeed your former, and not your actual belief! For one dreadful result ensued in the past, this, namely: the God of your youth was to you an object of fear, but scarcely of love.

But even within the last quarter of a century the Holy Spirit has taught us much that was unrealised by our forefathers, and more especially much concerning judgment to come. The God whom we worship is no longer a God of vengeance and of hatred, who will inflict torment uncorrective and therefore without end, but a God of love and justice,—with the natural consequence that, as compared with our forefathers, we are indeed a merciful generation. The exhortation, "Be ye therefore merciful as your Father which is in heaven is merciful," has gained for us wondrously in meaning and in force. Again, our Lord's teaching concerning the few or the many stripes, and concerning the coming forth from prison after payment of all that shall be due—rescued as is this teaching from a pit of almost total oblivion—has, however unconsciously, modified our views as to never-ending misery and sin, and therewith, I repeat, has sensibly diminished our hardness. And it is with grateful hearts and receptive spirits that we are beginning to discern in God's most holy Word evidence after evidence, proof after proof, that He will not be angry with us for ever. Welcome now are the words of the Almighty, as reported by the prophet Isaiah, else unheeded (lviii. 16), "For I will not contend for ever, neither will I be always wroth: for the spirit should fail before Me, and the souls which I have made." And so also here, in the narrative of the rich man and Lazarus, it has become possible for us, beloved, to discern love, where before we could discern wrath and hatred only.

So, then, we have before us an actual event in the world of spirits. And that which I ask you to note this day in our Master's narrative is a revelation of Divine love and mercy amid severest judgment, being nothing less than a wonderful example of God's method of dealing with an individual soul undergoing the just punishment of its offences in Hades, the unseen place. And we may well take a deep interest in that soul in pain; for, allowing for differences of circumstance, that soul may too possibly represent to us, one by one, our own soul, and God's method of dealing with it hereafter in the world of spirits. There are, indeed, some who advance consistently upon the narrow way and enter in at the strait gate; but these are but few,—

our Lord tells us so (St. Matt. vii. 14), and these and these only at once attain to everlasting gladness.* The vast, the overwhelming majority, go by a broad way that leads to loss, great loss, for that is the real meaning here of the word (*ἀπωλεία*) rendered without necessity "destruction."† The hundred and forty and four thousand (Rev. xiv. 5) are found without fault before the throne of God. But there is an innumerable company that come out of great tribulation. (Rev. vii. 9-14.) Therefore, in all probability, is there chastening of some kind reserved for not a few of *us* hereafter. Would we then desire God to show us mercy even in His wrath? Then let us reverently seek for traces of love and mercy in the narrative, and, above all, endeavour to discern the true and honest meaning of the words spoken by our beloved Lord and Master.

The narrative sets before us, in its broad aspect, an apparition or vision which was vouchsafed to a soul in Hades,—the vision, namely, of Abraham, the father of the faithful, accompanied by a former despised earthly neighbour, named Lazarus; not, we may be tolerably certain in the outset, to add to the distress of a soul in torment, but rather to deepen its repentance, and therewith to speed forward the hour of final deliverance. It is an instance of an interview granted to a "spirit in prison," somewhat like and yet unlike to that which St. Peter places on record (1 Peter iii. 19) when he relates the visit of direct consolation and awakening paid by our adorable Lord Himself in the very hour of His death to those who had sinned before the flood, as it is written, "He went and preached unto the spirits in prison." Only here it was not the Lord of glory, but the father of

the faithful who was revealed,—revealed, indeed, at a more awful distance, but still directly and visibly revealed. And, be this mysterious visitant who he might, it is enough that he was God's messenger to this poor soul in prison.

Now, if any thoughts of the prison for souls have ever crossed our minds, one ingredient of horror in those thoughts has, no doubt, been the fear lest nothing good should come nigh the prisoners there, but only the fallen angels, or else the spirits of fallen men as bad as themselves, or even worse. Loneliness or vile companionship, these may have seemed the only alternatives of the prison-house, a fact, or supposed fact, insisted on at great length and with all conceivable force of language by a thousand earnest preachers in the past. What relief, then, would it occasion to a soul in bale or torment to behold, even from afar, a soul in bliss! But would that vision be rather likely to arouse envy and bitterness? Conceivably it might, but, as a matter of fact, it did not in the sacred narrative, but the very contrary. It was apparently a token to the unhappy Dives of ultimate deliverance, for it is plain that he counted on the sympathy and pity of the man whom he had once neglected. Such a vision could only be permitted for good and gracious ends. So, then, it is written, "he seeth Abraham afar off, and Lazarus in his bosom."

Now let us deal as we best may with the colloquy which ensued. And first, we find that Dives makes request for Lazarus to be sent to cool his tongue with a finger dipped in water, saying, "I am tormented in this flame." So we see, brethren, that suffering in some shape is and will be the certain lot of the wicked and selfish, even before the judgment-day*—it may be torment of the body, it may be mainly torment or remorse of the soul—as seemeth best to our Heavenly Father. Ah, dear brethren, I am not going to make light of the sufferings of Dives; rather would I have you hold them to be truly great and terrible. "It is a fearful thing to fall into the hands of the living God" in the season of His just indignation against sin. We cannot be base and selfish with impunity. Nay, when we have stripped this narrative of the intolerable horror which does not pertain to it, there will remain the gravest cause for fear on the part of the selfish and unjust. This request, then, for momentary alleviation of pain was what Abraham could not comply with. It was a cry for mercy on Dives' part prompted by self-pity. And Dives, it is plain, had to suffer the full penalty of his odious selfishness in the past.

And yet Abraham speaks a word which, if rightly understood, contains the germ of comfort

* Do any conceive that the expression, "These only at once attain to everlasting gladness," restricts overmuch the forgiveness promised to repentance and faith? We know the easy and indulgent teaching which affirms that those who after a sinful course of life repent and believe (and were it in the instant of death) pass straight to highest heaven. Such teaching was excusable, perhaps, as providing an escape for countless thousands else consigned to everlasting damnation; but surely it has no foundation in God's Word, and must give place to the sterner and yet infinitely more merciful reality that the vast majority of souls require and receive—to their final inestimable benefit—further purgation after death. The strait gate need not always remain unattainable, and the door that is shut may be re-opened. But whilst the strait gate remains unentered, there is the outer darkness to be undergone; and so long as the door remains shut, there can be no taking part in the marriage supper.

† See Liddell and Scott: 1st, destruction; 2nd, loss; quoting Aristotle. See also 2 Peter iii. 7, where the word is rendered *perdition*. See also St. Matt. xxvi. 8, and St. Mark xiv. 4, where the meaning given is *waste*. Other passages are Acts xxv. 16, *To die*; and Romans ix. 22, where again we read *destruction*; Philippians i. 28, *perdition*; 2 Peter ii. 1, and iii. 16, where "to their own loss" is the reasonable though not the actual rendering. See also the Septuagint: Deut. xxxii. 35, "Day of calamity," *ἡμέρα καλῆς*; Job xxxi. 3, *Destruction*; Isaiah xlvii. 11, *Desolation*. These instances may, at the least, serve to show that the word *ἀπωλεία* is not tied down to one meaning.

* Is it possible to question that punishment of some sort will be inflicted upon the wicked *before the general Resurrection*, with this revelation of our Lord to guide us?

and deliverance,—this, namely,—“Son,”* (a word in itself impossible of application to any man that should be an everlasting castaway) “Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but *now* he is comforted, and thou art tormented.” Merciful men, following a cruel tradition, have told us, and we have too readily believed them, that this word “now” meant “for ever and for ever.” They might as well affirm that day means night, and light darkness. What else can “now” mean than this present time, or at the utmost this age, this æon, or this special dispensation? This “now” cannot have reference to the future which is always, need I tell you, in God’s hands. We can only conceive, therefore, of Abraham’s words as spoken in a spirit of love. Abraham’s presumable object was to teach resignation by showing to Dives the justice and even the mildness of his sentence. And, apparently, Dives gives consent by silence that it was even so. “Son, remember” is surely a word of consolation and of kindness. To suppose it to be a sentence of never-ending wrath or the most cruel of mockeries, is truly monstrous, and the use of the word “now” places the matter beyond the possibility of doubt. “*Now* he is comforted, and thou art tormented,” or in anguish.

It is surely obvious that Lazarus would not remain for ever in Abraham’s bosom, or Paradise, being comforted and tranquillised for his past sorrows. For in due time he would clearly enter heaven itself and inherit far more than comfort, even everlasting joy and gladness in the immediate presence of God and of the Lamb. So much the more certain is it that Dives would not be fixed immovably for ever and for ever in a state of almost intolerable torment, but that he could only remain in the prison till the debt due to justice in the nature of things was discharged to the full, according to our Lord’s plain words, “Verily, thou shalt not come out thence *till* thou hast paid the uttermost farthing.” If the state in which we behold Lazarus was to last for a season, so would that other state in which we behold Dives last for a season, and a season only.

Can we imagine that Dives would have left Abraham unanswered if he had indeed been told that he was to suffer for unceasing ages because

he had sinned for a few short years? Any child could have answered that there was no just proportion between a *now* signifying a mis-spent life on earth, and a *now* involving never-ending woe in hell.* For Abraham to have used the word *now* in the sense of *for ever*, as regards the torments endured by Dives; would, I repeat, have been to make a cruel, an inhuman mock of his anguish. Not a messenger from heaven, but a messenger from hell could alone have done that; and he whose mind is not under the bondage of a most cruel tradition, such as led merciful men to burn or drown their fellow-men for witchcraft, or heresy, will reject the idea with utter loathing. Understand plainly, dear brethren, that when Abraham said “Now thou art tormented,” he spoke of some time, some season, the merciful limits of which are known to God, and to God only.

It is needless to argue the matter, for any contrary supposition is wholly untenable; but let me ask, why should Abraham have wasted words upon a criminal condemned without possibility of reprieve to sin and misery throughout all future ages? Why should he seek to convince such an one of the justice of his sentence? Why should he appeal to his reason and conscience as a son—“Son, remember—”? Why trouble the everlastingly lost one with speech at all, unless speech were prompted by undying love? A certain forbearance is due even to the greatest criminals when undergoing righteous punishment. Why, further, should Abraham continue idly as follows:—“And besides all this [or, in all these things], between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence?” Let us contemplate, dear brethren, with true and deep dismay this great and seemingly impassable gulf or abyss; and let us freely grant that it surpassed man’s powers to pass it, or even, it might be, the power of angels. But does it therefore surpass the power of God to pass and repass at will this yawning cleft or chasm? And shall not the Cross of Christ prove a sufficient bridge—aye, the Cross of Christ? Did not the Crucified preach to the spirits in prison in the hour of His departure out of this life?† And what He has done once may

* “Son, a word in itself impossible of application,” etc. Men have claimed that “Son” is the proper and natural address of one who was the son—that is, the descendant—of Abraham. Consequently they have denied that any argument can be drawn from the use of this appellation either way, as to the final restoration of the man. But, I ask, is it conceivable that the appellation “Son” should be given by the Father of the faithful in this merely legal sense to an endless companion of the devil and his angels? Nay, if Dives was still a son, he must have a father—Abraham, if you will. But if Abraham has not cast him off, how should the universal Father have forsworn him? “Yea, they may forget, yet will I not forget thee.”

* Let me insist here. It would surely be the most frightful mockery to set the temporary pleasures of a few years against the endless pangs of eternity. If, on the contrary, a just equivalent only is designed, that could merely be for a season.

† Let it be borne in mind that when the sacred narrative was spoken, our blessed Lord and Master had not yet gone down into the hidden world of spirits. He did go, and preached to the spirits in prison which had sinned in the days of Noah. He did cross the gulf. And what is more, He achieved a mighty victory over all the powers of death and hell. Is it not more than probable that in consequence of that victory the way was thrown open thenceforth for all the spirits of light and glory?

He not do again? I am ashamed that there should be any need to argue thus. Is it not written, "If I go down to hell [Hades] Thou art there also?" Is it not written again, with manifest allusion to some such difficulty of escape for the captive soul as this, "He hath broken the gates of brass, and smitten the bars of iron in sunder?" We may never believe that the arm of the Lord is shortened, or that He will fail to deliver the prisoners that cry unto Him from "the ends of the earth," from the depths of desolation.

Remark, however, that Dives has nothing to object. He is content that for the present the gulf should be impassable, as knowing that God's bridge of mercy may span it at any moment. For himself he is resigned to endure patiently the utmost sufferings which his Heavenly Father may see fit to inflict. But looking quite away from himself, a thing he is learning rapidly* to do in God's school of chastening, he puts up an ignorant but loving petition which may well have touched all heaven, the very first petition, it is likely, that he has offered for others! Here it is: "I pray thee therefore, father, that thou wouldest send Lazarus to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment."† Surely, surely, one must be blinded by prejudice not to see that it is a hopeful sign in selfish Dives that he should be thus concerned for his brethren. Can we conceive that soul to be lost for ever which prays for others? It is only our miserable, our really intolerable, tradition, which can make us apprehend anything so inhuman. Here was an improvement on the man's former life and ways.‡ The natural conclusion to draw is that

* The chastening of Dives can but have endured at this time for a few years, or his brothers would have passed away.

† This place of *torment*: τόπον τούτον τῆς βασάνου. This expression implies corrective discipline. See St. Matt. xviii. 34: "And the lord was wroth, and delivered him to the tormentors [τοῖς βασανισταῖς], till he should pay all that was due unto him."

‡ It has been alleged that the rich man in his lifetime was indeed selfish, and heedless of the ills of others, but that he is not represented as devoid of natural affection; and we are reminded that selfish people commonly have some regard for members of their own family, as forming part of themselves. And hence it is denied that any advance or improvement is visible in Dives when pleading that his thoughtless brothers might be warned. It is argued that since he may have been, when in the world, a kind and loving brother, it was only natural that when he awoke to his last state, and found that there was no possibility of rescue for self, he should bethink him, as would other selfish men in the like case, unless utterly base, of his nearest kindred.

Surely this is needlessly to deprive a gracious act of all grace. Surely this is to rob the prayer of Dives of its beauty on insufficient grounds. For all must needs admit, it is in so far a redeeming point in the character of any selfish man that he should be concerned for the eternal welfare of his nearest relatives; and if he has ceased to hope for himself, his prayer only becomes the more touching and tender. And the plain fact remains that whereas in his lifetime Dives would seem to have cared only for himself, that is no longer the case when we meet with him in Hades.

the stern discipline of love was gradually conforming this selfish soul to the image of the perfect Man, and so making it possible to extend to him also the full forgiveness of his sins. Oh, that God, my brethren, may thus deal with our souls hereafter, if it be indeed needful, and with the souls of those who are dear to us! I have granted that there are many who at once enter into rest, who need no painful discipline hereafter. May you and I, brethren, by dint of true repentance and living faith, be numbered among these; but if it were not so, let us remember that "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby"! (Hebrews xii. 11.) And that God will show mercy in His wrath is our chief consolation, our one hope, when we see some depart this life whose errors are not hidden from our eyes, even whilst we love them dearly.

Surely for Dives, short as had been the time of his chastening when he is revealed to us in Hades, the shadow of the bridge that shall span the great gulf may have been no longer distant. Can you conceive, I ask once more, that the force of an evil tradition should have concealed from Christian men the beauty of this man's prayer? Yet it is even so. Men have seen for a moment the prison-house laid bare, that they might witness the glorious results of God's discipline for the recovery of the sinner from his sin. And what do men say? Do they acknowledge these results? Do they give them loving, grateful welcome? Ah, no, no. Either they deny the beginning of any recovery whatever, or else they cry, It is too late; it is too late! And they remind us of the five foolish virgins, and of the door that was shut; and again, they remind us of those who shall seek to enter in at the strait gate, and shall not be able to do so. And sometimes they are foolish enough to argue (God forgive them!) that this prayer of Dives is only another proof of his selfishness, because he was afraid that his brothers, when they entered that place of torment, would reproach him for the bad example he had set them. Indeed, there is no reasoning that is too silly, no objections that are too feeble, for arguers of this sort who cling to the evil tradition that there is no possibility of change or growth for souls made in the image of God, that go for a season to the outer darkness. But I ask you, brethren, Can men seriously imagine that exclusion from a marriage feast is one and the same thing as everlasting exclusion from

Let us be satisfied that Dives was originally a thoroughly selfish man, and, even so, not a monster. There is a Scylla, no less than a Charybdis, to be avoided here. If Dives be regarded as a monster of selfishness, plainly his example becomes of restricted application. On the other hand, if his original selfishness be held to be slight and inconsiderable only, will not his punishment seem greater than he deserved?

heaven? And does any man really dream that because sinners start late in the heavenly direction, and consequently fail to find the strait gate though they may be anxious to do so, and suffer the just penalty of their sin and folly for a season, therefore the door that was shut shall never be reopened? Nay, these men will not hear of its being reopened. Their Master says (Rev. i. 18) that He has "the keys of death and of hell [Hades], and that when He openeth, no man shutteth." But they answer Him in effect, "Lord, Thou shalt never open. Thou art inexorable to the cry for pity, and so shalt Thou remain for evermore: Thou that art the Lamb in the midst of the Throne!"

But back to our more immediate subject. Abraham's reply to the petition of Dives was, as you know, "They have Moses and the prophets; let them hear them." But Dives will not yield without one more effort. "And he said, 'Nay, father Abraham; but if one went unto them from the dead they will repent.'" Dives knew no better, and did but speak out manfully his tender thought. He does not ask, you see, that he himself might be sent; that would be too great an indulgence; but only that Lazarus might be sent. We should conceive of Abraham's final answer as spoken with all imaginable gentleness and sweetness. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." That may instruct us, as it instructed Dives, that we are not to trust for our conversion to occurrences of a startling or supernatural character, but rather to the study of God's most holy Word and to the teaching of His daily Providence. But we are not concerned with that lesson just now. Now I invite you to note how lovingly the interview between Abraham and a soul in Hades was carried forward to the close; and how impossible it is to avoid discerning that that soul is not dealt by as if it were lost for ever, but emphatically and certainly as a soul enduring God's remedial chastening for a more or less weary season, only to terminate in a blessed restoration to grace and favour.

Great is my loss, and something is your loss too, at my having to fight my way, shield in hand as it were, through the most tender of revelations. This has rendered it difficult to prostrate my soul and yours in loving gratitude before the throne. Fain would I call on you to adore God's goodness at every step of the narrative, though this may hardly be so long as the din of conflict is around us. Eventually, I doubt not, earth's noblest musicians shall be inspired to interpret this glorious narrative with heavenly harmonies. Yes, the present conflict cannot endure much longer; and already I ask you, beloved, confidently, is not this a passage of Holy Scripture from which the inner life and core have been banished in order to make it square with the "tradition of men"? The true Gospel of gladness is being restored to us by the

Holy Spirit, but we have, as it were, to regain it step by step, here a little and there a little. Yet are they no mere patchwork shreds that we thus recapture, but rather a heavenly tissue that pervades the whole Gospel from end to end. But because "God is love," shall not His sentence be severe, yes, even terrible, most terrible, upon the base, the cruel, the lustful, and the selfish? Look at Dives! Consider him well! Do you wish to share his lot hereafter in the world of spirits, even though you should at last come to your better self and be forgiven? Let me entreat you, beloved brethren, to aim at leading pure unselfish lives of love. Learn and practise your whole duty to God and man here. Do not wait for that most awful teaching which awaits impenitent sinners on the other side of the grave. Do not so grieve your all-loving Saviour. Thrice blessed are they who take to heart St. Paul's great words, "Behold, *now* is the accepted time; now is the day of salvation."



HYMNS ANCIENT AND MODERN, FOR AUGUST, 1886.—SELECTED BY THE REV. JOHN NAPLETON.—Sixth Sunday after Trinity. Morning: 1, 182, 310. Evening: 263, 460, 461.—Seventh Sunday after Trinity. Morning: 3, 187, 100. Evening: 238, 340, 343.—Eighth Sunday after Trinity. Morning: 209, 190, 34. Evening: 266, 191, 15.—Ninth Sunday after Trinity. Morning: 283, 203, 105. Evening: 184, 279, 118.—Tenth Sunday after Trinity. Morning: 419, 35, 231. Evening: 462, 215, 16.

THE next conference of the Church Army is to be held at Wakefield in Church Congress week.

A CONFIRMATION tour to some of the northern cities of Europe has just been completed by Bishop Alford, Bishop Titcomb having been similarly employed in more southern parts. The Bishop was warmly received by the English chaplains and residents, the confirmation services being attended by earnest congregations. At Copenhagen he was hospitably entertained at the British Legation. The new English church is rapidly approaching completion, and will form a conspicuous and handsome object of view on entering the harbour. The Moravian chapel is at present used by the Legation chaplain, Mr. Moore. At Stockholm the Bishop (together with his son, the Rev. J. G. Alford, and Mr. Case, the Legation chaplain) was presented to the King of Sweden.

WITH a view to provide a memorial to the late Mr. Henry Bradshaw, University Librarian at Cambridge, a committee has been appointed, consisting of the Vice-Chancellor, the Provost of King's, the Master of Emmanuel, Doctors Hort, Westcott, Luard, Jackson, Professor Robertson Smith, Mr. A. Austen Leigh, Mr. G. F. Browne, and several others, resident and non-resident. The memorial is to consist of—(1) a bust which has been undertaken by Mr. Hamo Thornycroft and (2) a fund to purchase some of Mr. Bradshaw's books and other choice books for the University library. The sum already collected is above £400. Subscriptions can be paid to the Rev. A. Austen Leigh, King's College, or to the account of the Bradshaw Memorial Fund at Messrs. Mortlock's Bank, Cambridge.



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JULY 17, 1886.

HOME RULE AND THE COLONIES.

CONTRIBUTED BY A COLONIST.

THE speeches and manifestoes of the leading politicians have been placed before the public, and the elections have shown that the people of this country are not content to accept Mr. Gladstone's dictation for the term of another Parliament. So far as they deal with the question from a domestic point of view there is little to be desired, and the probable effect of Home Rule on the United Kingdom of Great Britain and Ireland has been described by many and able representatives of all shades of opinion. But there is one side of the question which seems hardly to have received the attention its importance deserves, and that is as to what effect the existence of two Independent Parliaments and two Independent Executives, in the same Kingdom, is likely to have upon the foreign relations of this country, and upon the maintenance and extension of its Colonial possessions. "Justice to Ireland" is a very simple cry; the most ignorant can repeat it with ease; even a parrot can be taught to pronounce it distinctly. But that form of Justice to Ireland, which involves Injustice to the rest of the Empire, is a very different and a very serious thing. To foresee and point out to the people all the evils which will, almost inevitably, follow such a policy, ought to be the work of Statesmen, and it is to be regretted that many of the leading Liberals have in their political addresses totally ignored this aspect of the question. It seems to a simple Colonist, that one of the first effects of Home Rule, as Mr. Gladstone understands it, will be to lower the prestige, and to weaken the authority of this country in all its foreign relations and negotiations. This is perfectly understood abroad. There is not a foe of England in any foreign land who is not a supporter of Mr. Gladstone's policy. It is known everywhere that in any difficulty or complication (say with France about the New Hebrides, or the United States about the Fisheries), an Irish Parliament would not side with England. The influence of the Priests on one side of the Ocean, and of the Irish Americans on the other, would certainly be exerted against England, and she would speak and

act in consequence with divided authority and with diminished power. In the Colonies the effect of Home Rule (always as Mr. Gladstone understands it) would be to split the population into two opposed, if not hostile, camps—the British and the Irish—whose antagonism would manifest itself in every election, whether municipal or Parliamentary. In place of united communities, such as to a reasonable degree exist at present, there would be one-third or one-fourth or fifth of the people—the Irish section—looking to the Parliament and Executive of the native land for the *mot d'ordre*, and the rest of the population to the Parliament and Executive of England. Should Mr. Gladstone's idea of separate Parliaments for Scotland and Wales be carried out, the Scotch and the Welsh in the Colonies would look equally to the home assemblies for guidance. Surely the force of political folly could no farther go. There is not a patriotic man in the Empire who did not hope and believe that the Indian and Colonial Exhibition would have for result the drawing closer together this England—this august mother of nations—and her children, scattered far and wide over the earth's surface. The occasion has been seized by Mr. Gladstone to introduce a measure of disunion; a measure, which, if passed into law, will weaken the Queen's authority in every portion of her dominions. Asked in the House of Commons if the opportunity was not a favourable one for a conference between the responsible ministers of the Crown of England and those of the Colonies on the subject of the federation of the empire,—Mr. Gladstone replied, "We have no plan." No plan for the consolidation of the Empire? No! but any amount of plans for its disintegration—plans, which, if you love variety, can be changed every four-and-twenty hours. The larger Colonies have just reached that stage of development which necessitates a change in their relations with the mother-country. Questions of peace and war, of offensive and defensive alliances, of extension of territory, of trade, of emigration and colonisation, without mentioning other matters—all stand in need of reconsideration, and, in some cases, of re-adjustment, if this great empire is to be held together. Mr. Gladstone chooses this critical moment of its history to launch his policy of disruption, the very moment even when the governing men in the Colonies see in a truly federated empire the solution of every difficulty. Their policy is centripetal, his is centrifugal. They would weld together; he would rend asunder.

THE Rev. R. H. Appleton, of Trinity College, has undertaken to act at Cambridge as Commissary to the Bishop of Sydney.

THE Vice-Chancellor of Cambridge has appointed the Venerable Samuel Chetham, D.D., Honorary Fellow of Christ's, to the office of Lady Margaret's preacher for the ensuing academical year.

THE GOVERNMENT OF IRELAND.

MR. FROUDE, writing to an American friend, says: "You ask me to say shortly what I think of this Irish business. The Irish are an unchanging people. The Nationalist movement is a repetition of the same attempts which have been four times made to rid Ireland of the Anglo-Scotch settlers. Those attempts failed. If the English and Scotch have not changed either, this one will fail also. It remains to be seen. Three centuries ago, when Great Britain became Protestant, the Irish continued Catholics. The Catholic Powers tried to crush the Reformation by fire and sword. In their efforts against England, Spain, France, the Pope, or whoever it might be, found constant allies in the Irish. To lose Ireland would have been fatal to us. A Catholic proverb, in the sixteenth century, said:

" 'He that would England win,
With Ireland must begin.'

If, with Ireland's help, spiritual liberty had been trampled out in England, political liberty would never have been born, and all that the English race has since done, and all that has come out of it, would have been lost to the world's history. It was indispensable to us to keep our enemies out of Ireland. To hold it by military force did not suit our institutions. The country itself was an uncultivated desert of bog and forest. Elizabeth, James I., and afterwards the Long Parliament planted Ulster, and in part Leinster and Munster, with Protestant colonies, to hold the native Irish in check and cultivate the land. Where they have been, industry has thriven, there have been order, peace and prosperity. The rest of Ireland has remained in beggary and raggedness, and the perpetual object, the perpetual effort, of the 'old inhabitants' has been to destroy these intruders out of the midst of them. The Irish tried in 1598, and brought the Spaniards in to help them. They tried in 1641, and filled Europe with horror at a massacre which rivalled the murder of the Huguenots in Paris. They tried again under James II. and Tyrconnel, when their Irish Parliament repealed the Act of Settlement, and confiscated the estates of nine-tenths of the Protestant landowners. The last attempt, in 1798, began in sympathy with the French Revolution, but on breaking out assumed at once the old form of a struggle between the native race and the Anglo-Scotch settlement. We are now in the fifth act of the old drama. It has pleased the Liberal Party in England, who are the historical representatives of the Long Parliament and the Revolution settlement, to choose a leader with the religious opinions of Laud. Under Mr. Gladstone's guidance they have been persuaded to regard the Protestant Establishment in Ireland as a Upas tree. They have blown into flame the old Nationalist ashes. They have destroyed the Protestant political influence, and have now been invited to complete their work and hand the Colony over to be ruled by those whom it was planted in Ireland to control. They have recoiled at the last moment, and are now split from crown to base. Romanists, Democratic and sentimental Atheists, weak enthusiasts who are carried away by oratory, still stand by Mr. Gladstone, with a large mass of stupid people who have no creed but party. Liberals of the old school have returned to the traditions of their fathers. Advanced Radicals, like Mr. Chamberlain, see no occasion to sacrifice the Imperial greatness

of their country to the discontent of a faction, who will not be content with equality, but demand to rule in what they call their own land. The question before us, whether we are to allow the empire to be disintegrated, and the Protestant and loyal interest so laboriously built up by our great Liberal ancestors to be trampled under foot? I cannot tell what answers the constituencies will give. This only is clear to me—that the two races between whom Ireland is divided will not be able, henceforward to live together there. The world is wide, and one or the other will seek another home. If England decides to uphold the Union the native Irish will not bear another disappointment, and will go, as so many of them have gone already. If the Dublin Parliament is set up, with control of the Executive, and supreme over the four provinces, Protestant Ulster will refuse to submit. If there is a civil war, and if England does not interfere, she will hold her own, and perhaps do more. It is possible, however, that we may witness the monstrous spectacle of our own people compelled by our own bayonets into subjection to a numerical majority of their enemies and ours. If this be so, if the long drama is to wind up thus in shame and ignominy, then I think that, like the Pilgrim Fathers, the Ulster men will gather their property together and move off beyond the reach of English faction, to some distant colony, which they will assist into independence, as their great grandfathers assisted the Americans. I will not speculate on the fate of Ireland, but she will have the satisfaction of having brought down into the dust her old oppressor. If England cannot keep order in Ireland, which is at her own doors, the Fates will not trust her much longer in the charge of an Empire."

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ARE UNLAWFUL VOWS TO BE KEPT?

SIR,—This is a practical question at present. A contemporary inserts a letter from a Mr. Whitby, in which he condemns M. Loyson, as well as Luther, because they obeyed the Divine rule, 1 Corinthians vii., 5 and 9. What Rome tells her priests, monks, and nuns to do under such circumstances, we know not. But she certainly makes void this law of God, through her traditions. Our Lord says that those who vowed not to relieve their parents' wants, did wrong in keeping the vow. Where is the difference between the two cases?

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

THE GOVERNMENT OF IRELAND.

SIR,—Everyone must thank your correspondent for his most valuable letter on this subject. He says truly, that what we want is not political changes, but a firm, impartial, habitual enforcement of the law, as in England and Scotland; and to leave the introduction of peasant proprietors to the natural system of demand

and supply. But I would demur to two of his suggestions.

1. We are not fit for one of the Royal Family to reside here. The Duke of Cumberland might as well have settled in Scotland after the battle of Culloden. Where "God save the Queen" is hissed as a party tune, a Royal duke would be treated exactly as the Prince of Wales was when last here. Disease must be removed, before wholesome food is to be offered.

2. He recommends Irishmen for Lord-Lieutenant and Chief-Secretary. If the men selected are the fittest to be had, well and good. But, if he thinks that a loyal Lord-Lieutenant or Chief-Secretary will be popular because he is Irish, he is much mistaken, as far as the Nationalists are concerned. A loyal man would be the more detested, because of his being what would be called a traitor to Ireland.

3. All we are fit for at present is law to protect every one in the enjoyment of life, property, and rights.

C. C., V.-G.

Reviews and Notices.

"THE NEO-EUCHARISTICAL SYSTEM," &c. Two Letters to the Archbishops and Bishops of England, by the Rev. Frederick Meyrick, Rector of Bickling, &c., &c. London: Rivingtons. Price, 6d.

THIS is an able publication. It calls upon the heads of the Church to arrest a most dishonest attempt to introduce Romish teaching in England, and doubtless in Ireland too. It shows up the tactics adopted in two of the leading Church periodicals. Those periodicals tamper with the language of the Fathers. This does not satisfy them. They tamper with our standard divines also. It is with the way in which our divines are treated that these two letters chiefly deal: "It is not," says Canon Meyrick, "the Neo-Eucharistic doctrine itself to which I now desire to call attention, but the methods by which it is thought right to promote the spread of such views throughout the Church. These methods are brow-beating, spurious quotation, garbling, misrepresentation; together with false charges of misrepresentation, of garbling, of disingenuousness, of suppression of the truth, of moral obliquity, and of mental defect, against those who refuse to submit to the dictation of a school whose tenets have been unknown to the Church of England, till within these few years." (p. 10.) "A school founded by Archdeacon Wilberforce, a little before he left the Church of England for that of Rome." (p. 18.)

Every word of this Canon Meyrick proves. He clears himself, and he convicts his accusers. But for all this we must refer our readers to his pamphlet. It confines itself to our divines. As to the Fathers, the case is equally plain. In their controversies with those heretics who held that two natures are impossible in our Lord, and that His divine nature swallowed up His human, leaving only its appearances—in exposing such falsehoods, Theodore, Gelasius, and others, instanced the fact, that, in the Eucharist, after consecration, the heavenly gift, or grace, which our Lord calls His body, is present, without destroying the *substantia*, or *oûia* of the bread. Now, if the presence destroyed the substance of the bread, leaving only its appearances, or species, the heretics would have replied that the illustration confirmed, instead

of overthrowing, their theory, that the presence of one nature makes the continuance of the other impossible. If the Roman corporal presence is true, so that a new substance abolishes the old, the Fathers were vanquished by the heretics; and the heretics could reply, as one substance in the Eucharist banishes the other, so our Lord's divine nature extinguished His human, leaving only the species, or accidents remaining.

"THE MONTHLY INTERPRETER." July, 1886. Edinburgh: T. & T. Clark. London: Kegan Paul, Trench & Co.

THERE is really little else to say about the July *Interpreter* than that all its articles are up to the usual high level of solid excellence. We like the last—the third of Professor Johnstone's series on "Christianity and the Mysteries," best. The influence of non-Christian systems, and perhaps even more, of non-Christian modes of thought on Christian belief and Christian life, is a part, and a very large part of the History of Christianity, never yet fully written. The rapidity of "conversions" in the fourth and fifth centuries, when whole tribes became "Christians" on the conversion of their king or chief, had its parallel in a higher sphere. Just as the tribesmen worshipped Christ with very much the same rites and ceremonies with which they had previously worshipped Thor, or some other heathen idol; so also did the cultured and literary classes content themselves with flavouring philosophical systems with a few Christian precepts. For instance, the discipline of the Roman Catholic Church is simply an adaptation of the leading idea of Aristotle's *Ethics* to Christianity. Professor Johnstone's paper is full of interest, but the whole subject requires fuller treatment than even a series of magazine articles, however able, can give.

Professor Bruce's tenth paper on *The Kingdom of God is on the Death of Jesus and its Significance*. On that "significance," he says:—

From Peter's point of view at Caesarea, it was waste in Jesus to die at all. From a Judaist's point of view, it was waste to die for more than the chosen race. From the Calvinist's point of view it may appear waste in the Saviour to die for more than the elect. As against all these . . . Jesus in effect replies I die . . . for every human creature, because all men are My brethren, and God's prodigal children.

Professor Reynolds writes on the teaching of the Fourth Gospel, a very thoughtful paper, Professor Milligan, on the Resurrection, is not clear, and he reads into St. Paul's famous fifteenth chapter in the first epistle to the Corinthians, far more than is there. Altogether the number is very good.

ON the 7th inst., at the standing Committee of the National Society, a report, which had been framed after much consideration by a sub-committee specially appointed, was received and adopted. It has been expressly approved by the President of the Society, the Archbishop of Canterbury, and it will be found to contain in effect the scheme for the conduct of the religious knowledge examinations in the future. The sub-committee recommended the reconstruction of the Examining Board and its enlargement in the following manner:—

"(a) That the two Archbishops be represented by the Archbishops' inspector of training colleges, *ex*

officio, and by one member to be nominated by them jointly. (b) That the principals of Church training colleges be represented by two members, one to be nominated by the principals of the colleges for masters, one by those of the colleges for mistresses. (c) That the National Society be represented by the secretary, *ex officio*, and by one member nominated by the committee.

"The members of the board to be elected for three years, and to be eligible for re-election. The election to take place this year as soon as convenient, and in future in the month of June. Casual vacancies to be filled up by the nomination of the body whose nominee causes the vacancy, and the person so nominated to hold office for the unexpired term.

"In consideration of the great importance of the work, and the large sum of money expended by the National Society upon these examinations, the sub-committee recommend that a scheme should be drawn up regulating the principles on which the examinations shall be conducted, and specifying, amongst other things, the number of examiners, their stipends, and mode of appointment, the number of examinations to be held, and the scope of the subjects for examination. This scheme, and any revisions that may be necessary, to be submitted to the society for its approval. The newly constituted board would seem to be the most competent body to draw up such a scheme, and the committee suggest that it should be requested to do so as soon as conveniently may be. The board would also take into detailed consideration the various suggestions that have been laid before the society.

"With respect to the memorandum containing the resolutions of a meeting at St. Mark's College, it appears that these have never been presented to, or received by, the standing committee of the National Society; and, from their specific character, it is not desirable that they should be considered and reported on in detail, by a sub-committee not specially appointed for the purpose; but the sub-committee regret that some of them were so worded as to convey apparent reflections on the work of the examiners, which can hardly have been intended.

"On the same principle the sub-committee say nothing about the remarks of the examiners upon the resolutions; but they think that the society may express regret that there should have been any apparent want of consideration for the examiners shown in sending the circular to the principals, 'without any previous consultation with the examining staff.' The circular was sent with the knowledge and partly at the suggestion of the examining board, the recognised medium of communication on all subjects connected with the examinations. Nothing could have been farther from the wish of the society than to show any want of consideration towards the examiners, for whose valuable services it is very deeply indebted.

"The sub-committee recommends that the offer of the examining board and staff to carry out the examinations in July and October this year should be accepted with thanks. This considerate offer on their parts will materially assist any newly constituted board that may be appointed in organising the work for the future."

In accordance with the above scheme the Standing Committee proceeded to elect Canon Wingfield rector of Welwyn, and late Fellow of All Souls' College, Oxford, as the representative of the society on the new Examining Board. The following were appointed

a Finance Committee for the ensuing year:—Canon Gregory, Archdeacon Burney, Mr. F. S. Powell, M.P., Mr. Calvert, Mr. J. G. Talbot, M.P., Mr. Stanley Leighton, M.P., Sir Richard Wilbraham, and Prebendary Richards. The following grants were voted:—For building and enlarging schools, £495.; repairs and improvements, £62.; fittings, £7.; books, £1 10s.; diocesan inspection, £100; relief of poor schools, £30. Total, £695 10s.

On the 1st inst. the Bishop of Oxford paid his first visit to Ascot Priory since the completion of the church, and also opened a new wing for visitors. His Lordship preached from St. Matt. xi. 4. After service a procession was formed, which passed through the large ward of the hospital to the new wing, where special prayers were said in the common room, the refectory, and in the dormitories. Luncheon was afterwards served in the recreation-room. Among the guests were—Sir John and Lady Hay, the Dowager Lady Manners, Mr. Lushington, Dr. Steele, Mr. Lister-Ryan, Mr. Mackonochie, Mr. Willington, Mrs. Brine, Mrs. and the Misses Elger, the Matron of Guy's Hospital, the Rev. J. Daubeny, and many of the neighbouring clergy. The Bishop proposed the toast of "The Church and Queen," and spoke of her Majesty's kindness, as shown in her interest in all philanthropic efforts. On the next toast, "Success to Ascot Priory," the Bishop said he must express his surprise that so large an amount of work was done by so few hands. He supposed he spoke the mind of the Mother when he added that she needed more women and more money. The Warden said it gave them all great pleasure to receive so large a company. The society had great claims on the public, inasmuch as it was the first in which the religious life was revived; it was honoured with so great a memory as that of Dr. Pusey, and it was the spot from which it pleased God to call him to his rest. The society had other works—a valuable penitentiary work at Plymouth as well as an educational one—a work in the East-end of London, and a work at Honolulu, and an orphanage for poor children in the Priory grounds. The Rev. J. Daubeny proposed the health of the honorary architect, who replied that it gave him great pleasure to carry out a work he had so often talked over with Dr. Pusey. In responding to the visitors' health, Mr. Lushington, the treasurer of Guy's Hospital, who responded, said he gladly bore testimony to the satisfaction of all who had come under the Priory roof from Guy's. Mr. Lister-Ryan proposed the health of the Bishop, to which his Lordship replied that he had been much pleased with all that he had seen that day. He could also speak of the changed feeling of the Episcopal Bench generally towards Sisters and their valued work. The company then dispersed, some visiting the pretty cemetery, the Doctor's Cross in the Wood, the South Hermitage, and the Orphanage. We must not omit to mention an act of kindness that the Sisters especially valued—namely, that the Bishop managed to say a few words privately to them in their chapel, and gave them his special Benediction.

THE following letter has been addressed to the beneficed clergy of the archdeaconry of Manchester:—"Dear Sir,—The committee appointed to promote the candidature of Canon Stowell at the election in November last, while they do not think it desirable to provoke another contest after so short an interval, beg to intimate that they will be prepared on a future occasion to claim their due share in the representation

of the Archdeaconry in Convocation. In view of this intention they respectfully request their friends to reserve their promises for a future election.—We are, dear sir, yours faithfully (signed on behalf of the committee), A. CONNELL, T. M. MACDONALD, E. HEWLETT.—July 12, 1886.”

PREFERMENTS AND APPOINTMENTS.

Atkinson, Rev. William Blake, Rector of Kingston-with-Dormston ; Rector of Bradley.
 Barrow, Rev. William Merrick, Perpetual Curate of St. Clement's, Toxteth Park, Liverpool.
 Bullock, Rev. J. F. W., Rector of Radwinter ; Vicar of Great Wigborough.
 Burbidge, Rev. John ; Honorary Canon of Liverpool Cathedral.
 Burges, Rev. Ward T., Vicar of St. John's Farnworth ; Rector of Newport, Salop.
 Chandler, Rev. Henry. C. D., Rector of Steventon, Whitchurch, Hants.
 Clarke, Rev. B. S., Curate of St. George's Newcastle-under-Lyme ; Vicar of Christ Church, Eccleston, Prescott.
 D'Auvergne, Rev. Edward Fixott, Vicar of Lindfield.
 Duke, Rev. John Robert Hare, M.A., Curate of Christ Church, Folkestone ; Vicar of Stevington.
 Gardner, Rev. George Lawrence Harter, M.A., Vicar of All Saints', Cheltenham.
 Kelly, Rev. R. C. Nugent, M.A., Chaplain of St. Andrew's Church, Gothenburg, Sweden.
 Kemp, Rev. J., Curate of St. Mary's-at-the-Walls, Colchester ; Rector of Woodham Mortimer.
 Leach, Rev. E. F., Curate-in-Charge of St. Anne's, Brindleheath, Pendleton.
 Lloyd, Rev. Canon, Vicar of Leesfield, Rural Dean of Oldham.
 McKinney, Rev. Alexander, Vicar of Stansted, Mountfitchet.
 Powell, Rev. A. H., M.A., LL.B., Curate of St. James-the-Less, Westminster ; Metropolitan Association Secretary to the Colonial and Continental Church Society.
 Rowntree, Rev. G. W., M.A., Senior Curate of St. Stephen's, Westbourne-park ; Incumbent of St. Paul's, Aberdeen.
 Schofield, Rev. Joseph, M. A., Vicar of Holy Trinity, Skirbeck, Boston.
 Sharpin, Rev. F. Lloyd, M.A., Senior Chaplain Bombay Ecclesiastical Establishment ; Archdeacon of Bombay.
 Spencer, Rev. Walter E., Curate of Christ Church, Regent's Park ; Vicar of South Benfleet, near Chelmsford, Essex.
 Tayler, Rev. G. W. H., Vicar of Holy Trinity, Carlisle ; Vicar of Ivegill.

CLERICAL OBITUARY.

Bode, Rev. G. C., Rector, at Saddington Rectory, suddenly, on the 7th inst., aged 64.
 Campbell, Rev. William, H.M. Inspector of Schools, at Tunbridge Wells, on the 12th inst., aged 62.
 Gilbert, Rev. Philip Parker, M.A., Vicar of St. Giles's, Cripplegate, E.C., at the Limes, Cresfield-road, Ealing Common, on the 12th inst., aged 74.
 Lomas, Rev. Holland, M.A., Rector of Zeal Monachorum, at Torquay, on the 7th inst., aged 64.

NATURAL HEALING.

GENERALLY the causes of disease are of the most simple character, and we may suppose that attention to hygienic measures and natural laws would speedily eliminate the disturbance. Of this, however, very few think. It were far better in many instances to do nothing medicinally, because Nature would work on in her own way, and correct the defect, if some

simple, favourable external conditions were afforded. There are many ways in which we can assist Nature in her work ; for instance, if we cut our fingers, the only share we take in the work of healing is to join the severed parts together, covering the wound with a false skin to keep out foreign elements, and Nature accomplishes the rest. So in more serious affections, it is always best to let Nature effect the healing, and for us to assist only by affording more favourable conditions under which she can work.

If we can bring to bear upon the deranged system the like agents which Nature employs, it is natural enough to suppose that we are on the road to securing more rapid results than by simply leaving Nature alone. When the system has been weakened by false treatment, or the ailment has been neglected too long, it is incumbent upon us to use such natural methods as are calculated to effect restoration. It is then that Magnetism, which is one of Nature's chief and most potent forces, becomes invaluable. It affords, at once, better conditions under which the recuperative powers can work more effectually, and whereby the *cause* of the mischief is gradually rectified, and eventually overcome. Nothing foreign to the healthy development of the system is introduced, therefore nothing irritates even the most delicate organism. Quietly the normal, harmonious balance which should ever exist in order to health, is restored, and the various symptoms, perhaps arising from a simple functional irregularity, are eradicated.

The sum of our argument, therefore, is, that all symptoms traceable to some slight defect in the working of one part or another of the complex human frame are amenable to a remedy which can, and *does*, assist Nature in her unceasing efforts to remove the causes of ill-health. The Magnetic method is eminently calculated to effect this change, because it is one of the chief omni-existent energies of Nature, and that most readily applied.

No doubt the diversity in the nature of the cases in which Magnetism has proved beneficial, is surprising to those who have not studied its *modus operandi*. We are prepared to make allowance for anyone holding such an opinion, because we ourselves have often been astonished at the wonders wrought by Magnetism, yet we can easily explain the ground of its successes.

The following is one of the facts we adduce to prove the soundness of our statements, and for further examples the reader is referred to our seventh biennial report, just issued, which we shall be pleased to send post free to any address :—

Mr. S. VEAL, 35, High Street, Wellingborough.

FEBRUARY 5th, 1886.—“It will be twelve months come the 20th of this present month since I obtained your advice and Treatment, and before writing to you I thought I would wait that time to see if the benefit received was permanent or not. You can now use this testimony in whatever way you like, for I have heard of miracles, and I think I can safely say my case is one, as many people who know me can testify. I will now try and explain my case, as perhaps some others may have faith to try your Treatment as I have done. Seven years ago, at the latter end of January, I was stricken down with Paralysis in my left side ; as my brain was affected the doctor thought I should not get any better. However, I got a little better, and was able to get out and walk about again, but it was only a month or two before I was taken in an Epileptic fit, and carried home insensible ; and after that I could not walk without a crutch and stick, and the fits came on me every month, and sometimes fortnightly. I was not safe, so I often went out in a Bath chair, and the doctor (he was a nice gentleman, and I cannot speak too highly of him) told me he thought I should never be free from fits, and I tried almost everything, but to no avail. I was advised to try your Treatment, and then I had one slight shock of a fit in March last, after I had worn your Nerve Invigorator three weeks ; since then I have not had one. I have put my crutch on one side, and I can now walk two or three miles, with my stick as a companion, and I do not now feel like the same man. I thank God from the bottom of my heart that He gave me faith to accept your advice.”

Mr. B. Copson Garrett has devoted many years of his life to the practical adaptation of Magnetism to the alleviation and cure of various forms of disease. His published essays clearly demonstrate the natural action of the remedy, and may be had on application at his Consulting Rooms, where a private list of 1,000 names may also be obtained.—B. COPSON GARRETT, Medical Electrician, 16, Finsbury Square, London, E.C.



The Church of England Pulpit.

CHURCH, LOVE, PROGRESS.

BY THE REV. HERBERT S. SWITHINBANK,
VICAR OF S. SAVIOUR'S, DENMARK PARK.

SERMON PREACHED AT S. SAVIOUR'S, ON HOSPITAL SUNDAY, JUNE 27TH, 1886.

"All power is given unto Me in heaven and in earth. . . . Lo, I am with you alway, even unto the end of the world."—S. MATTHEW xxviii. 18, 20.

YOU are aware that a solid body must have three dimensions (such as length, breadth and depth), and that if a thing has not three it is not a solid. It is so with religion: religion has breadth, depth and height. We Churchmen are willing enough to grant its depth and its height, not always so willing to grant its breadth. And yet, I should like to know, what in the whole expanse of heaven and earth is broader than *love*? And all "Love is of God." Churchmen are afraid of the word "broad," because they and others persist in seeing one dimension only, or two at the most. In common matters, if you see the breadth of a thing, you have usually some notion of its length and depth: it seems to be otherwise in the things of God. Yet if we really believe, as we say we do, the *Holy Catholic Church*, we are bound to hold that Christianity is at once *deep*, and *broad*, and *high*:—

High, very high, high as the throne of heaven: it is a *Church*, the body of Him Who ascended far above all heavens.

Deep, very deep, deep as the heart of God: it is *holy*, claiming the inmost depths of our being.

Broad very broad, broad as love itself: it is *catholic*, all-embracing, claiming for its own everything that makes for happiness and goodness; "He ascended that He might fill (or fulfil) all things."

Now from Advent to Trinity (roughly half the year) we have been thinking mainly of the height and depth of our faith; we now begin to look out upon its breadth. On this first Sunday after Trinity our prayer-book opens with the keynote of love* with its overtone,† unselfishness. And the special thoughts of Hospital Sunday fall in to complete a harmony. We are to consider love in its special bearing upon the bettering of the world, and our part in that bettering.

Those were among the last words spoken by

Jesus Christ on earth—"Lo, I am with you alway, even unto the end of the world." And though we cannot forget Who spake them and to whom, we are very likely to ignore the vast broad significance of that "Who" and of that "whom." It was to the eleven Apostles, but to them (it was often so) as representatives: the Commander is issuing a general order to His army; the King is making a proclamation to His people through their ministers. But more: each word of God's (and these *are* words of God)—each word of God's is like a sound struck in a still atmosphere or a stone dropped into a smooth lake: it sends wave after wave of meaning circling outwards; you never know when that word is finally fulfilled; it never is, perhaps, till it touches the shore of eternity. So here, most certainly: the Speaker is more than King, more than Commander; and they are more than ministers, more than officers. "*I am with you.*" The sense broadens out: it is the Son of Man, the ideal of humanity, speaking to humanity itself.* For do not they stand for the Church, and does not the Church (ideally, of course) stand for all mankind summed up in Christ? The Man is saying to mankind, "All power is given unto Me in heaven and in earth. . . . Lo, I am with you alway, even unto the end of the world."

"Unto the end of the world"—literally, "the consummation of the age," "the fulness of time" when God shall finally "gather together all things in Christ," when this world and this world's life shall have evolved and hammered out all the good of which they are capable, to bring in "a new heaven and a new earth." Till then is Christ with us, much more *thereafter* (so the idiom implies)—He with us now, we with Him then, "for ever with the Lord." In other words, this promise of Christ is the promise of *progress*, and all progress comes by His promise.

"All power is given unto Me in heaven and in earth. . . . Lo, I am with you alway, even unto the end of the world"—You have there the charter of the world's hope, a law of evolution backed by no blind force, but by a tender heart, by infinite love as well as by infinite power. For God is love, and Christ is God, and *all* "Love is of God." Through all discouragements, through bad times and calamity, through social upheaval, through panic fears of a general levelling-down, through political anxieties, through waves of agnosticism and infidelity and things worse than either, let us hold fast to this:—Love Incarnate is with us. In the world it seems true that "without shedding of blood there is no remission," no redemption of man possible, as things are, without suffering of body, of mind, of heart: the shadow of the Cross falls athwart the world, but beneath that shadow there is rest, and above it is the dawn of hope. Distress, perplexity, fears without and within—these are the

* The Gospel. † The Epistle.

birth-throes of a new era, "signs that our redemption draweth near."

"One calleth to me out of Seir,
Watchman, what of the night?
Watchman, what of the night?
The watchman saith,
The morning cometh,
And also the night."

The night must come first, till the day is born that knows no evening. But it is a night with bright streaks of dawn: few things are more likely to give you hope for the world than a visit to some London hospitals.

Modern hospital-work has been styled an "indirect or secondary Christianity." Time was when it could be called neither indirect nor secondary: it was a part of church-work. I saw, the other day, remains of what appears to have been one of the oldest hospitals in the world, quite recently discovered at Athens: it was attached to a temple. The earliest physicians were priests. Our most ancient and second-largest hospital in London* was once a priory, and still has the air of a Church foundation. But in the mass of this work (with the partial exception of nursing) God (so to speak) hides His hand. The exquisite beauty of the whole thing (one can't describe it—you must go and see) is, and must be, from the finger of Him through whom come those "charities which soothe and heal and bless," by whom they "lie scattered at the feet of men like flowers;" yet most of it is done in the name, not of God, but of humanity, as though the Son of Man were not Himself humanity embodied, as though He were not Himself the recipient of what is done in faith towards the least of His little ones. My friends, call it what they will: let men blind their eyes and close their hearts to Him who gives them their very power for good; the fact remains:—the work is done, the work is God's, and there is bright hope for the world while that work goes forward.

But not if it stands still—if it goes back. It seems a burning shame that while London will do so much upon some casual appeal to its feelings, it will do so little for what is always mutely pleading. It is with the city as with the individual. I daresay the rich man of to-day's Gospel, though he took no notice of the sufferer lying every day at his own doorstep, might give, and give liberally, to some case, far less (if at all) deserving, at the other end of the town. And I daresay you (Dives or no Dives) will relieve some distress which moves you (though you cannot know it is genuine), or give to some able-bodied beggar who pesters you, while you quite ignore the real sufferer in some back street, too weak, or too maimed (perhaps too proud) to come out and beg. You find it very much easier to put your hand in your pocket than to shake your head. And so your

"charity" is twice harmful: it injures you who give, and him who takes,—to say nothing of injury done to those to whom that money might, and ought (in real charity), to have gone. *Da omni petenti* (S. Luc. vi. 30.), *sed non omnia petenti*.* A round "No!" is often the best of all gifts.

I plead for organised charity as against what is casual. I plead for medical charity as something higher than other charity; "This ought ye to do, and not leave the other undone." I need hardly remind you that our blessed Lord on earth only twice (as far as we know) fed the hungry, and then under special circumstances, with special significance; but he was constantly healing the diseased, the maimed; and there is wide significance in the fact that among His last charges to the disciples was that of "laying hands upon the sick." "Yes," you may say, "but none of this was organised: Christ founded no hospital, nor bade his followers do so; he did the very thing you tell us not to do: He gave help right and left." Quite so. But would He do it here and now? He gave men principles, not rules, principles applicable to all times and to all lands; and the master-principle of all is love.

True love is essentially active, expansive, progressive.

The teaching and example of Jesus contain the germ of all the triumphs of love and mercy won during the past eighteen centuries. But He is more than a teacher on whom we look back with reverence. Our gaze is not so much *back* to Him as *up* to Him, *around* to Him. It is not that He "*was*," but that He "*is*"; He is "ascended into the heavens," but also and for that very reason with us here:—"Lo, I am with you always"—an abiding presence; a presence, too, with power:—"All power is given unto Me in heaven and in earth." Not the germ only, but also the power to develop the germ—both come from Him. Incarnate love is ever at hand, to "soothe and heal and bless;" but still more to do this,—to suggest fresh methods, fresh enterprise, fresh discovery, that shall make the healing art every year less necessary. It is much to cure; it is infinitely more to obviate the need of cure.

It is so all through. A soldier's higher mission is not to fight, but to prevent fighting; that we may "avoid war" by being perfectly "ready for war." A lawyer's higher mission is not to create but to prevent litigation, by showing people how the law stands, and being perfectly ready to defend the right. And a doctor's higher mission is (or will be) more with the laws of health than with disease, to fortify more than to attack. And herein lies one glory of our hospitals, in view of the future their greatest glory: they are, as you know, great schools

* St. Bartholomew's.

* S. Augustine, quoted by Bishop Wordsworth, ad. S. Matthew v. 42.

of medicine; and they are laying the groundwork of what will be the greatest and finest work of all,—preventive medicine. Those gospel miracles of healing, they say to us in no uncertain tones:—"Disease is not God's wish, nor (except so far as law is His will) is disease His will; do the will of God by learning to stamp out and to prevent it."

And what is this to you? Much every way. Learn, first, that Christ is still living, still active; His work is present work; His agents are various; the workman may ignore Him, but the work is His; be sure that *you* do not ignore Him. Learn, secondly, that the world moves onward; it must, for Christ is with it, Christ is love, and true love means progress. Cling to that when things around would tear away your grasp. Say it still when dark times have wrung from your lips, almost from your heart, the very opposite. You remember how they wrung from Galileo, with threats of the rack, his recantation: "He had been wrong," he now said, "the earth was motionless"; but the moment after (so the story goes) he was heard to mutter beneath his breath "And yet it does move."* Learn, thirdly, that, whoever you are, you can help, you are bound to help, the great cause, and on this day of all the days in the year. Your money can do much; you might give more could you see it in action; give thus all that you would else give carelessly, thoughtlessly; give a thank-offering (worthy of you to give) unto God for all wherein He has spared you. Your money can do much, but your sympathy can do more; there is a solid force in sympathy, a kind of elemental force that acts through other forces. Learn what others are doing; you think you know something about London, but you don't half know its best side till you have been through some of its hospitals; if people only knew more, there would be less to complain of; and knowledge spreads. In the name of the Father from Whom all love comes, in the name of the Spirit by Whom love is shed abroad in our hearts, in the name of the Son Who died for love of us, I claim from you an active, substantial interest in the cause.

Forewarned is forearmed. There is a danger ahead. How would you like our hospitals to be thrown on the rates? How would you like to see those palaces of love, inherited from our fathers, the pride of our age and country, become workhouse infirmaries? Yet to this we may bring it. When you pay your poor-rate, is it not with some sense of degradation? That it should ever have come to this! Talk of organised charity! The poor-law is certainly organised, but where is the charity? All the gospel-spirit, all the grace and beauty and sweetness of giving—where are they? However well the law may be worked, however much real kindness may be thrown into its working, it is still not charity. Yet there was a time when poor-relief

in England *was* charity, but charity so loose, so unorganised, that even the poor-law was better. For God's sake let us not throw up our trust. Hospitals are now charity, and charity, like mercy, is "twice blest"; if by our slackness we leave the State to take up our work, at least one half of that blessing is lost for ever—the blessing on "him who gives"; but the loss would be infinitely more than that.

Do what you can! God measures the gift by the standard of sacrifice and love. What seems much may be really little; what seems little may be really much. "He doeth much who loveth much."*

FAITH.

By REV. E. MARTYN VENN, INCUMBENT OF
KILKENNY WEST, COUNTY WESTMEATH.

SERMON PREACHED AT ATHBOY ON JANUARY 10TH,
1886.

"And Jesus answering saith unto them, Have faith in God."—ST. MARK, xi. 22.

LAST Sunday, dear friends, I was speaking to you on the subject of the barren fig tree, which was caused to wither and die by an exercise of our Lord's power, and endeavouring to deduce from that story the moral that it behoves Christians not to rest satisfied with mere empty and verbal professions, but to show by their *manner of life*, that their religion is a real and living principle within their hearts drawing them ever nearer to God—and bidding them to carry out His commandments while they are here on earth. But you may perhaps remember that I also explained to you that this incident was intended to illustrate the power of *faith*, and it is to THIS that I wish particularly to draw your attention this morning.

Faith has sometimes been analysed by over-critical divines into four kinds—"historical," which St. James says that the devils themselves have, "temporary," "the faith of miracles" and "justifying" or "saving faith." It appears, however, on reflection that these cut-and-dried distinctions are more fanciful than real, for in each case the quality appears to be the same, though it may be possessed in differing degrees, or directed towards different objects. Nor is it very evident to what good and useful end this scholasticism, even if correct, may be subservient. The writer of the Epistle to the Hebrews—whoever he may be, for this is uncertain—calls faith the "substance of things hoped for, the evidence of things not seen." It assures us of the reality and worth of eternal and invisible things; and produces a satisfaction and sure confidence that God will infallibly perform what He has promised, so that the believer is as confident of these promises as if they were before his eyes and in his actual possession.

* "Christ in Modern Life."

* De Imitatione I. xv.

Faith was the key-note of the former dispensation as set forth in the Old Testament; all the patriarchs, prophets, and priests lived in a hope and belief, firm and sure, that God would fulfil His promise to Abraham, of making his seed as numerous as the sand upon the sea-shore, and in later times of the advent of a Messiah who should restore the fallen kingdom of Israel. Of the true nature, indeed, of their Messiah they were ignorant, but their expectation of Him was none the less firm on that account.

By *faith* Noah obeyed the command of God, and entering into the ark before the flood came, saved himself and his family alive. By *faith*, Abraham was ready to move away from his father's land and all his kinsfolk, and even to sacrifice his dearly-loved son Isaac, sustained, hard as the pang must have been, by his simple, undoubting conviction that God knew better than he did what was right for him to do, and would require no cruel or useless act of self-sacrifice from him. By *faith*, Jacob was enabled in his dying hours to foresee the coming of Shiloh or the Peace-giver. By *faith*, Moses was given courage and patience to beard Pharaoh, the mighty despot of Egypt, in his palace, to rescue his people from their affliction, and then to lead them for forty years in the wilderness through many a sore trial and affliction, till at length they entered that promised land, which he himself might only see from afar off, but not enjoy with them. By *faith*, Daniel was strengthened in the horrors of the den of lions, so that he forsook not his God, but overcame the malice of his enemies, and caused the Persian satrap to reverence the name of the Almighty. But perhaps one of the grandest instances of a noble faith in the Old Testament is to be found in that scene upon Mount Carmel, when Elijah defied the priests of Baal, and vindicated the honour of Israel's ancient God. Try to picture the scene in your own minds. There is Ahab amid his court, half fearful of Elijah, more impatient of that strange control which the prophet seems to exercise over him: beside him sits Jezebel, scowling with malignant hatred, around and about her are her protégés, the priests of Baal and the priests of the groves, talking in groups together with triumph in their eyes. *Now* their troublesome rival will be destroyed and their influence unchecked. If there are 7,000 in Israel who have not bowed the knee to Baal, they dare not show sympathy with Elijah now. He is alone—one servant of God amid tens of thousands of deadly and bitter foes—and yet not alone, for the Most High is with him. Conjure up the same scene a few hours later. Despair is on all the priests of Baal. With the sharp taunts of Elijah ringing in their ears they have cut themselves, and called upon their god from morning until evening, but no response has come. The doubt on Ahab's face is deeper still. Had she dared to obey the impulse of her frenzied mind, long ere now Ethbaal's

daughter would have seized and perhaps slain the prophet. But see! the bitter mockery has faded from Elijah's face, and as he prays to Jehovah his countenance is radiant with faith and earnest love. The supreme moment has come. The vast throng is silent and hushed in expectation, even the awe-struck priests forget their murmurings; and then as the fire of the Lord descended and licked up sacrifice—stones, dust, and even the water in the trench—they fell as one man upon their knees; and one cry of penitence went up to heaven "Jehovah, He is the God; Jehovah, He is the God."

It was, indeed, a great and signal triumph of faith.

When our Lord Jesus Christ, the expected Messiah, was in visible and human form upon earth, the exercise of faith was shown in believing Him to be what He professed to be, in spite of the disappointment of all those national hopes of a great temporal prince and the revival of the glories of the Jewish kingdom, for which almost all of the nation longed. It might have been thought that our Lord's wonderful miracles would have been sufficient to prove His more than earthly nature, and yet we know that during His own lifetime His followers were limited to a small band of apostles and disciples, and that not even *their* faith was always proof against trials and disasters. Very few of the Pharisees or the rulers—who formed the upper classes of the nation, believed on Him, and if here or there one was found, like Nicodemus, whose heart was less hardened than the rest, even his belief was kept secret for fear of the Sanhedrim. The fact of our Lord's miracles could not be denied; they were witnessed by multitudes of men and women, who followed the Saviour during parts of his tour in Galilee and Pætræa, but the origin of them was ascribed to the agency of the evil one, and not to the power of God. It may be that even John the Baptist himself, after he had been cast into prison by Herod, doubted of the divine mission of Him, whose forerunner he had proclaimed himself to be, and whom he had himself baptised in the waters of the Jordan; for we read that he sent some of his disciples to the Lord to say "Art thou He that should come, or look we for another?" I say it may be that he doubted, for it is sometimes suggested that he sent these disciples, not because his own belief wavered at all, but in order that theirs might be confirmed. One might have supposed that the wonderful prophecies of Isaiah were so evidently fulfilled in the person and life of Jesus that no reasonable man could have doubted that He was the Messiah spoken of in them, and yet almost all did doubt. As another Scripture had foretold, God, in His inscrutable wisdom, had "blinded their eyes and hardened their hearts, lest they should see with their eyes and hear with their ears, and believe and be converted and He should heal them."

While our Lord was on earth, then, faith in Him

was not strong except among a very few. But after He had conquered death and ascended into heaven, and the Comforter whom He had promised, even the Spirit of God, had descended upon the Apostles, we find them henceforth absolutely free from the slightest shadow of hesitation, and working with such fearless energy and zeal that they inspired whole multitudes in Jerusalem and Judea with their own belief in Jesus as the Son of God, and added thousands, by the blessing of God, to the Church. Nor was it long before they travelled far and wide throughout the East, and firmly established the faith of the crucified and risen Jesus among all nations in obedience to the last command of their Master before He had ascended into heaven. And so the Christians, from being a mere handful of ignorant and feeble men in the year 33 A.D., had grown, three hundred years after that time, into a vast body, established in every part of the civilised world, including high and low, wise and foolish, from the Roman Emperor, on his throne at Constantinople, to the poor German or Dacian savage in the wild forests of the North. The whole earth was filled with the knowledge of the Lord.

Faith, then, in the olden times consisted in a belief that the Son of God would appear. While He was in earth it consisted in a belief that He was the Son of God, as He claimed to be; after His ascension it assured those who called themselves by His name that He had lived and died for us on earth, that He is now gone up on high, but that He will some day return with His holy angels, and gather His elect from the four quarters of heaven to dwell with Him in everlasting happiness hereafter.

Nowadays there are some who say that science has destroyed faith—that the modern discoveries in astronomy, geology, and chemistry demonstrate that we have been labouring all these centuries under a delusion, and that we, like the brutes who surround us, are annihilated when we die, and that there is no future for us. It is false, a blind and foolish error of false teachers, few of whom, probably, in their heart of hearts believe what they say; for there is implanted in us all an instinct which compels us, whether we will or no, to recognise a power higher than ourselves, and that power is God. Science can never destroy faith, it can never even injure it, if it be rightly and wisely considered, and if men be not led astray by their imaginations or the desire to revenge themselves upon that religion which has so long forbidden them to indulge their vicious and evil passions without fear or restraint. That is the key to the matter. With the exception of a very few, calm philosophers, whose bodies are in the world, indeed, but whose thoughts are ever out of it, unbelievers wish to rid themselves of a belief in God because it restrains them from sin and wickedness, or because for ages men have been taught to regard Him with fear and terror, instead

of love as a kind and merciful Father. Had not religion been made formerly so mercilessly dogmatic, men would not be so eager nowadays to undermine it.

But what can astronomy do to destroy faith? It teaches us, indeed, that the bodies which we see in the heavens at night are planets and suns, many times larger than our earth, formed originally of the cohesion of particles of luminous or light-giving matter, and moving regularly and evenly according to a well-defined law. But who first created that luminous matter, who caused it to be attracted into separate masses or globes, and who established the law which keeps them in their proper places, not allowing them to fall or to fly hither and thither in endless confusion? This could not be blind chance—it was God. What can chemistry do to destroy faith? It tells us that probably no particle of matter in this globe is ever lost, but that when it leaves one shape it assumes another. It has discovered the laws according to which living bodies are built up, renewed, and fall into decay, as well as the hidden properties of the earth, which cause the seed sown in it to spring up and produce the plant and flower. But what of that? Matter could not possibly have become possessed of these properties by mere chance—the thing is absurd. Some creative power must have placed them there—it was God. What can geology do to destroy faith? It can take us back through many a long age, and show us strange and weird forms—the traces of extinct species of plants and animals, stereotyped, so to say, into the hard rock. It can even show us the first creature that lived in this world—the ancient trilobite, a small shell-fish, the solitary denizen of Laurentian seas. But what of that—this trilobite could not have created itself—some power must have fashioned it and breathed into it the breath of life—it was God.

There are, in truth, two common ways of regarding the discoveries of modern science, diametrically opposed to each other, but each of them very foolish. The one is that of the unbeliever, who having discovered many—perhaps very many—of the secondary laws which govern the universe, jumps illogically to the conclusion that the idea of God is a myth; the other is that of the very old-fashioned divine, who, when informed of the discovery of fossils, said that they must be the creation of the devil, whose object was either to mock the Almighty, or to tempt mankind to disbelieve the Mosaic account of the creation. It is not easy to say which is the more foolish of these two ways of regarding the discoveries of science. At any rate, it is a very simple task to discover where the mistake of the sceptic lies—he takes the machinery of the universe—to use a bold metaphor—for the maker and governor of it. It is just as if a man, who for the first time saw a watch, were to discover with infinite pains that the movements

of the hands upon the face were the result of certain complicated arrangements of wheels and springs inside the case. He might think, no doubt, that the watch was a self-acting machine, and would always continue in movement as he saw it. But he would be mistaken. The watch requires a man to make it first, and then to set it and keep it in motion; and in the same way, this mighty universe, of which we on this globe are a small part, stands in need of God.

Science, thoroughly, not popularly, understood, is an excellent handmaid of religion. As it unfolds more and more of the wonders of God's handiwork, it will increase, not diminish our faith. It will never destroy or make of none effect any part of His Holy Word, though here and there it may lead us to the true interpretation of what had been previously misunderstood. That is the service which our modern science will perform for us.

But some one may say, perhaps, "What has faith done for men?" The question is not difficult to answer. Transport yourselves back in thought nearly 1,600 centuries. You are in the Coliseum at Rome. In the sand-strewn arena there is a knot of Christian men and women, with faces pale but calm, wearing a look that is not of this world. They are guarded from escape by walls all around, eighteen feet in height. Beyond these, rising up till they almost exclude the sight of heaven, is bench beyond bench, tier above tier; and sitting on this side is the cruel Roman populace, on that the Emperor with the nobles of his court, and among them dainty ladies too. On the faces of all, from the Emperor to the lowest plebeian, you may mark a look of pitiless, hungry expectation. What is that dreadful noise from the opposite end of the arena? It is the roar of lions and tigers and leopards, kept for days without food, that they may be more eager to tear the poor followers of the Galilean Peasant. Do these victims feel terror at the awful death which awaits them in a few moments? No! With the cross pressed against their hearts, and their upturned eyes shining brightly with love and hope, they will welcome the attack of the ravenous beasts, as the means which will unite them with their Lord, and the few short pangs of death will be as nothing, because of the strong faith which sustains them.

Let the time and scene be changed. It is the year 1850 or thereabouts. You are in China, in the capital of the inland province of Sse-tchouen, where very few Europeans had at that time ever set foot. Two missionaries are to be tried for their lives in the very court where, a few years before, one of their countrymen had been tried like themselves for the crime of preaching the Gospel of Christ, and had been condemned to torture and death. Their fate seems certain, for the government is cruel and suspicious of all foreigners, their death will probably never be known in Europe, and they have no means, even if they had the will, to bribe

their judges. An immense crowd surrounds the tribunal, bloodthirsty and pitiless, eager to see the faces of the "devils of the Western sea," and to mock their helplessness. Backwards and forwards run the satellites of the court, armed with long, rusty swords, and carrying chains, pincers, and various instruments of torture of strange and terrible forms. Surely it is a scene to terrify the stoutest heart, and yet those two solitary and friendless missionaries have no fear, for they have been doing God's work, and they have faith that He is with them, and will not forsake them in the hour of their extremity.

Let the scene be changed once more, and for the last time. It is the bedside of a dying Christian in our own land; but though the sufferer be about to cross that "bourne from which no traveller returns," to lift that veil which shrouds the dim mysterious future from our mortal eye, there is no fear there, but faith and perfect love, which casteth out fear. The Christian, even in the hour of death, expects only to be shortly re-united to Jesus, the risen Saviour of mankind, and to enjoy eternal happiness in His presence. *This* is the work of faith. And what is it, that will shortly dry the eyes and comfort the hearts of those who are now weeping by the sufferer's side? Is it not the hope that their dear one is passing from a life of sickness and sorrow to one of joy and happiness, and that they, too, if they remain steadfast in their faith unto the end, will be reunited in heaven to the soul which here before their eyes is just quitting its frail tenement of clay.

Never let us ask doubtfully what faith has done for men, while we can read in history and see in our daily life such wonderful instances of its efficacy as these. It is, indeed, more potent than the fabled wand of the magician; for it can turn sorrow into joy, a hut into a palace, and it has often proved its power to make our poor weak human nature so strong that it will welcome with joy a cruel death, from which, without faith, it would shrink with terror and dismay.

Let us all, then, strive to the very utmost of our power to cultivate this wondrous faith, which can give us a foretaste of the joys of heaven, even while we live here on earth below. Let us pray earnestly to our Father, who is above all, that He will plant it in our hearts like a grain of mustard-seed, and so tend and watch its growth, that it may become finally an inalienable part of our being here—may give us courage and love in our Master's service, like that which apostles, prophets and martyrs showed of old,—and in the end may fit us for an everlasting fellowship with the blessed saints in heaven above.

A MISSION Church and Hall has been opened in Cambridge-road, in the parish of Christ Church, South Hackney.



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JULY 24, 1886.

MR. GLADSTONE AS A STATESMAN.

IT is a relief to us, and as we believe to the whole civilised world, to know that Mr. Gladstone's Government has at last resigned, and that the destinies of our great Empire are no longer in their incompetent hands. It would assuredly have been better for his own reputation and for the Liberal Party if Mr. Gladstone had taken this step immediately after his crushing defeat in the House of Commons, without appealing to the constituencies on his insane scheme of National Disruption. Mr. Gladstone's is an impetuous and sanguine mind, devoid alike of foresight and of judgment, and consequently quite unfitted to guide the fortunes of a great Empire. He has never been able to manage his own private affairs with success, and we are not aware that any of his contemporaries, or of the very limited number of his personal friends, have ever attributed to him the ability and common sense requisite for successfully carrying on the Queen's Government. Sir George Cornwall Lewis's prophecy, that Mr. Gladstone would destroy the Liberal Party, seems to have been fulfilled by the late election; and Lord Palmerston's prophecy, that he would live to destroy his country and die in a madhouse, seems to be not improbable, for Mr. Spurgeon has lately written that only a madman could have promoted the late Disruption Bill. And now we have the madman himself writing:—"I am amazed at the deadness of vulgar opinion to the blackguardism and baseness—no words are strong enough—which befoul the whole history of the Union." Mr. Gladstone, lost in amazement at the blackguardly baseness of Pitt's statesmanship, is a picture so astonishing that it could only be matched by a companion painting representing Pitt lost in amazement at the contemplation of Mr. Gladstone's latest exploits in campaigning in Africa, and in electioneering in England. Mr. Pitt at least succeeded, Mr. Gladstone failed. The people seem to be of opinion that Mr. Gladstone is actually mad, for wherever he sent a testimonial to any candidate in the present Election, that candidate was almost invariably defeated by a

large majority. One good effect of his penal, revengeful, and unjustifiable Dissolution has been to show the true character of the leading Liberal politicians. Lord Hartington, Mr. Goschen, Mr. Bright, and Mr. Chamberlain have shown an honesty of purpose and a disregard of personal advancement which are worthy of all respect. It is difficult, however, to specify what there is in the political character of Mr. Gladstone to commend such blind enthusiasm as has been displayed by Scotchmen, Welshmen, and the mining population of England. Mobs are fascinated by his boundless oratory and loquacity, and perhaps by his unequalled political experience; but we fail to discover that he has any political principle except the art of feeling the pulse of his party followers, and going with those he believes to be in a majority. This "keeping in touch with the people," as it is called, may be expedient, and indeed necessary in a Prime Minister, but the man who is only guided to a conclusion in this way is a mere opportunist, and a most unsafe leader to follow. It has hitherto been supposed to be the duty of English statesmen to *form*, and not merely to *follow*, public opinion, but Mr. Gladstone has never attempted to do this during his long course of fifty years of Parliamentary life. He will, however, do anything, from robbing churches to destroying armies and countries, for the purpose of getting or keeping himself in office. One searches in vain through Mr. Gladstone's long and tortuous political career for any principle; apparently the only approach to one that is found is, that "the majority should govern." The aim of all other political leaders is, and ought to be, to form a majority, and not to follow one. The results of the recent election appear to negative the statement that Mr. Gladstone always follows the majority, but in reality they do not. He confidently expected a majority, although he failed to secure one. What his next move will be it is impossible to predict. It is idle, therefore, for the Liberal and Radical parties to look to him for guidance. Parties want leaders who adopt principles because they believe them to be right, and who will fight for them "through good report and through evil report." Such a man Mr. Gladstone certainly is not, and never has been. No one ever knows what step he will take next.

We are pleased to note that last week, the congregation of Christ Church, South Hackney, presented a valuable testimonial to the Rev. Dr. and Mrs. Egan, on the occasion of the 14th anniversary of the opening of the church. It is very appropriate that Mrs. Egan is associated with the much-loved pastor in the presentation of a chaste and elegant centre-piece, because Dr. Egan fully recognises and realises the fact that the true unit of humanity is man and woman, and not, as commonly supposed, man or woman. We cordially congratulate the recipients on this durable recognition of their successful pastoral labours.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

WHO ARE DIVES AND LAZARUS?

SIR,—The above question has presented itself forcibly to me, after reading, as I have done with much interest and sympathy, the sermon printed in your last issue; and as that discourse is put forth with notes in a tone and manner which give it the character of a challenge, I trust to be excused if I take up the glove, and venture to lay some thoughts on the subject before your readers. I would preface them by saying that I have no pre-possession in favour of the interpretation which the sermon combats, and have long considered it erroneous,—just as erroneous, indeed, in one direction as that which the sermon adopts appears to me to be in the other direction. In a word, I cannot see that the narrative or parable under examination deals at all with the doctrine of future punishment.

The fault I have to find with the sermon is that, as an attempt to expound Scripture, it is entirely uncritical. It wrenches the passage away from the circumstances under which it was spoken, the context in which it occurs, the Gospel narrative in which it is embedded,—from everything, in fact, which can throw light upon its meaning. To the passage thus isolated and standing by itself a conception is brought which does not arise out of it, but comes from other sources, and to that conception the passage is with much ingenuity and emotion adapted, and amalgamated with it so as to make the one the apparent counterpart of the other. I call this process entirely uncritical; it has been the parent of the astonishing misinterpretations which fill the records of exegesis, whether Jewish, patristic, scholastic, or modern.

Who are Dives and Lazarus? To ascertain this we must examine the Gospel narrative. The parable, for so I must call it, is one of a closely-connected series of parables and discourses, uttered in our Lord's great conflict with the Pharisees in the last days of His ministry. He stood between two parties: one, the Pharisaic or religious party, rich in the privileges of the covenant, puffed up with spiritual pride, bitter and scornful against the sinner and the Gentile; the other, the lax and irreligious, careless of observing the law, intimate with Gentiles, pointed at with the finger of contempt as publicans and sinners. To these parties our Lord stood in very different relations. Coming to seek the lost and to call sinners to repentance, He drew the sinful and despised class to Himself by His gracious messages, and they heard Him gladly. But in proportion as they received Him, the Pharisaic party raged against Him, rejected Him, pursued Him with inveterate hatred to destroy Him. But He would not leave them unwarned of what this would end in. Day after day He admonished them, dissected their character, exposed their hypocrisy, forewarned them of the doom they were bringing on themselves. He depicted them as the children of the kingdom who should be thrust out to make room for the classes which they had despised; as the guests who should be excluded from the supper; as the elder brother grudging the prodigal's welcome; as the unjust steward who had abused his trust; as the husbandman from whom the vineyard should be taken; as the temple-worshipper who was

sent away unjustified. The burden of all this prophetic pleading and denunciation is given in the words, "The kingdom of God shall be taken from you." And to whom should it be given? To the dwellers in the streets and lanes, in the highways and hedges, the poor, the maimed, the halt and the blind, the publican, the sinner, the Gentile. What a reversal of the scene! What a putting down of the mighty; and an exaltation of them of low degree! What a filling of the hungry, and a sending of the rich empty away!

Now it was in the midst of this controversy, as it was deepening towards its close, that the apologue of Dives and Lazarus was flung out in a white heat of indignation against the scornful Pharisees. Can we help seeing them in Dives, and in Lazarus the class on which they poured their contempt? All the good things of the Law, its worship, its righteousness, its covenants, its promises, were theirs—at least so they fancied; they were clothed in purple and fine linen, and fared sumptuously every day. But the publican and sinner lay at their gates, full of sores, starving and despised; without spiritual comfort, without righteousness, without hope, aliens from the covenant, unworthy even of pity. But let them know what a change was at hand. These outcasts would turn out to be the true heirs of Abraham, the true children of the kingdom; while they, stripped of everything, would be expelled from the covenant they had abused, deprived of the kingdom of which they had proved unworthy. And so it came to pass before that generation had closed. The Gentiles were admitted to Abraham's bosom, the Children of the Law were consigned to the Hades of rejection, where "wrath came upon them to the uttermost."

If this be the true application of the apologue, it will follow that it is a real parable, the scenery of which is borrowed, partly from this world, and partly from the popular conceptions of the world beyond the grave. But it will also follow, that the subject of the parable is not the state of individual souls after death, or the Divine dealing with them, but the rejection of Israel for its pride and unbelief, and the transfer of God's covenant to the Gentiles, as primarily imaged in the rejection of the proud and scornful Pharisees, and the justification of the sinners whom they despised. And it is to be noticed that the last part of the parable is relevant only on this supposition. "Moses and the prophets" were the witnesses to Christ. Dives had them, and yet rejected Christ, and knew that it was for this he was in torment. Hence he wishes some greater witness for Christ to be sent to his brethren,—some one from the dead to convince them He was really the Messiah. And just as he was told that it would be useless, so it came to pass. The risen Christ was rejected as the dying Christ had been; and the brethren of Dives, his nation, perished as he had perished.

PRESBYTER.

SIR,—The line of argument pursued in the sermon in your current number, is one which is not novel to me; I have met with it, and had it pressed on my attention before now. May I, with every feeling of courtesy and kindness, make a few remarks on the mode of dealing with Scripture exhibited in the discourse?

Surely, a parable or parabolical illustration has one special end in view. Is the passage which sets forth the characters and experiences of Dives and Lazarus,

intended to teach the salvation of the former, or his punishment? We have always thought the latter. There is a gift called common sense, which is far better than a species of criticism which distorts rather than discloses the revelations of Holy Scripture. If this parable is to be interpreted thus, so must others. The Baptist preached that the coming One would "gather His wheat into the garner, but burn up the chaff with unquenchable fire." According to the discoveries of the new school, the chaff must be cast into the furnace to turn it into wheat! In the Lord's Parable of the Net, the good fish were collected, and the bad thrown away; that according to the new canon of interpretation, by some unknown process, they might be transformed into *good fish*!

The virgins who neglected to take oil in their vessels, and were too late after they had hastened to those that sold, were dismissed with, "I know you not;" but only, it would we presume be urged, that they might, no one knows where, go and get the oil, and be received inside the house, though the feast was over long before. The man who hid his one talent, for which neglect he was cast into outer darkness, is to have his talent restored to him, though given to his more faithful neighbour, that he may learn the lesson, in a future state, which he failed to do in this. And, lastly, the goats are separated from the sheep that, strange to say, they may be transfigured into their nature and likeness! Surely, sir, we must not only have new translations of the Bible, but new commentaries, based, not on truth and plain teaching, but on dreams and distortions. True criticism is the intelligent study of the Scriptures. May I repeat, without affront, that a little common sense in dealing with our Lord's words, spoken to men of all generations and all countries, all classes and conditions, both mental and social, will silence such strange efforts to subvert the plain teaching of the plainest words? Is Scripture, viewed as a whole or in its several parts, given us to denounce sin and show us its extreme danger, or to give us latent or patent hints that, however we live now, it will be all right some time or other, that there is not much difference between those that serve God and those that serve Him not? This is the clear upshot of the whole question, cover and conceal it as we may.

I remember, once, a small farmer, of the Roman Catholic persuasion, who lived a very lax and ungodly life, and he used to say, "Never mind, if I have a thousand years in purgatory for it, I will do as I like now." What a welcome message would this novel exposition of the parable have been to him! I do not think it would have tended to his reformation, I believe, however, that the Church will be a long time before it accepts the dogma that Dives, the godless, may sin and neglect his duties in the present life, and be after a while as good as Lazarus, the "God-trusting," in the dim distance of the hereafter; or will be brought to believe that this was the Great Revealer's purpose, when He uttered these solemn words.

F. T. BASSETT,

Dulverton Vicarage,
July 20th, 1886.

SIR,—We ought never, as I think, to endeavour to make God's written Word square with our own notions. Our object should rather be to seek to know "what God the Lord would say unto us." Mr. Gurney will readily grant so much as this.

What, then, we may ask, does this parable say?—

what Mr. Gurney makes it say? I submit that it does not. The first object of the parable, is to teach us that we must not allow the enjoyment of the pleasures of this life to intercept and preclude the possibility of the enjoyment of the pleasures of the life to come. This Mr. Gurney overlooks.

The second object of the parable, is to enforce this teaching by the warning that the opportunity neglected does not recur—"Now is the day of salvation." Mr. Gurney tries to explain this away. The motive for doing so is his: with that we cannot deal. The wisdom is very much open to question. It can do no good. It may do much harm.

It would take us too long to examine all Mr. Gurney says in detail, and so we must not attempt it. Let a few words, therefore, on one point suffice. He thinks that the "now" contains much comfort. May I ask if it would convey any comfort to a man condemned to death for an angel; even, to say to him—'Now you are going to be hanged'? And the cases are analogous.

I should not like to characterise the prayer he has thought proper to pen—and no doubt honestly—on behalf of those who are content to take God's word as they think it stands; but I would like to suggest the propriety of asking whether it is possible that it should have been left to the nineteenth century to find out this new doctrine—a doctrine whose very description—"eternal hope"—is a direct contradiction in terms?

J. P. SANDLANDS.

Brigstocke Vicarage, July 17th, 1886.

SELF-DENIAL.

SIR,—In your number of May 22nd the Rev. J. P. Sandlands wrote as follows:—"There is nothing whatever said in Scripture which leads us to suppose that self-denial (denying to self little pleasures) is a virtue." June 5th he repeats the assertion, and gives as the reason:—"In duty, to be virtuous, there must be the element of pleasure." June 26th he writes:—"It will be well, therefore, to state briefly once more the position that I took up on this question of self-denial—'denying to oneself little pleasures' was no virtue. This definition of self-denial, as I apprehend, is the one generally received."

Mr. Sandlands thus tells us in each one of the above letters that self-denial, in the "generally received" interpretation of the term, is "no virtue." It must therefore have astonished your readers considerably to find him writing in your last number (the italics are mine): "*I have not said that self-denial is no virtue!*"

Is this the result of hasty writing and forgetfulness of previous letters, or is it a tardy conviction of the utter hopelessness of the position that he has been attempting to maintain?

No doubt Mr. Sandlands will now tell us that he uses the word *self-denial* not in its popular, but in some other sense. But as he does use the word in the popular sense, how are we to know when he uses it in some other sense unless he tells us? Let me remind him that words are commonly used in their "generally received" interpretation, and it appears to me that unless they are so discussion is little else than a waste of time.

At all events, if Mr. Sandlands objects to the popular interpretation, he should have given us a *clear and correct definition of the term* at the com-

mencement of the correspondence, and then we should have known what he was writing about.

However, "Better late than never." I am glad to find Mr. Sandlands admitting, at least by implication, that *self-denial is a virtue*. He has told us that self-denial (denying to self little pleasures) is not a virtue. Let him now tell us plainly the nature of that self-denial that *is* a virtue.

I quite agree with him that it is wrong to write on the subject "hastily and without careful consideration."

C. B. BRIGSTOCKE, Chaplain.

Homburg, Germany.

July 13th, 1886.

GOVERNMENT OF IRELAND.

SIR,—I think that your correspondent slightly misapprehends me. I recommend a member of the Royal Family, not an Irish nobleman, as Lord Lieutenant. I am quite aware that there are objections that may be made to this; that which "C.C., V.G." suggests is one that would, I hope, evaporate in a short time. I recommend, as an important thing, an Irishman as Chief Secretary, not because he would be likely to be popular but because he would be almost certain to understand his business, and the country, and the people, better than an Englishman, or a Scotchman, and would be less likely to be a mere instrument of the mere official class.

YOUR CORRESPONDENT.

July 17th, 1886.

VIA MEDIA.

SIR,—Can Reformed Churches hold the *Via Media* between Romanism on the one hand, and Puritanism on the other? We must take care, like Christian, that while we shun the slough on the right, we tip not over into the ditch on the left. This caution is now necessary—one side protests against any use of altar, priest, and sacrifice; the other would have us pay adoration, of some kind or other, to pictures of saints. I will say a word to both.

1. Because Romanists hold Transubstantiation and the offering up to God of a supposed gross body of our Lord, we are required to renounce the scriptural terms, Altar, &c. I call them scriptural, because, being used in the Old Testament, they cannot militate against our Lord's one oblation of Himself. What is sacrifice? Anything presented to God, as our alms: and the oblation of bread and wine—so says Calvin. What is an altar? That on which such gifts are laid. What is a priest? The official who is to perform this service. At the Reformation, the abuse of these terms made men afraid of the term "altar;" still, as it is used in the Coronation Service, it is allowable. That it is not necessarily connected with Roman error is plain from its common use,—“leading to the altar,” and “the companion to the altar.” Everyone uses these phrases, and no one thinks of Romanism. If to use them after Christ's coming would necessarily teach error, the use of them before His coming would have been equally or rather more objectionable. The terms are scriptural, and therefore innocent. Let us only beware of Transubstantiation, Eucharistic Eutychianism and Adoration. Now let us turn from the slough to the ditch.

2. We are asked to allow picture-worship, because, forsooth, a man is to worship his wife. But we have another argument. There were cherubim in the Holy of Holies, which was perfectly dark, and entered only once a year by the High Priest alone. But there is another argument. Micah says: "The children of Israel shall abide without an image and without teraphim." Therefore images and teraphim are right. Will anyone say this who knows that images were forbidden the Jews, and that disobedience produced all their calamities? Romanists leave out the second commandment. This is answered by telling us that the first and second may be run into one. Compression of two into one is the same as leaving out the second. Another argument is, that as our Lord has now appeared as a man, His picture may be worshipped. But He was seen in human form before the Commandments were given. Why, then, was not a picture of Him, thus seen, excluded from the prohibition, "the likeness of anything in heaven or earth?" The phrase "poor benighted Romanists," we are told, is banished because of their success in examinations. This is absurd! People may believe all about Knock, Lourdes, Salette, and the particular virtue of worshipping particular pictures; and yet pass well in Euclid and algebra. Perfect freedom as to all other things, and perfect slavery as to superstition, is seen in Romanists every day; the sneer at Dr. Littledale and his angling for promotion, is as contemptible as it is uncharitable—everyone knows that he does not desire promotion. Father Ryder's answer is a miserable piece of special pleading. Reference is made to the Black Rubric. If that can be twisted into allowance of a presence of our Lord's natural body, which it says is still in existence, or of adoration of the same, there is no language possible which may not be made to say exactly the reverse of what it does. This is felt by Romanizers, who call it "wretched" and "clumsily worded."

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

POLITICAL PARTIES.

SIR,—Your pages have contained suggestive hints on political parties, party names, and the Irish question. We may try and retain such designations as Liberal and Conservative, but the values which the names served to stamp as current coin are being changed. In the time of our fathers the coins differed in value, but in our day, as a fact, their value is much more alike than it was. When they bore a distinctive value they were known as Whig and Tory. We have seen both parties, some years back, adopt other names as better calculated to express their position, viz., Liberal and Conservative; the Liberal going further than the old Whigs, the Conservative going further than the old Tory. We are now seeing another change, slowly perhaps, but I am inclined to hope, surely, passing over these last titles, for the late Election, arousing us to great national interests, has begotten a fusion, which the leaders amongst Conservatives and Liberals are sometimes anxious to convince us is only temporary. I am not so sure that this fusion of opinion on great national interests is temporary. The Liberal may wish for some further progress in domestic legislation, but there the Conservative joins hands with him. The Conservative is

opposed to weakening the bonds of the Empire, and earnestly desires closer union with our Colonies, and here the best Liberals join him, I think I may say, heartily. The Liberals who have done so much during the late electoral campaign to enlighten public opinion and break down the worship of the one-man image, are notable for their noble stand in behalf of territorial unity. Lord Rosebery is one of the foremost in advocating federation of the Colonies with England, in which he has been only more prominent than those notable men who have separated themselves from Mr. Gladstone, because their attention has been necessarily confined to the one object of opposing the "Plunder and Disruption Bill."

Has not the time come for us, whether Conservatives or Liberals, to recognise this our union on matters of the greatest import nationally? I believe that the time is not far off when we shall see two parties the "Nationalist" and the "Socialistic." I venture to think that Mr. Chamberlain and others who have been conspicuous as Radicals, are entitled to a large amount of confidence from their strongest Conservative opponents, remembering the part they took in the debates in the last Parliament, and in view of the fine stand made by them on great national questions during the election campaign. I cannot think of him now as a Socialist, but as a Nationalist.

A. D. PRINGLE.

Blakeney, July 19th, 1886.

Reviews and Notices.

"HINTS AND OUTLINES FOR CHILDREN'S SERVICES,"
by the Rev. C. A. Goodhart, M.A., Vicar of St.
Barnabas, Sheffield. London: J. Nisbet & Co.
Pp. 178.

IF there is one thing more important than another in these days, it is the great necessity that exists for teaching our young people, both in day schools, Sunday schools, and also by means of Children's Services, the great verities of the Faith; and we are glad to see that the Archbishop of Canterbury, at the recent Diocesan Conference, held at Lambeth, urged the importance of the clergy keeping the Church Schools in their own hands, so as to have the power of giving religious instruction to the young. Some men may be great orators, and yet at the same time may not have the power of speaking to the young, and of clothing their thoughts in language suited to their young minds. It is a special gift, and one which needs cultivating on account of its great importance.

The author of this little book shows how this may be done, the lessons which are given are very original, and are extremely well worked out. We are told that the ideal Children's Service must always be held in the Church; that schoolroom services, however necessary should resemble the Church services as much as possible, and also, that in a school-room service, slovenliness should be specially guarded against. So with regard to the *place* the author wisely says:—

In arranging the room two points should be kept in view: (1) The aspect of a Church, should, as far as possible be aimed at. The school service must, in any case, be accepted as introductory to the service in the Church, and the more the room can be made like a Church, the more likely are the children to form

church habits. (2.) The children should be grouped around the desk, none of them being out of the sight of the conductor. He should be able to catch the eyes of all, whatever part of the services they may be engaged in. With this end in view it is well that the desk should be raised above the level of the congregation, and the children should be taught to kneel towards it, and not during the prayers to turn their backs upon it."

To some these specified details may seem to be of little moment; but at the same time there is a great deal of truth in what he says, as all who have had any experience in dealing with children will admit.

With regard to the conductor of these services, the author advises that he should wear a distinctive garment, he says:—

Laymen have as much right to a surplice as clergymen, and in addressing children, no garment could be better, for it attracts the attention when inclined to wander, and fixes the eyes from the very character of its material. Speaking from experience, it is far easier to address children when habited in a surplice than it is even in a black gown, although that also has ecclesiastical associations.

So, again, with regard to the service, the author truly states that for children we need as much variety as possible; "but the service being essentially a Church service, variety must be limited by the possibilities of our Liturgy," he also urges that the service should be framed "strictly upon Prayer Book lines." We have also "a Form of Children's Service" which strikes us as being extremely good, and likely to be very useful. It is much to be desired that some form of Children's Services could be drawn up, and issued with the authority of the bishops, or of Convocation, as it is a want that is very much felt, but, at the same time, it is also essential that those who undertake to draw up such a form of service, should be men who have had experience in such matters, and who are also well acquainted with the special needs of children.

With regard to the address it is urged that it should be lively, interesting, and not too long; it is also stated that "in order to make it interesting, it is by no means necessary that it should be crowded with anecdotes." We have given to us a New Testament Lectionary of Passages of Scripture suitable for Children's Services, founded on the Epistle and Gospel, while the outline lessons which are given are very striking, they are taken from all kinds of things, and out of them many excellent lessons are drawn. We have a lesson on "Lamps," "Eyes," "Mirrors," "Clocks," "Christ's Postmen," and many other similar subjects. "Object Lessons" they might well be called. So, too, we have lessons on various kinds of flowers that on "the Primrose," is very striking. So also we have a very original "Sermon from the Organ."

In these lessons the diligent Sunday School teacher will find much food for the mind, it is a volume that should be placed in the hands of all who have the care of the young committed to them. The author has worked out his plan with remarkable clearness, and we heartily commend this little book as one of the best attempts which have been made to show how children's services can be made both attractive and popular.

POCKLINGTON.—At a meeting of the clergy of the Rural Deanery of Pocklington, held on Thursday, at Kirby Underdale, the Rev. T. Monson, Rural Dean, in the chair, it was proposed by the Rev. H. J. Walker, rector of Burythorpe, seconded by the Rev. J. S. Salman, rector of Full Sutton, and carried, that

the following statement of the objects of the Funeral Reform Association receive the general approval of the clergy of the Rural Deanery of Pocklington:—"It is desirable to discourage excessive floral display, feasting and treating, and the use of crape, scarves, velvet trappings, feathers, and the like; and to encourage the exercise of economy and simplicity in every detail, the use of such materials in making the coffin as will speedily decay, and the adoption of grave plots in the place of vaults or brick graves, each body with earth around and above it sufficient and suitable for its resolution to its constituent elements."—*Yorkshire Post*.

A GARDEN party of an unusual kind has been given at the Palace, Exeter, by the Bishop and Mrs. Bickersteth. Upwards of 600 persons, all over sixty years of age, assembled at the invitation of the Bishop, sent through the parochial clergy. The tables were well provided, and were tastefully decorated. The party was waited on by Mrs. Bickersteth and daughters, and many of the clergy, their wives and daughters, and the local gentry. After tea, when the party were assembled in the grounds, the Bishop and Mrs. Bickersteth called upon the oldest male—William Leverton, aged eighty-nine—and the oldest female—Maria Burridge, aged ninety-eight—and crowned them with wreaths of roses, the "king and the queen of the evening."

THE committee of the Wakefield Church Congress has granted the use of the Sectional-hall for a meeting of the Church of England Purity Society on the Monday evening (October 4). Arrangements have also been made for a Church of England Purity Society stall at the Art Exhibition which is to be held in the Drill-hall.

THE Bishop of Manchester has communicated with the representatives of the Borough of Blackburn, informing them that he has spoken to some most influential members of the House of Lords on the question of the title of the Suffragan-Bishop proposed to be appointed for Blackburn, and in their opinion it would be impossible to obtain a special Act of Parliament, or one to amend existing acts by which such appointments are regulated. The Bishop states that he has another plan for appointing a Suffragan. He offers to appoint to the vacant vicarage of Blackburn a Bishop already consecrated.

PREFERMENTS AND APPOINTMENTS.

- Banfather, Rev. Edward Henry, B.A., Vicar of Felmingham.
 Barlow, Rev. George H. P., Vicar of Lyme Regis, Dorset; Rural Dean of Bridport (Lyme Portion).
 Bates, Rev. Alfred Naunton, M.A., Vicar of Humberstone.
 Bateman, Rev. J. F., Rector of North and South Lopham; Rural Dean of the Deanery of Rockland.
 Bateson, Rev. James Swinburne, B.A., Licensed Preacher in the Diocese of Manchester.
 Bourdillon, Rev. Stafford F., B.A., Rector of Lockerley, with East Dean, Romsey, Hants.
 Brooks, Rev. E. B., Curate-in-Charge of St. Nicholas's, Deptford.
 Burra, Rev. Thomas Fawcett, Vicar of Linton, Kent.
 Clark, Rev. Charles, Chaplain of the Royal Navy; Rector of Greystead, near Falstone, Northumberland.
 Cottingham, Rev. Henry, M.A., Vicar of Ault Hucknall, Derbyshire; Vicar of Rampton.

- Cruddas, Rev. George, M.A., Vicar of Warden; Rural Dean of Hexham.
 Custance, Rev. Arthur Clement, M.A., Curate of Blyth; Rector of Binbrooke.
 Fellowes, Rev. Alfred Lyon, M.A., Rector of Beighton, Norfolk.
 Gompertz, Rev. W. S. T., M.A., Vicar of Pilning; Vicar of Southbourne, Sussex.
 Gray, Rev. Charles, M.A., Vicar of Blyth, Notts; Vicar of Eaton.
 How, Rev. G. A. M., Vicar of Bromley-by-Bow; Rural Dean of Stepney.
 Hughes, Rev. Thomas, M.A., Curate of Welshpool; Perpetual Curate of Buttington.
 Jervis, Rev. John, M.A., Vicar of All Saints', Rotherhithe.
 Jones, Rev. Lloyd Timothy, M.A., Vicar of St. Leonard's, Leicester.
 Jones, Rev. W. T., M.A., Rector of Prestwich; Rural Dean of Prestwich and Middleton.
 Kemp, Rev. John, Curate of Thorington, near Colchester; Rector of Woodham Mortimer.
 Le Pelley, Rev. Jean Lainé, Vicar of Ringland, Norfolk.
 McLaughlin, Rev. Ernest Crofton Leigh, M.A., Vicar of Whitwell.
 Markby, Rev. Edward, Vicar of Holy Trinity, Huddersfield.
 Martin, Rev. M. G., M.A., Chaplain of the Licensed Victuallers' Asylum; Chaplain to Lieutenant-Colonel Alfred Kirby, Sheriff-elect of London and Middlesex.
 Maskew, Rev. A. Fairclough, Vicar of St. Paul's, Peterborough.
 Moore, Rev. Corbett Metcalfe, B.A., Vicar of St. Peter's, Notting Hill.
 Peake, Rev. Frederic, M.A., LL.D., Minister of Nailsworth, Gloucestershire.
 Pennethorne, Rev. G. W., M.A., Vicar of Heathfield, Sussex.
 Reith, Rev. David, Vicar of Christ Church, Greenwich; Rural Dean of Greenwich.
 Roberts, Rev. Thomas, Chaplain to the *Téméraire*.
 Royston, Rev. Peter, M.A., Rector of Coates; Rector of Orton Longueville.
 Simpson, Rev. R. J., M.A., Incumbent of Curzon Chapel, Mayfair; Vicar of St. Peter's, Eltham, Kent.
 Smith, Rev. Thomas Ayscough, M.A., Prebendary of Inkbarrow in Hereford Cathedral.
 Tebbutt, Rev. Henry, Vicar of St. Andrew's, Nottingham, and Honorary Canon of Southwell; Vicar of Doncaster.

CLERICAL OBITUARY.

- Bradbury, Rev. Thomas Edwin, M.A., at St. Chad's Parsonage, Derby, on the 4th inst., aged 36.
 Cheese, Rev. Edward, at the Rectory, Haughton-le-Skerne, on the 18th inst.
 Clubbe, Rev. Charles Wishaw, for seventeen years Vicar of Hughenden, and for seventeen years Rector of Sigglesthorne, at Sigglesthorne Rectory, Hull, on the 12th inst., aged 62 years.
 Donner, Rev. James Hales, twenty-one years Vicar of Pleshey, at Pleshey Vicarage, on the 9th inst., aged 74.
 Newbery, Rev. H. J., for upwards of thirty years Rector of St. Margaret Pattens with St. Gabriel, Fenchurch, London, at 118, Sloane Street, on the 21st inst., aged 75.
 Read, Rev. Ernest Charles, B.A., Oxon., and Assistant-Master at Marlborough College, at Ventnor House, Honiton, on the 13th inst., aged 25.
 Smith, Rev. Edmund James, M.A., Rector of Tadmarton, Banbury, late Fellow of Worcester College, Oxford, and previously Vicar of St. John's, Bury, for twenty-six years, at Tadmarton Rectory, on the 11th inst.
 Wilson, Rev. Daniel, M.A., Prebendary of St. Paul's, Rural Dean, and for fifty-four years Vicar of Islington, on the 14th inst., aged 80.

The Church of England Pulpit.

ELI AND HIS SONS.

BY THE REV. CANON LIDDON, D.D.

SERMON PREACHED IN ST. PAUL'S CATHEDRAL,
ON SUNDAY JULY 11TH, 1886.

"Because his sons made themselves vile and he restrained them not."—I SAMUEL, iii. 13.

THIS is the reason assigned by God, through the mouth of Samuel, for the heavy punishment which was to visit the family of Eli. Eli, the high-priest of Israel, was descended, as you will remember, from Ithamar, the younger of the sons of Aaron, how the younger line of Ithamar came to be substituted for the elder line of Eleazar, we do not know. Eli would seem to have succeeded Abishai of the elder line of Eleazar, and there must have been some occurrence involving failure on the part of Eleazar's descendants, and special favour towards the descendants of Ithamar, to account for an arrangement which violated the hereditary law which governed the transmission of the priesthood. As it was, Abishai's descendants lived on as private persons in Israel until the days of Zadok, who succeeded to the high-priesthood when Abiathar, the last of the high-priests of the line of Ithamar, was deposed by Solomon for his share in the rebellion of Adonijah. Eli, then, was the first high priest of the family of Ithamar, and Eli was not only high-priest, he was judge of Israel as well, thus uniting in his person the functions of a chief, ecclesiastical ruler, and temporal sovereign. His position is one, at least in the early days of Israel, quite unique; nothing nearly resembling it occurs again before the days of the Maccabees. Eli passed his life for the most part at Shiloh, the ancient sanctuary, situated in one of the most secluded valleys of the tribe of Ephraim. Shiloh, as the name implies, was a place of rest; there Israel rested after his long wanderings in the desert, after his fierce struggle for the possession of Canaan; there the ark rested after the conquest of the country, when it was brought from Gilgal; there it rested from the closing days of Joshua to the early years of Samuel; there, as every devout Israelite believed, the Lord Jehovah rested in an especial mode and presence, as was implied by the prayer: "Hear, Thou that sittest between the cherubim"—meaning those which overshadowed the ark; there, as from the seat of judgment, Joshua finally divided Western Palestine among the tribes; there, from father to son in steady succession, the descendants of Aaron

in the line of Eleazar had exercised their priesthood; and there was now installed Eli of Ithamar's line, Eli with his sons and his dependents, living in a scene already rich with sacred associations, with inspiring and illustrious memories. It was at Shiloh that Eli spent his years tranquilly, and busy, and in the main honourable, years they were. Busy undoubtedly they were, since he had in his hands the civil as well as the religious administration of the country. With what gracious dignity he ordinarily discharged the duties of his high office, we know from the visits which were paid by Hannah to Shiloh, both before and after the birth of Samuel. Well fitted truly was Shiloh to be the seat of an ecclesiastical ruler, lying as it did on the main road, which ran through the country from north to south, lying among hills which fairly shut it in on every side but one; three sides terraced with vines, olives, and fig-trees, while in the plain below, on a slight eminence levelled by the hand of man, stood the tabernacle, containing the most precious things in Israel, and surrounded by the priests and Levites and others concerned in the civil and religious government of the country. Shiloh was never a capital, as was Jerusalem, as was Samaria, as was even Shekem. During the greater part of the year it was as quiet as any small country cathedral town in England; only when at the great yearly festivals, devout Israelites crowded from every tribe to their central national sanctuary, was its seclusion invaded. Well might it have seemed an ideal home of prayer and study, and mild authority and ripe wisdom, where piety and integrity and purity and philanthropy might be trained to high perfection for the common good. Yet Shiloh was the scene of the base avarice, the high handed violence, and the vulgar profligacy of the sons of Eli, and Shiloh was the scene of Eli's weakness, so culpable in itself, so fraught with ruin in its consequences to his family and to his home, when "his sons made themselves vile and he restrained them not."

Eli, let us observe, was otherwise and personally a good man. His character underwent searching tests at the most critical period of his life, and it is clear that he was resigned, humble, and in a true sense devout; Eli's resignation to the will of God was conspicuous on the very trying occasion of the announcement of his punishment for the great failing which will presently be noticed. He was told that his family would be replaced by the rival house; that his sons would die both of them on a single day; that those members of his race who were not cut off in their youth would be in a worse position than those who were, since they would have to beg their bread of their rivals; that none of his descendants would attain to old age; that neither bloody nor unbloody sacrifices whereby the ordinary sins both of the priests and people were purged under the ancient law, would avail to cancel the sins of his family. If Eli had been the suc-

cessor of a long line of rulers of the religion of Israel, submission would have been easier. "You can fall with dignity," it has been said, "when you have behind you a great history." It was easier for Louis XVI. to mount the scaffold, than for Napoleon to embark for St. Helena. Eli had succeeded to a position to which his family could never have expected to succeed in the ordinary course of things. He hoped, no doubt, that his sons would secure to his family the dignity of the priesthood for all coming time, at least for many a generation to come; he hoped he was to be the first of a long line of priests of the house of Ithamar. The disappointment of a hope like this is much more than any but a good man can experience without repining, and Eli, had he been other than a good man, might have argued that the severity of the sentence meted out to him was out of proportion to his personal fault.

His fault, after all, was not positive but negative; he had only done less than he ought to have done; he had sinned out of good nature, out of an easy temper, but could he have been chastised more severely had he himself sinned viciously and out of *malice prepense*? This is what many a man would have said in Eli's position; but Eli is too certain that he is in the hands of One who is all just, as well as all powerful, to attempt or to think of complaint or remonstrance. When an unknown prophet first announced to him his sentence he was silent; when the boy Samuel repeated the sentence he uttered words which, next after those in Gethsemane have given expression to religious resignation for all time, "It is the Lord, let Him do what seemeth Him good." And Eli's personal goodness is also seen in his humility; he submits to be rebuked and sentenced by his inferior without a word of remonstrance. The nameless member of a prophetic order tells a man who is at the head of the religious as well as the civil State of Israel, that his conduct has been marked by ingratitude to God, and that the doom of degradation awaits his house. We know how rulers like Ahab and Manasseh treated prophets, however eminent, who told them unwelcome truths. Eli listens, he is silent; no violent word, much less any act of violence, escapes him, when thus confronted with what a less humble man would certainly have deemed gross impertinence, and the message of the nameless prophet is repeated by the boy Samuel, whose patron Eli was, and to whose parents he had been kind. Samuel was, as we know, even as a lad, favoured by heavenly visions, but Samuel stood in much the same relation towards Eli, that a chorister in the cathedral might to the Archbishop of Canterbury, or, rather, to a person, if such there were, who should combine the office of Primate of the Church and of Prime minister; and yet when Samuel tells Eli, in God's name, that God would do a thing in Israel at which "both the ears of everyone that heareth it shall tingle"—meaning

the degradation and punishment of his patron's family, Eli is even eager to hear the very utmost that the boy has to say, for he is thinking not of the channel through which the message comes, but only of its substance, or its ground in truth—of its moral rather than its official authority. He has no petty sense of offended dignity that must vent its spleen on the messenger, when his conscience tells him that the message is only what he might expect to hear. This, I say, is true humility, the desire, the determination to see ourselves as we really are, to bear ourselves towards God and towards our fellow-men accordingly.

And, thirdly, Eli's personal piety is especially noticeable at the moment of his death. You remember the scene, one of the most emphatic in the Old Testament. The struggle to throw off the Philistine yoke had not yet ended; the Philistines, indeed, were making a supreme effort that it should end in the permanent subjection of Israel. They had come up in force out of their own plain on the Mediterranean shore; they were encamped in a strong position in the hills of the country at Aphek, near Mizpah; they had already inflicted a severe defeat on the Israelites, when the idea occurred to some of the soldiers in the beaten army that if only the ark of the covenant, the ark of the sacred Presence, could be brought from Shiloh to the camp of Israel, Israel's victory over the Philistines would be inevitable. There were obvious objections to such a use of the ark, but the danger was pressing. Eli weakly consented, and his sons, Hophni and Phineas, went forth, as guardians of the most precious thing in Israel, to the battlefield of Aphek. The Philistines, indeed, themselves were at first terrified. They knew the history of the passage of the Jordan, they knew the history of the conquest of Canaan; but in the event they inflicted a crushing defeat on Israel. Thirty thousand Israelites, and among them Hophni and Phineas, were left dead upon the field, and the ark fell into the hands of the victorious pagans. Eli, bearing the weight of his ninety-eight years, sat trembling and expectant by the side of the road leading to the watch-tower of Shiloh. Eli, blind as he was, could not see the messenger who had suddenly appeared running up the narrow defile, and whose presence had created in all Shiloh a profound sensation. The messenger, however, approached, and told the old man that he had come from the battlefield, and Eli asked for news. Eli was a man who loved the country which he ruled, and he had to hear that Israel had fled before the Philistines, and that there had been a great slaughter of his people. He listened in silence. Eli was a father who loved his children tenderly, if with a mistaken affection, and he had to hear that his two sons, Hophni and Phineas, were dead. Still he listened on in silence. Eli was a priest with his heart in the right place, a man to whom the honour of God and the interests

of religion meant more, incomparably more, than anything else in this world, more than the welfare of his family, more than the welfare of his country. He had to hear that the ark of God was taken. It was too much. It came to pass that when the messenger "made mention of the ark of God, Eli fell from off the seat backward by the side of the gate, and his neck brake, and he died." This, I say, was an unpremeditated revelation of character. He might have survived the national disgrace; he might have survived the death of his children; but that the ark of the sacred Presence, of which he was the appointed guardian, should be taken, this he could not survive. It touched the Divine honour, and Eli's devotion is to be measured by the fact, that the shock of such a disaster killed him on the spot.

There is, then, no question as to Eli's personal excellence, but it was accompanied by a want of moral resolution and enterprise which explains the ruin of his house. He and it were ruined, "because his sons made themselves vile, and he restrained them not." The original words might perhaps be better rendered. "They brought curses on themselves." They are described as sons of Belial, or, in modern language, as thoroughly bad men. The law of Moses gave express instruction as to the share which the priest was to have of every peace offering, and Hophni and Phineas insisted upon taking more than the law gave them, and in taking it in a way that defeated the requirements of the law. To this high-handed avarice they added habits of personal debauchery, and thus religion fell naturally into contempt. Men abhorred the offering of the Lord. Eli knew what was going on. He said to his sons: "I hear of your evil dealings from all this people; ye make the Lord's people to transgress." Eli was not indifferent, he was not silent; he spoke to his sons in words of even calculated severity; but then he only spoke, he did not act. The scandal went on. When the ark was sent to the camp, as we have seen, it was accompanied by Hophni and Phineas, and every Israelite knew that if Hophni continued to hold his present position he would at no distant date sit in the seat of Aaron. Eli only talked to his sons, and we can understand how he may have persuaded himself that talking was enough; that instead of taking a very painful resolution it was better to leave matters alone. If he were to do more, was there not a risk that he might forfeit the little influence over the young men that still remained to him? Would not harsh treatment defeat its object by making them desperate? Might they not attribute the most judicial severity to mere personal annoyance? If, after speaking to them, he left them alone they would think over his words. Anyhow, they would soon be older, and as they grew older, they would, he may have hoped, grow more sensible; they would see the imprudence, the impropriety, as well as the graver

aspects, of their conduct; they would anticipate the need of action on their father's part by such a reformation of their manners as would hush the murmurs and allay the discontent of Israel. And even if this could not be calculated on very seriously, something might occur to give a new turn to their occupations. In any case, it might be better to wait and see whether matters would not in some way right themselves. This is what weak people do. They escape, as they think, from the call of unwelcome duty, from the duty of unwelcome action, by stretching out the eyes of their mind towards some very vague future, charged with all sorts of airy improbabilities. They call it "the Chapter of Accidents"; they trust for relief from their present embarrassments to the chapter of accidents. My brethren, whatever appearances may say, there is no such chapter in the book either of man's natural history, or of his religious history. Every occurrence with a label of "accident" is in reality an act of the Divine providence, only it is an act for which we find it less easy to account than are His more ordinary acts. What seems to us the most fortuitous of accidents is the issue of the most deliberate Will that exists, guided by infinite wisdom, and infinite love, and if we, you and I, are consciously at issue with that wisdom and that love, we are playing desperate tricks with ourselves if we dream that anything can happen that will really relieve us. If Eli had not been blinded by his misplaced affection for his children, he would have known that outward circumstances do not improve those whose wills are already on a wrong moral tack, and that there is no truth whatever in the assumption that because we are getting older, we are therefore, somehow, necessarily getting better. Years may only bring with them a harder heart and a more blunted conscience. The experience of life may make men cynical even more easily than it may make them wise; and they who in youth have refused to hear Moses and the prophets, are not in after-life likely to be persuaded, though one rose from the dead. Nothing but an inward change, a change of will, and character, and purpose, could possibly have saved Hophni and Phineas, and this change was, to say the least, more probable if they could have ceased to hold the offices which meant for them only every day they held them deepening guilt and ever accumulating profanation. There is a bitter epigram—bitter, but seemingly true—that more evil is done in the world by weak men than by wicked men. Downright wickedness rouses opposition; something others feel, must be done, if anything can be done, to put it down; but weakness saunters through the world arm-in-arm with some form of goodness, and men put up with its failures out of consideration to the good company that it keeps. Had it not been for the excellence of Eli's personal character, Israel would have risen in indignation to chase the young profaners of the sacred priest-

hood from the precincts of the sanctuary; but Eli's sons could not be treated as common criminals, and Eli failed to do for his God, for his religion, for his country, that which he only could do, if the law of God's just judgments was not to take effect. Eli's sin consisted precisely in this: he did not restrain his sons. He ought to have removed them, as he could have removed them, from the offices which they dishonoured. Instead of that he only talked to them. His sin certainly was a sin of omission; it did not debase his personal character, it did not make himself proud or rebellious, or even ungodly, but it involved the misery of his country, the discredit of the religion over which he presided, the dishonour of his God. "Thou honourest thy sons more than Me." That was how the nameless prophet, speaking in the name of the Lord, described to Eli himself Eli's sin. It was a sort of sin of which only an amiable man could be guilty; but, for all that, in its consequences it was fatal.

Let us make two observations in conclusion. It is said that a refined civilisation brings with it increased softness of manners and a corresponding weakening of human character, and this, it is urged, is to be seen in public as well as in private life; but it is especially observable in the modern relations that exist between parents and children. Fifty years ago the English father was king in his household. He was approached with a kind of distant respect; he was loved, but he was feared as much as he was loved; his will was law, and he did not scruple to enforce it. Now, many a family is virtually a little republic, which assigns to the parents a sort of decorative leadership, but in which the young people, in virtue sometimes of their numbers, sometimes of their boisterous spirits, really rule. Those who know most of the change can tell us whether it works well, and especially whether fathers who have failed to assert their true authority are rewarded by the priceless gift of dutiful and high-minded sons. It may be that two generations back the relations between parents and children erred on the side of stiffness and severity. Is it certain that we in our day do not err on the side of good-natured indifference to plain moral obligations? Brethren, be sure of this—that if manners may change, natural relationships and their accompanying obligations are always the same. No relationship can be more charged with responsibility than that between a parent and the immortal being to whom he has been the means of giving life. Nothing that we can enact by law, nothing that we can change by custom can cancel, or weaken, or modify a father's duty to do his utmost for the moral as well as the material, for the eternal much more than the temporal interests of his child. That greatest of all human responsibilities lives, and whether it be recognised by this or that passing generation or not, on its neglect or discharge

depends the well-being of a soul, of thousands of souls, in time and in eternity. It may be that two generations ago the relations between fathers and sons were wanting in geniality, that they were stiff, that they were formal; but let us ask ourselves this question: Is it better, when a father has gone to his account, that his son should say of him: "My father kept me in strict order, but he never knowingly let me do any wrong that he could prevent;" or that he should say, as sons have said: "My father was the most kindly and easy-going of men; but he never helped me to keep out of troubles which, alas! will not be buried in my grave?"

And, lastly, let us note that no outward circumstances can of themselves protect us against the insidious assaults of evil or against the enfeeblement of mind. If Hophni and Phineas could have led honest and pure lives anywhere, it surely would have been on the steps of the sanctuary at Shiloh; if anywhere Eli could have felt that family affections may be so displaced as to dishonour God, and that weakness in a ruler may be criminal, he would have felt it at a spot which was so charged with the memories of the heroes and saints of Israel; but, in truth, external advantages of this kind only help us when the will and the conscience are in a condition to be helped. Shiloh in its tragic desolation remains at this hour a monument of Eli's weakness and of his children's shame. When, fourteen centuries ago, that great scholar and antiquarian, St. Jerome, visited Shiloh, he reported that hardly slight traces of its ruins, hardly the foundations of its sanctuaries, remained; and when, ten centuries before St. Jerome, the prophet Jeremiah, standing in the gate of Solomon's Temple at Jerusalem, was denouncing the sins which would speedily bring on it the ruin he predicted, what was the burden of his warning in the name of the Lord? "Go ye now unto My place which was in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of the people Israel." And what is thus recorded in the past may still be seen in the present day. That once smiling valley is now as uncultivated and bleak as any parts of the Highlands of Scotland, with scanty ruins of what might have been a Christian Church; with a deserted mosque or two, a fountain once connected with the services of the tabernacle, a level piece of ground which certainly bears traces of the hand of man, and on which, it may be, the tabernacle once stood—these are all that remain to recall its past history. Those hilly sides, once so fertile and productive, are now but rude ridges of limestone rock, here and there covered with a scanty vegetation; that plain, once filled with all that marked a centre of national religious life, is unvisited, unless it be now and then by some stray peasant or shepherd, or by the tents of the wandering Bedouins. We hear, indeed, of a

prophet Ahijah tarrying there in the days of Jeroboam; we hear of some heathen spoilers there for a while after the captivity of Israel; but Shiloh remains what it became substantially soon after that dark and eventful day when the news that the ark was taken reached him, and when Eli died. In the main, it is what it has been for thirty centuries, and Jewish tradition and critical research agree in supposing that in some of the ancient rock tombs on its western side there yet rests the dust of Eli and of his sons, waiting for the last word, amid the desolation which their hands had wrought. For the ruin of Shiloh is inseparably bound up with the sin and fall of the House of Eli. The ark, indeed, returned from its captivity among the Philistines—it returned, but not to Shiloh! In familiar words, which we only understand in the light of the history which we have been considering, a later psalmist tells how Shiloh's glories passed to a new and greater sanctuary. "The Lord forsook the tabernacle in Shiloh: even the tent that He had pitched among men. He delivered their power"—that is, the ark—"into captivity, and their beauty into the enemy's hand. He gave His people over, also, unto the sword, and was wroth with His inheritance. The priests were slain with the sword, and there were no widows to make lamentation. He refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah, even the hill of Sion which He loved. And there He built His temple on high, and laid the foundation of it like the ground which He hath made continually." No, brethren, no outward things, no holy home, no sacred profession, no guidance of friends in the present, no saintly memories in the past can guard, still less invigorate us if, in the sanctuary of will, that conscience, that presence is absent, that voice unheard, which will alone suffice. Except the Lord build a house of the human character their labour is but lost that build it; except the Lord keep the fortress of the human soul the watchman waketh in vain. Yet He who lived and died that we might live will not fail us, if, in will and purpose, we are true to Him—true as men who know and own their weakness. "Try me, O God, and seek the ground of my heart; prove me and examine my thoughts. Look well if there be any way of wickedness in me, and lead me in the way everlasting."

THE rectory of St. Giles', Cripplegate, has been offered by the Dean and Chapter of St. Paul's to the Rev. Alfred Barff, of Pembroke College, and Master of the Choir School at St. Paul's Cathedral. In 1872 Mr. Barff resigned the vicarage of North Moreton, Berks, in order to undertake the duties of his present position, for which he was known to possess special capacities, and it is mainly due to his tact, judgment, and industry, in association with Dr. Stainer and Dr. Martin, that the choir of St. Paul's has been placed upon the present satisfactory footing.

FAITH-HEALING.

BY THE REV. GORDON CALTHROP, M.A., VICAR OF ST. AUGUSTINE'S, Highbury.

SERMON PREACHED AT ST. AUGUSTINE'S, Highbury, ON HOSPITAL SUNDAY, JUNE 27TH, 1886.

"Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed."—JAMES v. 14-16.

IT has occurred to me, brethren, that it might be appropriate if I considered with you to-night what is commonly called "Faith-healing." Most of you, I suppose, have heard of "faith-healing." Some of you, I believe, are interested in it. And for this reason, and also because one's thoughts naturally turn to-day in the direction of healing and the healing art, it may be well for us to spend our usual half-hour in the examination of this somewhat interesting and important subject.

I believe I am right in saying that the chief appeal of those who give credence to "faith-healing" is made to the passage which I have just quoted from the Epistle of St. James. It is the stronghold of their position. Let us begin, then, by carefully endeavouring to ascertain what is the meaning of the Apostle in the three verses of our text.

I.—Now, I notice, in the first place, that the persons who are to be sent for by the sick man, are "the elders of the Church"—the presbyters—the recognised officials who have been solemnly and formally set apart for the oversight of the congregations, and who are responsible for the spiritual instruction and ruling of the same. This fact seems to exclude mere volunteers, mere self-appointed people, who take upon themselves, without any authorisation, the office of praying over the sick, and anointing them with oil in the name of the Lord. In addition to this, the words of St. James point to collective action. It is not one elder that is to be sent for, but more than one, the statement indicating that this particular kind of ministering to the sick forms part of the recognised machinery of the Church, and that the "presbyters" may naturally be expected to hold themselves in readiness to be summoned at any time for such a purpose.

We notice, in the second place, the nature of the promise: "The prayer of faith shall save the sick." What does this mean? Clearly, that the sick man shall be completely cured.—with the completeness with which the healing miracles of our Lord Himself were accomplished. We never hear, in connection with our Lord's ministerial work of this kind, of a partial result. Is it a

blind man that is healed? His sight is altogether restored,—not merely improved. Is it a withered arm that is dealt with? The arm is not merely benefited and strengthened,—it is made whole like as the other. The fever is driven away,—so that the patient, (a moment ago tossing restlessly on her sick-bed), rises up and attends at once to her household duties. The leprosy is entirely cleansed,—not a spot nor a scale remains; the flesh is as the flesh of a little child; everything is completely done. There is no partial cure. And such is the meaning of the promise given in the text. You will notice, then, that this fact shuts out from the meaning of the passage, all insufficient recoveries, all partial restorations, all mere improvements in health giving hope of something beyond, all healing which lasts for a time, and then allows the patient to relapse into his former condition. If I cannot affirm that I have been saved from my sickness; if I cannot, that is, affirm that my cure has been complete—thorough-going, radical, going down to the very fountain-head and origin of the disorder—I have no right to affirm that the promise of the text has been in my case fulfilled.

We notice, in the third place, a limitation of some importance to which I will ask you to be so good as to give a moment's attention. The language which St. James wrote in the passage expresses that the man who has sent for the presbyters is in a state produced by having committed sins. It is not *any man who is sick* who is to seek for this particular remedy; but it is a man whose conscience is burdened by some heavy load of sin, and who, whether rightly or wrongly, connects his sin with his suffering. I grant that this is not made clear in the English; but, at the same time, it is made probable by the subsequent mention of "confessing your faults one to another." I grant, too, that those of you who are unacquainted with the original tongue will have to take the statement (if you take it at all) on my authority; but I think I may assure you that if you refer to any commentator of solidity and value, you will find the view I have mentioned corroborated and enforced. Now, if this be so, you will observe at once what follows. It follows that a very important limitation is introduced into the subject. The advice—the precept—is given to the members of a particular class, and to them alone. Do you belong to that class? Are you seriously ill, and, at the same time, are you burdened with the pressure of unforgiven sin? Do you feel that there is a connection between your suffering and your transgression, so that the one is the result, the consequence, the penalty, of the other? Then, you may have to consider whether the precept may not have some bearing upon your own case. But, if you are an ordinary Christian man, or woman, suffering in the ordinary way, from an ailment which, perhaps, is hereditary,

or which is the result of an accident; or which is brought on by infection; or which is induced by overwork; or which is the consequence of advancing years—then, if I understand St. James rightly, you have nothing whatever to do with the passage before us. You stand entirely outside of both the precept and the promise.

II.—So much for the interpretation of the verses. A question now presents itself. Suppose we accept the limitation, and exclude from the scope of the precept all but those whose consciences are burdened with a sense of guilt—shall we say that in this case, we might in the present day expect supernatural interference—divine healing—in accordance with the statement of St. James in the text? To put it more precisely: Here is a man (say, one of us), who is stricken down by a dangerous and painful disease. The disease he believes to originate in his sin: or at least to be sent as a direct punishment for his sin, and his guiltiness weighs heavily upon his soul. He sends for some two or three of the elders—the presbyters—the recognised spiritual officials of the Church. That condition is complied with. They come. He opens his grief to them. He tells them of the cruel burden which is pressing upon his soul. He confesses his sins. That condition is complied with. They pray over him. He prays for himself. That condition is complied with. They anoint him with oil in the name of the Lord. The last condition, then, is complied with. Now, should we have, under these circumstances, a right to expect supernatural Divine interposition on the case; that is to say, should we have a right to expect a perfect healing without the use of the ordinary means. Let us try to answer the question. There are one or two considerations which may perhaps help us to answer it.

In the first place, to expect such a thing is, in plain words, to expect a miracle. "Well," you say, "Christ the Lord is the same that He ever was—and human need is the same. Is not Christ as able to work miracles in these days as He was two thousand years ago, when He trod the breezy uplands of Judæa, or paced the white sands of the sea of Galilee—the sick and afflicted following Him—or toiled up the slopes of Olivet for the purpose of raising His friend Lazarus out of the grave?" Our reply, of course, is ready. We never doubt for a moment the ability of Christ to work miracles; but the question is, whether that is the mode in which it pleases Him to work now amongst the children of men. Nor do we doubt for a moment the efficacy of prayer. The question is—as to the kind of prayers which God in these days sees fit to accept and answer.

Our impression, brethren, is strong that the age of miracles has passed by, and for this simple reason because there are not, and there have not been for centuries, any trustworthy and well-authenticated accounts of miraculous interposition. But partly

also because we believe that miracles belong to the infancy, and not to the maturity of the Christian Church. You may expect them at the outset : at the starting of the faith—not when the faith is rooted and established in the world. I may be asked : “But does not the world need convincing of Christianity as much now as it did when Christianity was young?” I answer, “Yes, it does. But it has the necessary means and conditions in the standing miracle of the existence of the Christian Church. There is embodied evidence there—there is an accumulation of proof there—far greater, far more powerful, far more satisfactory, than in a scattering even of real miracles in various parts of the world.” I may be asked again—“Do not Christians require occasional manifestations of Divine and miraculous power for the purpose of strengthening their faith, and helping them to believe that their divine Lord is amongst them, and is working amongst them of a truth?” I answer unhesitatingly—“No” ! Christians at this time of day ought to require nothing of the kind. What is the use of the long spiritual education which the Church has received? what is the use of the enlightening and interpreting Spirit, if believers are not able to see the Lord Christ working in their daily life, working in their trials and troubles, in their pleasures and joys, working in the affairs of men, working on the broad platform of political movements, and the affairs of nations? Is not all this training and discipline to a great extent wasted and thrown away, if Christian men and women are not able to detect the presence of their Divine Master without being roused up to it by the stimulus of some miracle, some wonder, some sign wrought before their very eyes?

Again, I say—“We do not assert that miracles are impossible in the present day. We cannot tell what God may see fit to do in some particular case. But we do unhesitatingly assert that miracles now are so extremely improbable that only the most incontrovertible evidence would serve to convince us that a miracle had been actually wrought. And, in saying this, we do not think ourselves to be saying anything dishonouring to God; but only to be recognising the way in which He sees fit to work, and to manifest Himself in the times to which we belong.” Take a simple illustration. We fully believe that angels are occupied about us, caring for us, watching over us, protecting us; Scripture says so. We believe, too, that angels might (if it were God’s will) make themselves visible to us, as we know they did to patriarchs and holy men and others in days of old. But is it wrong to say that we consider it extremely unlikely that an angel should appear to one of us? And is it wrong to demand of a man who should tell us that he had seen an angel, that he should substantiate his assertion by the most solid and incontrovertible proof?

III.—But now I come to another line of thought. The facts, we are told, are against us. Whatever be

the interpretation of the passage in St. James, there are, we are told, certain well-attested cures, about the reality of which, if human evidence is to avail at all, there can be no manner of doubt.

Now, here again, let us pause for a moment to reflect. We throw no doubt on the honesty and credibility of our informants. God forbid ! Nor do we question the reality of the cures that have been represented as having been effected; but we submit this thought for the consideration of our friends: “Do they believe in the power of intercession of dead saints, and in the efficacy of the waters of a holy well?” I fancy they would say “No.” And yet there is as much evidence for the working of miracles of healing at the shrine of a Roman Catholic saint as there is for any miracles that have been wrought in Protestant England. Poor cripples hobble up to the holy well on crutches, and then throw them away and hasten joyfully home; and if you, any of you, will take the trouble to look at Paley’s “Evidences of Christianity,” at the end of Part I. you will find an account of some miracles that were wrought rather before his time, but not so very long before his time, an account that will, I think, interest and, perhaps, surprise you if you have not made acquaintance with it before. Where were they wrought? At the tomb of a Roman Catholic Abbé—one Abbé Paris—the saint, I suppose, being the healer, not Jesus Christ. “Oh, then,” you say, “they were sham miracles—delusions.” True; many of them were, *but not all*. There were some—some few—real cases, about which there could be no manner of doubt whatever. How do you account for them? It is difficult to account for them, brethren, if we believe in supernatural interposition and disbelieve in the power of a Roman Catholic saint; but it is not so difficult to account for them if we remember the power of the mind over the body; and the influence which excitement and strong belief, wrought up by favourable circumstances, will very frequently exert upon a highly-strung and susceptible organisation.

IV.—In conclusion, brethren, let us speak and think gently, and kindly, and respectfully, about the advocates of faith-healing (many of them, it may be, far better people than ourselves). Sickness is a great teacher. It is not a slight benefit, as many of us have felt, to be laid aside for a while from active exertion, from the rush and bustle of our ordinary employment, and to have the opportunity of quiet communing with God, and our own soul. In the gloom and darkness God has made us see things that we never saw so distinctly before. We have heard His awful but loving voice. He came and spoke to us in the watches of the night. And though the trial was sharp—perhaps, we felt, when it was over, that we should have been sorry to have lost the discipline,

to have missed the experience—and that it would not have been a good thing for us if we could have hastened at once to some house of refuge and obtained immediate relief. But think of the awful, agonising sufferings—long-protracted sufferings—which some poor creatures have to undergo, by the mysterious dispensation of the Most High, and ask yourselves if it is at all to be wondered at that they try anything, and especially anything which casts them upon God, and which recognises His loving fatherhood, anything that seems to offer an escape from such intolerable torment? The problem of human suffering is a dark one. I find it at times very dark—indeed, I suppose we all do. But a broad ray of light is thrown upon it by what we hear of the success of the healing art in the present day. Let us gratefully remember that it is God Himself who gives the physician and the surgeon their knowledge and their skill; and that, to take a particular instance, it is through God's mercy that anæsthetics have been discovered, so that the poor patient under chloroform knows nothing that is taking place, offers no resistance to the knife, and suffers no pain. Ay, brethren, I do not believe in present-day miracles, properly so called; but I do believe, and I trust so do you, in the standing miracle of God's mercy and goodness to the children of men, shown in pain alleviated, in disease checked and baffled, in health restored, in life cheered and brightened by the labours of those servants of His, who, whether consciously or unconsciously, are carrying on, under His guidance, the grand, the noble work, of healing the bodies of their fellow-men.

THE following prayer of thanksgiving was used last Sunday in the Diocese of Armagh. It is from the pen of the new Primate of Ireland and will we think compare very favourably with any similar compositions of Archbishop Benson :

O Almighty God, who art a strong tower of defence unto Thy servants against the face of their enemies, we bless Thy holy name that it hath pleased Thee to deliver us from those great and imminent dangers wherewith we were encompassed. We acknowledge that it is of Thy goodness alone that we were not delivered over as a prey to those who sought the dismemberment of this Empire, and the overthrow of Thy true religion. Continue, O Lord, thy care over us, and thy bounty towards us; protect us with Thine Almighty power from the gathering together of the froward, and from the insurrection of evil doers; and grant that we, Thy servants, being sheltered under Thy protection, may show forth Thy praise, by giving up ourselves to Thy service, and by walking before Thee in holiness and pureness of living all our days; though Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

WE are requested to state that the Rev. E. H. Banfather has been appointed by the Rev. W. S. Postle, as patron, to a fourth part of the rectory and a fourth part of the vicarage of Felwingham. The Rev. E. C. K. Bearcroft is the vicar of the parish.

WE are requested to contradict a statement which we copied from an Essex paper, that the Rev. J. F. W. Bullock had accepted the vicarage of Great Wigborough.



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JULY 31, 1886.

LAY MINISTRATION.

THIS is a subject which is engaging the attention not only of our Bishops, but also of many of our devout laymen at the present time. It is, we venture to think, the best, if not the only way of meeting the spiritual wants and necessities of our ever-growing large cities. It is impracticable, even if it were desirable, to place a thoroughly educated clergyman as a professed instructor and guide over every 1,000 or 1,500 of the population. The better plan, and one more conducive to the moral and spiritual advancement of the people, is to have fewer highly educated, talented, and able expounders of the Scriptures, leaders of social and scientific thought, who should be well remunerated for their labours, and to utilise the knowledge, experience, and services of the laity much more largely than is at present done. Doubtless, much good and edifying work is done by Sunday School teachers and district visitors, but we should like to see our Church copy the Apostolic Churches, and commission teachers for adult classes, not mere desultory preachers, but men who would continuously and systematically expound the Word of God, and build up their pupils in a healthy, practical, and saving Christianity. In a certain and very practical sense we are all teachers, by example, of one another; but what is wanted are oral and official teachers, and if the Church would set apart and, as it were, authenticate such instructors, the gain to the nation would be prodigious. Lay help is essential to the existence of a Church as a spiritual and national institution. The Church needs that each of her members shall labour for her in some department or other. Dissent has learnt this lesson; this was John Wesley's secret, and as the Bishop of Lincoln puts it, the aim of his system was the original association of all classes in good works and the net that was cast all over the world had meshes so fine that few souls could be missed by it.

Perhaps the person most benefited in this matter is the lay minister, for when teaching others he teaches himself. He learns what otherwise he would have never learnt. Those taught are helped,

but the teacher is helped infinitely more. Thus the Lay Help movement is invaluable, if for no other reason than for the realisation of the truth that "he that watereth shall be watered also himself."

Independently of the thought of this indirect benefit to the teacher, we believe that there is a vast amount of latent energy amongst competent and devoted laymen only waiting to be called forth on behalf of the ignorant masses of our people. It is commonly said that one unpaid and willing canvasser is worth a dozen paid ones in an earthly cause; why should not the same rule appertain in a philanthropic and heavenly one? Certainly, the Apostles and the original promoters of Christianity were all volunteers, and were strictly enjoined to teach *gratuitously*, and not to accept any pecuniary reward for their instruction and guidance in heavenly things. It is unfortunate that the revisers of the New Testament have retained the ambiguous and misleading translation of the words *δωρεάν ἐλάβετε, δωρεάν δότε* "freely ye received, freely give" (Matt. x. 8), which really means you have been taught *gratis* or literally "as of a gift," therefore exact no fee for teaching others. This important question of direct and official "Lay Ministration" is very ably and wisely dealt with by the Dean of Lichfield in a paper just published by Rivington's, which concludes as follows:—

To sum up all, I would venture to say that the true remedies for our present needs appear to me to be included, under God's blessing, in these three things—Firstly, in a more extensive adoption of Lay Ministration, whether in the highways or in unconsecrated buildings, where the wanderers may be gathered in, and gradually educated, by simple services and simple teachings, to appreciate the exalted worship set forth in our incomparable Prayer-book; secondly, in a wider and more systematic development of our good old Parochial System; thirdly, in a constant, abiding recollection, on the part of every member of Christ's Church, that we are "kings and priests unto God;" and that as from the Thessalonian Christians of old, so from each one of us there should ever be sounding forth the word of the Lord, trumpet like, making itself heard and felt wherever we go. Thus may we hope that in these latter days Christianity amongst us may recover more its own self-propagating power, and that thus, through the help of the Holy Spirit, without which no human efforts or secondary agencies can avail, there may be restored to our Church, in increasing measures, her rightful influence as the National Church of this land.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

A SOUL IN HADES.

SIR,—I regret that there is not any point of agreement between "Presbyter" and myself under the *above heading*, unless it be the negative one that neither of us admits the horrible meaning commonly ascribed to the narrative. What remains, then, but that we should solemnly break the staff over one

another, before proceeding to execution? On the other hand, my teaching, and that of Mr. Bassett and Mr. Sandlands, in our very differences, has at the least a common foundation; ay, even when they hold that to be black which I hold to be white. For the narrative is to us like a revelation of God's dealings with a sinner beyond the grave; and this, so far as I know, it has ever been held to be by Christendom. Alas that Mr. Bassett should write as if the fear of hell were calculated to have a more deterrent effect upon sinners than the apprehension of any amount of remedial punishment, with God's love thrown in. Is it his experience that hell acts as a mighty deterrent to sinners? It is not mine. My experience is rather that hell is disregarded by sinners, and mainly feared by such as are devout. Would that he and Mr. Sandlands, instead of "kicking against the pricks," would open their hearts to the simplest elements of Divine truth and love. As regards "Presbyter" he and I view Dives and Lazarus as from different planets. He stands upon a lofty critical eminence, whilst I remain on an uncritical plain. He says that I am uncritical; and I would as lief not be critical, if to be critical is to transmute things rare and precious into something much lower. To my thinking, "Presbyter" turns a diamond into a painted pebble, when he abolishes Dives and Lazarus as real persons, and substitutes for them Pharisees and publicans. "Presbyter" says that I take no note of the context, and hence fall into an astonishing misinterpretation, as other have fallen before me from a like cause. It is true that I have not referred to the context. And why so? Because the context appears to me doubtful in the extreme. Let any one refer to the passage of Holy Scripture which is in question, and judge for himself. No, doubt, I ought to have said as much in the sermon; and would that this were the only omission! But why insist upon the narrative forming one in a string of pearls, rather than deal with it as a single priceless jewel, a *solitaire*? Does St Luke always name things in absolute sequence? and shall we not be thankful for this perfect and rounded narrative, come where it may? "Presbyter" goes far afield to find a context; and when found, it is a context that destroys the text. The result he arrives at is thus expressed by him: "The apologue of Dives and Lazarus was flung out in a white heat of indignation against the scornful Pharisees." Is he satisfied with that phrase as applied to that which all Christendom holds to be the unveiling of Hades by the Lord of all. "Presbyter" takes away the obvious meaning of the narrative, that he may set up exclusively a meaning that is far more narrow and recondite. Not that I object to his theory, so that it assume a duly subordinate place; but when it would fain push aside that which is a thousand times more weighty and more beautiful than itself, it is as if a jenny wren should seek to outsoar an eagle. And can this be a specimen of the learned criticism of our day? If that be so, has not some one well said: "An age of criticism is an age of decadence?" Some of us uncritical ones with deep dismay, see in the narrative an everlasting hell; and others with grateful hearts rejoice to see in it an intimation that heaven's gates shall be opened to chastened sinners at the last. But "Presbyter" sees in it antagonism between Pharisees and publicans, and in particular, "the rejection of Israel for its pride and unbelief, and the transfer of God's covenant to the Gentiles"—as if this narrative were needed to establish that. I entreat of "Presbyter" to forsake this

barren criticism. He might then aspire to the amazing honour (oh, that we were worthy of it!) of setting forth a God of love; for Heaven be praised, the damnationist view does not seem to attract him. Having taken up the pen once in defence of myself—a foolish thing to do—I do not propose to do so again; though I hope that, by the kindness of our large-hearted editor, other sermons of mine, setting forth God's everlasting mercy, may be allowed to appear in these pages.

THE WRITER OF THE SERMON.

SELF-DENIAL.

SIR,—The answer to Mr. Brigstocke's letter is found in what he has quoted from me. There is no contradiction in anything I have said. He will see this clearly if he will take the trouble to think.

I have given no definition of self-denial. I have simply shown, as I think conclusively, that the generally received definition is not in accordance with the teaching of Scripture. How can it then be a virtue?

Self-denial, as it ought to be understood, may (or may not?) be a virtue. Of this, however, I have said nothing. If otherwise, Mr. Brigstocke will have no trouble in quoting.

Mr. Brigstocke challenges me to state plainly "the nature of that self-denial which is a virtue." I do not know that I should be right in describing it as a virtue at all. It is the root and mainspring of all virtues. It is that which substitutes the power of God for human strength. Self-denial, as I understand it, is a very large principle.

J. P. SANDLANDS.

Brigstocke Vicarage,
July 24th, 1886.

THE UNCHANGEABLE CHURCH.

SIR,—Rome claims the right of persecution. Cardinal Manning, in his late letter of July 1st, denies this. He says in certain cases "persecution is a crime and a heresy. It is a crime, because the millions are unconsciously born into a state of privation, of which they are not the authors; and a heresy, because faith is a moral act of human liberty in reason, heart, and will. Force may make hypocrites. It can never generate faith." He then quotes the present Pope, who says, 1st November last:—"The Church is wont diligently to take care that no one shall be compelled against his will to embrace the Catholic faith, for, as St. Augustine wisely reminds us, 'Man cannot believe otherwise than of his own free will.'" Oh, fires of Smithfield! Why, then, were Cranmer, Ridley, Hooper, and a crowd more burnt? For heresy, surely, for fire would be no punishment for treason. But now I turn from the Cardinal and the Pope to the last number of that Roman orthodox periodical, the *Dublin Review*. What do I read at page 228? "The Christian state could not be indifferent to the admixture of error with the Divine revelation. Necessarily it was compelled to consider every attempt of this nature as an attack on the highest good possessed by the human race, and one which called for repression. Starting from this principle, which is in itself correct, the Christian Emperor declared heresy to be also a crime against the State"

(Brock's History, p. 103). Here we have, in a few lines, a statement which throws a flood of light on the nature and object of this much maligned institution. [The Ecclesiastical and Spanish Inquisition.] This is the same mode of treating this great question of history as was adopted by Count Falloux in his excellent life of St. Pius V., where this author, in the beginning of his work, puts before the reader with unanswerable force the reasonableness of the institution."

How Cardinal Manning will regard these sentiments of a book recommended "as a text-book in our Catholic Colleges," p. 227, I know not. He must find them very hard to reconcile with his own sentiments and the present Pope's, as given in his late letter. But he writes for England, and the review writes for Romanists.

C. C., V.-G.

RELIGIOUS INTOLERANCE IN NEW ROSS.

SIR,—The following facts speak for themselves and are significant at the present time:—

Mrs. Daubeney, of London, but connected with this country, recently presented to New Ross, through the Town Commissioners, a handsome and valuable drinking fountain, erected to the memory of her father, the late General Brown Clayton, and of her mother. At the base of the column the following inscription was engraved:—"If any man thirst, let him come unto me and drink."—John vii. 37. The design of the fountain was submitted to the Commissioners previous to its erection, and they signified their approval of it. At the opening ceremony the Commissioners marched through the principal streets, preceded by the National Band, playing a selection from Moody and Sankey, "Meet me at the Fountain," and Mr. Patrick Byrne, the Chairman, read a letter from Mrs. Daubeney formally presenting the fountain to the town. The letter ends thus—"I conclude with asking a benefit from Our Heavenly Father that the water of Eternal Life, as offered by our Saviour, Jesus Christ, in the text inscribed on the marble fountain, may be accepted by the multitudes of those present, and by those who at any time make use of this earthly gift."

It is stated in the report which appeared in the local National print, that "during the reading of the letter frequent bursts of applause broke from the audience, and enthusiastic cheers and hearty blessings were given the writer."

In the formal reply of the Commissioners, read by their Chairman, Mrs. Daubeney is gratefully thanked for her generous presentation, and for "the very nice sentiments expressed in several communications, and in her address for the opening of the fountain." The local print adds—"The volley of applause with which this was received showed that it expressed the sentiments of the assembly."

When sending over the fountain, Mrs. Daubeney accompanied it with a box containing 600 copies of the Gospel of St. John. The box was left in the Commissioners' office, and those who wished were at liberty to take away the Gospels, and the townspeople did take them, with the exception of about sixty copies.

Immediately after the opening of the fountain, the Chairman, without consulting any of the other members, packed back the remaining copies to Mrs. Daubeney, with a curt note; and at the next meeting of the

Commissioners, they, no doubt feeling ashamed of the way in which the kind donor had been insulted, passed a resolution that Mrs. Daubeney be informed that the action of the Chairman was not authorised or approved of by them. On the following Sunday, and subsequently, the parish priest and some of his curates bitterly assailed the action of the five Roman Catholic Commissioners who had voted for the resolution, also the action of Mrs. Daubeney in sending over the Gospels; and the following resolution was passed unanimously by the St. Thomas's Young Men's Catholic Association:—

“Resolved—That we, as the representatives of St. Thomas's Young Men's Catholic Association, regard with horror and indignation the anti-Catholic conduct of our Town Commissioners in constituting themselves the advocates and champions of souperism, and the willing agents of proselytising Bible Societies, by receiving and distributing the Protestant tracts and Gospels that accompanied the gift of the new fountain, and that we, in a special manner, vehemently condemn and reprobate the scandalous proceedings of the five Catholic Commissioners who, by their deliberate vote, censured the Chairman for sending back to its polluted source the remnant of the poisonous stuff; and that we declare such religious profligacy on the part of those gentlemen is deserving of the just execration of all sincere and high-minded Catholics.”

The poisonous stuff alluded to was the Gospel of St. John, and the polluted source the kind lady who had presented the fountain. No tracts whatever were sent. Strange language coming from a religious association presided over by a priest! Such, however, was the terrible pressure brought to bear that these five respectable gentlemen, who dared to do their duty as members of a public body according to their consciences, but who were all in business, and dependent upon the public for support, published an apology which winds up thus—

“While still maintaining our right that the Chairman acted informally, we regret having received the Gospels, and that we did not inform Mrs. Daubeney that her present of a fountain, however valuable, could not be received by us—as the Municipal representatives of the people of this town—when accompanied by the condition of accepting the Protestant version of the Gospel of St. John for distribution.”

And to crown all, at the last meeting of the Town Commissioners the following resolution was unanimously adopted:—

Proposed by Mr. Hutchinson, seconded by Mr. Tierney:—“That we erase the text, which is as follows: ‘If any man thirst, let him come unto me and drink—John vii. 37’—as it is calculated to wound Catholic feeling, whether intended or not.”

A text of Scripture, without note or comment, being calculated to wound Catholic feeling; how super-sensitive!

At the same meeting the following notice of motion was also given:—

“On this day fortnight I will propose that the propriety of having the fountain removed to another site be considered. Also, to consider the most approved manner of erasing the text. M. HUTCHINSON.”

It should be mentioned that one enlightened Roman Catholic inhabitant suggested to the Commissioners, in a public communication, that the harp which ornamented the fountain should be replaced by a statue of the Virgin Mary, that the text would then be applicable, and the difficulty removed!

It is rather a curious coincidence that Scullabogue barn, where so many Protestants were burnt alive in '98, is on the Brown-Clayton family estate—an emblem of toleration in the past.

Is it to be wondered at, when we see such bigotry and intolerance in our midst, and the members of a public body interfered with and prevented discharging their duties independently, and the feelings of the Protestant minority trampled upon, that we hesitate to trust our lives and liberties into the keeping of these people.

ONE OF THE MINORITY.

New Ross, 22nd July, 1886.

FROM THE GERMAN OF KÖRNER.

NOT easy is our fight of faith;
The glory must be hardly won.
The vintage must be crushed in death
Before the purple wine can run;
And ere a spirit heavenward go,
A life must break in death below.

JOSEPH JOHN MURPHY.

RUMOUR has been busy with the question of the late Prebendary Wilson's successor as Vicar of Islington. The name of a well-known and highly esteemed clergyman in the rural deanery has been confidently mentioned. But all these reports are as unfounded as the statement which has appeared in several papers to the effect that the living is in the gift of the Simeon Trustees. The patronage is vested in five trustees, men whose names are all well-known and deservedly honoured in the Evangelical world. They are not likely to make an appointment to a post of such peculiar difficulty and importance without the most careful and earnest consideration of all the surrounding circumstances. As a matter of fact, we may state that the trustees have not yet been called together for the purpose of selecting the Rev. Daniel Wilson's successor.—*Record*.

To use his favourite expression, “All that could die” of William Campbell, late her Majesty's Inspector of Schools for the Kensington district, was tenderly placed in the beautiful churchyard at Chislehurst on Friday week, beside the remains of his wife and only child. Mr. Campbell was born in Stirlingshire in 1824, and having received his early education in Scotland, proceeded to Christ's College, Cambridge, where he took his degree in 1848. He was ordained the same year, and shortly afterwards was appointed by Lord Granville one of her Majesty's Inspectors of Schools. Of Mr. Campbell's high character and attainments too much cannot be said, and those who had the privilege of hearing the few sermons he ever preached were charmed, no less by their quiet beauty of expression than by their homely truth. He was an honest and faithful worker, “walking before the Lord blameless.” The quiet goodness of his life will ever be remembered by his many loving and sorrowing friends, and not the least by more than four hundred school teachers, who left London for Chislehurst to pay him their last tribute of respect and affection.

AT the Lambeth vestry on Thursday week, letters were read from the vicars of some of the district

churches, acknowledging the receipt of a resolution adopted a few weeks before upon the motion of Mr. H. Dann, condemning the burial fees system prevailing in the parish. Amongst them was the following from the Rev. Dr. F. G. Lee, of All Saints', who had marked it "Public and Unconfidential :"—"The Rev. Dr. Lee, in acknowledging the printed circular which the clerk of the vestry of Lambeth has so courteously sent to him, writes to say that he has never heard of Mr. Henry Dann, either in connection with Tooting or any other cemetery, or with any other place or person. (Laughter.) Dr. Lee, however, ventures to point out that the resolution of the Lambeth vestry, highly benevolent as it is in its intentions (for in the modern Liberal fashion it seeks to deal so liberally with other people's property), is absolutely regarded by Dr. Lee (and will be so regarded by every honest and reasonable person) as merely wind and words. (Laughter.) At the same time, evidencing Dr. Lee's charity, could it be shown to his satisfaction that in Mr. Dann's exceptional case (should such a contingency occur) the remission of the vicarial burial fee would be only right and charitable, Dr. Lee, as a Christian minister, would be extremely and particularly happy of having the opportunity of remitting it." (Laughter.) Mr. Gobeldick said the man who could write a letter like that was a disgrace to any denomination. At the vestry on Thursday, the following letter was read :—"In answer to your letter of the 28th of June, addressed to us individually, we regret to say that we are unable to accede to the proposition contained in the resolution of the vestry, which you forwarded to us, and upon the question which has been raised we wish to make the following statements :—1. That the subject of burial fees in cemeteries concerns the Church at large and is not peculiar to Lambeth. 2. That the clergy, being only trustees of their incumbencies, cannot properly take any personal action which would establish a precedent affecting the interests of their successors. 3. That the chaplain at the cemetery is not paid for out of the rates, but, in the words of the Act of Parliament, by means of deductions from fees or sums otherwise payable in full to the various incumbents—Vict. xv. xvi., cap. 85, sec. 59, 4. And that if the clergy were in a position to remit their fees, they are of opinion that the amount should not, as suggested by the resolution of the vestry, be applied to the paying off of the loans upon the burial grounds, but should be returned to the public in the form of reduced funeral charges." The letter was signed by the rector (the Hon. and Rev. F. G. Pelham) and fifteen vicars. Upon the motion of Mr. Churchwarden Burrup, it was ordered to be entered upon the minutes.

THE preachers at Westminster Abbey at the 10 a.m. service on Sunday mornings in August will be :—August 1, the Rev. G. F. Browne, late Fellow of St. Catharine's College, Cambridge; 8, Minor Canon Cheadle; 15, the Rev. F. L. Boyd, vicar of Teddington; 22, Minor Canon Price; 29, the Rev. A. G. Lefroy, head of the Cambridge Mission to Delhi, (offertory for the Delhi Mission). The preacher on Sunday afternoons will be Dr. Westcott, as Canon-in-residence. His subject will be "Aspects of Social Life"—1, The Foundation; 2, The Family; 3, The Nation; 4, The Race; 5, The Church. Canon Westcott will also preach on the afternoon of St. Bartholomew's Day on "The Authority of Service."

PREFERMENTS AND APPOINTMENTS.

- Bishop, Rev. Charles Edward, M.A., Perpetual Curate of St. Polycarp, Everton, Liverpool.
 Britten, Rev. Anthony, Vicar of St. Michael and All Angels', Dafen, Carmarthenshire; Vicar of Penbryn, Cardiganshire.
 Charles, Rev. J. H., Curate of St. Mary Abbots, Kensington; Vicar of St. Andrew's, Whittlesea.
 Clay, Rev. George Hollis, M.A., Rector of Aston and Vicar of Elton, Herefordshire.
 Collinson, Rev. Sydney Garbett, Vicar of Bradford; Surrogate for the Diocese of Salisbury.
 Cope, Rev. Alfred Norris, B.A., Vicar of Dormington-with-Bartestree.
 Cottingham, Rev. Henry, M.A., Vicar of Ault Hucknall, Derbyshire; Canon of Rampton in Southwell Cathedral.
 Coulton, Rev. R., Curate of Thornley; Vicar of Merrington, Durham.
 David, Rev. Thomas, B.A., Curate of Llanddewi Velfrey with Crinow, Pembrokeshire; Vicar of Amroth, Pembrokeshire.
 Davies, Rev. David, B.A., Curate of Llanelly, Carmarthenshire; Vicar of St. Michael and all Angels', Dafen.
 Dutton, Rev. Charles Adolphus, M.A., Vicar of Cononley, Leeds.
 Garner, Rev. William, M.A., Curate of Amroth and Crunwear, Pembrokeshire; Rector of Crunwear.
 Gray, Rev. Charles, M.A., Vicar of Blyth, Notts; Canon of Eaton in Southwell Cathedral.
 Hawes, Rev. James, Perpetual Curate St. Paul's, Mill-hill, Hendon.
 Hindley, Rev. Walter Paton, Minister of St. Clement's Fulham.
 Holloway, Rev. John F. E., M.A., Vicar of Pilning, Gloucestershire.
 Pollock, Rev. James Murdoch, LL.D., Vicar of Cundall-with Norton-le-Clay, Boroughbridge.
 Robson, Rev. Thomas, M.A., LL.M., Vicar of Dodworth, Barnsley.
 Russell, Rev. W., Vicar of Zennor.
 Smith, Rev. George, Rector of Homersfield, with St. Cross, Suffolk; Honorary Canon in Norwich Cathedral.
 Southwell, Rev. George Bull, B.A., Vicar of Alton Pancras.
 Sower, Rev. Francis Briggs, M.A., Vicar of Holy Trinity, Weymouth; and Vicar of Fleet.
 Thomas, Rev. William Atterbury, B.A., Vicar of Llanfihangel Nantmelan, Radnorshire; Vicar of Lanigon, Brecknockshire.
 Walters, Rev. Thomas, D.D., Vicar of Llansamlet, Glamorganshire; Honorary Canon of Caerfarchell, in St. David's Cathedral.
 Willes, Rev. E. H. L., M.A., Hon Canon of Peterborough; Vicar of Ashby Magna, and Rural Dean; Vicar of Monk Sherborne-cum-Pamber, near Basingstoke.

CLERICAL OBITUARY.

- Edgell, Rev. William Charles, Rector of Uggeshall-with Sother-ton, Suffolk, at Teddington, Middlesex, on the 23rd inst., aged 73.
 Feild, Rev. Samuel Hands, M.A., late Vicar of Holy Trinity, Hurdsfield, at 129, Ladbroke-grove-road, North Kensington, on the 16th inst., aged 75.
 Hacon, Rev. James, of Asby, Westmoreland, on the 18th inst.
 Lakin, Rev. John Marsh, M.A., Oxon, J.P., Rector of Brooksby, and formerly Rector of Gilmorton, at Thrushington, on the 24th inst., aged 69.
 Poë, Rev. J. Leslie, Rector of Earsham, very suddenly, at Earsham, on the 19th inst., aged 41.
 Postlethwaite, Rev. John, M.A., Pastor of the Convalescent Home, Coatham, at Furness Lodge, Cambridge, on the 23rd inst., aged 58.
 Robinson, Rev. Henry, M.A., formerly Rector of Haselbeech, at the Lodge, Effingham, on the 25th inst., (within three days of the completion of his eighty-fifth year).



The Church of England Pulpit.

SAUL AND DAVID.

BY THE REV. CANON LIDDON, D.D.

SERMON PREACHED IN ST. PAUL'S CATHEDRAL, ON
SUNDAY, JULY 18TH, 1886.

"Samuel said unto Saul, Thou hast done foolishly, thou hast not kept the commandment of the Lord thy God, which He commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy Kingdom shall not continue: the Lord hath sought him a man after his own heart."—1 SAMUEL, xiii. 13, 14.

THE widely different judgments which Holy Scripture leads us to form respecting Saul and David is a subject which occupies much attention when we are reading the first book of Samuel, and it comes clearly into view in the first lesson for this afternoon. The contrast, indeed, must strike even the least careful reader of the Bible; it often occasions perplexity to some of those who read their Bibles with the greatest care. But its difficulties, whatever they are, are certainly not greater than its instructiveness, and, therefore, we may on the present occasion attempt to consider it in the very limited measure which is alone possible here and now.

The impression which Saul makes upon an average reader, at least at first, is beyond all question a favourable impression. The salient points of his character engage our sympathy, and this sympathy is deepened when we consider the misfortunes of his later life, and its tragic close. Saul, indeed, had many of those qualifications which always make a man popular. To begin with, his personal appearance, especially as a young man, was such as commands admiration for a large number of people in all generations. He was, we are told, "a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." In a rude age he was thus marked out to be a king by the size and symmetry of his physical frame, and his habits were such as to rouse the enthusiasm of a people who had to fight for their lives and property. Saul was before all things a soldier. He was never without his spear—a long spear like that which is said to have been carried by Goliath, a long spear the like of which the Bedouin carries to the present day. Not only when he went forth to battle, with a diadem on his head and a bracelet on his arm, but also when he rested in his house as David played before him, he held his spear in his hand. It was at his side when he sat at meals

facing his son Jonathan; it lay on his bolster while he slept at Hachilah, in the wilderness of Ziph, when pursuing David. To his personal appearance and martial habits Saul added qualities of mind and character which are always valuable in a ruler of men, and were especially valuable to his countrymen when he was their king. His courage and resolution are beyond question. When he came to the throne, Israel was, to all intents and purposes, a conquered people, as we have just heard in the lesson. There was a Philistine garrison at Geba—that is, in Saul's own tribe, it might seem on his property. Against the thirty thousand chariots and six thousand horsemen and uncounted infantry of the Philistine host, Saul could then only muster three thousand adherents in all, who presently dwindled away to six hundred, while after Jonathan's exploit at Michmash—an exploit which would have been impossible but for his father's resolution not to yield to adverse circumstances—the Philistines were driven back to their own territory. The effect of Saul's courage is soon seen in the altered relations between Israel and the various races who, under the Judges, had poured over its territory from beyond the Jordan and the Dead Sea, bringing with them always misery and ruin. Israel, under her first king no longer acts on the defensive. Moab, Ammon, Edom, Zobah, each is attacked, each is conquered; "whithersoever Saul turned himself, he vexed them." Not that Saul was only a rude soldier of daring and courage; he had other and higher qualities. Had it not been so he never would have been regarded with the affection with which he inspired, in their different circumstances, first Samuel and then David. Samuel's loyalty and affection for Saul are very remarkable, especially when we remember that Samuel had entreated the people not to choose any king at all, and that the choice of Saul meant the rejection of Samuel in his old age after a long life of service. Yet something there was in Saul which drew out the aged prophet's affectionate sympathy. When Samuel first met Saul he saluted him as the man on whom was all the desire of Israel; when Samuel anointed Saul king, he "kissed him, and said, Is it not because the Lord hath anointed thee to be captain over His inheritance?" When Saul had sinned away his opportunities and was altogether in wayward rebellion against God, "Samuel came no more to see Saul until the day of his death; nevertheless, Samuel mourned for Saul." This conduct on Samuel's part implies in Saul qualities which inspired personal affection, and made Samuel's relations with him much more than those of official deference. And the same feeling is to be seen in David at a time when David was subjected to the most undeserved ill-treatment at the hands of Saul. Consider only David's language and bearing to Saul, first at the cave of Engedi and afterwards on the hill of Hachilah; it implies something

more than disinterested loyalty to the monarch, it implies personal affection for the man.

Of the higher qualities of Saul's natural character which inspires this affection the first was, I do not say his humility, but his modesty. Modesty, unlike humility, is not inconsistent with certain forms of pride; and it is a natural virtue which is good as far as it goes, and which is always attractive. Saul was modest. It is plain from the account of his elevation to the throne that he had no wish for such a position. It came upon him unexpectedly as he was seeking his father's asses. When Samuel first proposed it Saul replied, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all families of the tribe of Benjamin? Wherefore, then, speakest thou so to me?" When Samuel had solemnly anointed Saul, Saul said nothing of his consecration even to his relations; he left it to Samuel to do so. "And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not." When a number of his new subjects despised him, and, failing in the ordinary usage of Eastern courtesy, brought him no presents, he betrayed no annoyance or irritation; "he held his peace." Closely allied to this modesty was his capacity for generosity towards opponents. When the Ammonite invasion had spread a new terror and confusion throughout the land Saul, king though he was, was tending cattle; "he came after the herd out of the field." He ordered a general *levee*, and the Ammonites were defeated. Then, in the reaction of public feeling which followed, a cry arose that those who had opposed Saul's elevation to the throne should be put to death. Saul would not hear of it. "There shall not a man," he said, "be put to death this day." Certainly, Saul was much besides all this; he was proud, he was reserved, he was obstinate, he was haughty in his later years, he was a prey to the most capricious and irrational jealousy; but, especially in his early life, he had qualities which are always valued and valuable, and which explain the affection with which he was regarded by those who knew him. Moreover, his reign was, on the whole, and in a civil or political sense, as has been already implied, of benefit to his country, and yet with this personal character and this note of God's assistance—for such it was under the Old Covenant—Saul, had upon him, almost from the first, the presentiments of disaster and ruin. He had not reigned more than two years when the words in the text were addressed to him by Samuel: "Thy kingdom shall not continue; the Lord hath sought Him a man after His own heart."

When we turn to David we find it difficult, at first, to explain this phrase—the man after the heart of God—thus used by Samuel by way of contrast to Saul, for David's failings are written

much in the page of Holy Scripture, and they seem, at first sight, to make such an expression unintelligible, or, at least, exaggerated. In point of natural excellence, Saul and David had, at least, while each was a young man, several points in common. If David could not rival Saul's stature, his activity and his muscular strength were exceptional; his feet, he tells us, were like the feet of the gazelle; his arms could break even a bow of steel. Both Saul and David were men of personal prowess and of personal courage, and David resembled Saul in his modest estimate of himself, and in his generous conduct upon occasions towards others. When Samuel had already marked David out for a great career, David returned without hesitation to his humble duties among his father's herds on the Bethlehem hills, cheerfully acquiescing in what promised to be a life of undisturbed obscurity, as though Samuel's mission to Bethlehem had been only a passing dream. And David's generous temper is apparent in his conduct towards Saul when the latter was seeking to take his life, and was himself twice in his power. Nothing could be more chivalrous than David's bearing towards a powerful and implacable enemy at Engedi and Hachilah. His generosity of temper is especially apparent in his conduct after the suppression of Absalom's rebellion; his passionate grief for Absalom, his pardon of Shimei, his partial reinstatement of Mephibosheth, the rewards which he bestowed on Barzillai, all illustrate a natural disposition which resembles, while it transcends, the finer side of his patron's character.

But there are dark traits in David which the Bible makes no attempts to disguise. Nothing in the annals of Oriental courts can well exceed the baseness of his intrigue with Bathsheba, and the cowardly murder of Uriah. Rarely has cruelty towards a conquered enemy been greater than that with which David treated the Ammonites, and although another side of his failings has been much exaggerated by some ancient and by several modern critics, there are traces of deceitfulness in David which recall his ancestor Jacob, and which impair the nobility and the beauty of the general impression he leaves with us. And yet, in contrast with Saul, he has on him from the first the notes of God's special approval; his trials and misfortunes only established or renewed his prosperity; his long persecution by Saul leads to his succession to the throne; Absalom's rebellion only makes his rule more secure than ever in Jerusalem. Notwithstanding some heavy domestic troubles the closing years of his life might seem to illustrate his own picture of the good man: "He shall be like a tree planted by the water-side, that will bring forth his fruit in due season. His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper." All through there is upon David a presentiment of acceptance, just as upon Saul, especially as the years pass on, there is more and

more plainly stamped a note of reprobation. If it seems at first sight that there is something arbitrary in the different estimates that Holy Scripture itself leads us to form of Saul and David, let us look once more hard at Saul, and let us ask ourselves what it is that is especially wanting in him. Is it not this, that Saul, so far as the Bible account of him goes, gives no evidence of having upon and within him the permanent influence of religion, of anything that we could call the fear and love of God in his heart? Not that Saul abjured the profession of religion; he acquiesced in what he found established among his subjects—the music, the priesthood, and the ritual; he once went so far as to build an altar; he reserved, so he said, the best of the Amalekite flocks and herds for sacrifice. He had about his person the ministers of religion in camp and council. When Samuel, the prophet, ceased to attend on him his army was followed by the High Priest, Ahimelech; but his bearing towards such persons is not that of a man who has distinctly before his eyes the Being whose representatives they were. Even before he was King he seems to have thought of the great and saintly prophet Samuel, as of a sort of professional wizard who would tell him his way for a fee, “the fourth part of a shekel of silver.” And the general impression of his contemporaries about Saul’s character finds voice in the question which became proverbial, “Is Saul also among the prophets?” when “the Spirit of God,” on one occasion, “came upon him and he prophesied.” That he should be associated with the proclamation of any religious truth seemed quite out of character to those who knew him best. Saul’s real feeling about religious matters displays itself on two occasions, which led to the sentence of rejection pronounced on him by Samuel. Of these the first is before us in the lesson for this afternoon. Saul had collected an army to oppose the Philistines, and while he waited for Samuel to offer sacrifice, his people lost heart and began to disperse. Saul thought, no doubt, that he must, if he could, put a stop to desertions which threatened to ruin his army; but no such a necessity could of itself invest him with the right to offer sacrifice, and in undertaking to do so he implied his perfect indifference to God’s appointment respecting all matters of the kind. Why, he thought to himself, could not one person sacrifice as well as another? Why not he, a king, at least as well as Samuel, only a prophet? Where was the sense of risking the safety of the army out of consideration for a mere matter of form? It is a temper not unknown to our own day, which regards God’s solemn appointments in respect of the ministers of His Church and the means of His grace as matters of indifference, even when it does not dare to go so far as to be indifferent as to the question whether God has made any appointments at all. Saul, no doubt, would have said to himself that he was a practical man in a difficult situa-

tion; he could not allow a great national interest to be imperilled for mere technical proprieties, such as would weigh with a clerically-minded person like Samuel. And what was Samuel’s judgment? “Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God which He commanded thee. Thy kingdom shall not continue: the Lord hath sought Him a man after His own heart.”

And the same temper is observable in Saul when he was ordered to go and smite the sinners of the Amalekites, and utterly destroy them and their cattle. This sentence on the Amalekites, long since pronounced, had been delayed in execution. It is to be justified, just like the sentence of extermination on the Canaanites, by the moral corruption of the condemned race. Of this sentence Saul was the appointed executioner, and he only executed so much of it as fell in with his inclination at the time. He destroyed the people with the edge of the sword, but he spared the best of the flocks and of the herds, and he spared the King, Agag. The first particular of his disobedience was occasioned by his wish to be popular, he “feared the people and obeyed their voice”; the second was probably due to his feeling for a brother monarch—a feeling which however natural at other times, ought not to have arrested obedience to a Divine command. Certainly, Saul’s conduct in respect of Agag did not arise from any unwillingness on his part to shed blood. He had no such scruples to prevent him from attempting the extermination of the Gibeonites, although they ought in his eyes to have been protected by Joshua’s oath, which pledged their safety in the midst of Israel. He did not shrink from insisting on the slaughter of the High Priest, Ahimelech, and his colleagues by the hands of Doeg, the Edomite, even when his own guards had refused to obey the imperious order. If he was really tender-hearted and liberal, he had learned to exhibit these qualities in any direction rather than that of the religion which he was bound to uphold. The truth was that he was at heart indifferent to the command of God, and thought himself at liberty to disobey just as much of it as the feeling or convenience of the moment might suggest. And it is no objection to this view of Saul’s mind, as in reality unconcerned with the claims of God and with the unseen world, that he showed himself anxious for some superhuman guidance when on the eve of his death he stole round the base of little Hermon to endeavour to consult the witch. We see the same thing every day of our lives. Men who have scornfully rejected the Christian revelation are constantly haunted by weird or grotesque superstitions. The human soul is made for faith in the unseen, and if its deep craving be not satisfied by the one supreme reality of what He has told us about Himself, it will seek satisfaction in quarters which faith would condemn more earnestly than reason.

Saul prostrate in terror before the real or supposed ghost of Samuel on the eve of the fatal battle of Mount Gilboa represents on a tragic scale the common Nemesis of religious indifference. Brethren, great moral catastrophes do not come without antecedent preparation. For years God had meant less and less for Saul, and accordingly Saul had been left more and more to himself, and the end illustrates those words—those stern words—of the All-Merciful which were read out to us in the lesson last Friday afternoon: ‘But ye have set at naught all my counsel, and would none of my reproof; I will also laugh at your calamity, I will mock when your fear cometh—when your fear cometh as desolation, and your destruction cometh as a whirlwind.’

Now, it is precisely in this respect that Saul presents so great a contrast to David. David, in spite of his grievous faults, had upon his heart and conscience continually the impress, awful, yet most fascinating, of the majesty, the beauty, the encompassing presence, the boundless magnificence of God. This great possession remained with him throughout his life. He has admitted us to the secrets of his soul at almost every stage of his eventful history. When a shepherd-boy on the hills round Bethlehem; when in military command in the court and camp of Saul, when living the life of a hunted exile, an outlaw in the Philistine plain or in the deserts which lay along the Western shore of the Dead Sea; when reigning as a king over his own tribe at Hebron or over all Israel at Jerusalem; when founding the holy city on the site of the captured stronghold of the Jebusites, or bringing the ark to it, or organising and investing with such splendours as he could command the service of God—he takes us at each stage fully into his confidence in Psalms which could be none but his Psalms, through which there runs a vein at once dignified and pathetic to which others did not in their best moods attain, and which is the mark of a soul of rare and lofty temper. Nay, David associates us with his experiences not only in his triumphs, but in his deep and unspeakable humiliations. We know what he feels and thinks after his sin with Bathsheba, what he feels and thinks as he flies a dishonoured exile before his rebellious son. And he is always true to this ruling characteristic of his life. When in his fear or his exaltation, in his penitence or in his joy, in his struggles or in his repose, in thought or in action, God has the first place in his intellect; God’s approval, God’s condemnation, God’s works, God’s will are ever His first concern. This, the preoccupation of his life, makes him, even in the camp or on the throne, a sort of enthusiast, on whom the outward world sits lightly, and who cares not for its unfavourable opinion if only he is loyal to his unseen and awful Master. “Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee.” One cannot

imagine these words in the mouth of Saul; one cannot imagine Saul, the cool-headed man of the world, conducting himself as did David when the ark was moved in state from the house of Obededom, near Kirjath-jearim, to Jerusalem. David, let us remember, is at the height of his political power, but his royal robes are cast aside; he is dressed in the white linen garments of the priesthood; he plays, as in the days of his old shepherd-life, upon the stringed instruments; he joins with unrestrained enthusiasm in one of those sacred dances which both in early and later times have often, in the East, expressed the profoundest religious emotion. We know what Saul’s daughter Michal, who inherited, it seems, something of her father’s temper, thought and said of him, and we know how she was rebuked. And the same disposition is shown in David’s anxiety about the Temple which he was not permitted to build, about the priesthood which he ordered and organised, about all that loyalty to the service of religion. Even his terrible sins of lust and bloodshed do but throw his deep repentance into stronger relief as the expression of his soul’s inmost feelings towards God. “Against Thee, only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged.” “Thou shalt purge me with hyssop and I shall be clean, Thou shalt wash me and I shall be whiter than snow.” “Cast me not away from Thy presence, and take not Thy holy Spirit from me. Oh, give me the comfort of Thy help again, and stablish me with Thy free Spirit.” “Deliver me from blood-guiltiness, O God, Thou that art the God of my health, and my tongue shall sing of Thy righteousness.” This is the reason why David is called, in contrast to Saul, “the man after God’s own heart.” Certainly David’s sins were not after God’s own heart. May He forgive the blasphemy that would suggest that they were! But beyond and beneath those sins there was a permanent character of soul instinct with the fear and with the love of God that survived and conquered them. There was, so far as we know or can conceive, nothing corresponding to this in Saul. There is, indeed, no event in Saul’s life which is at once so cruel and so base as David’s sin with the wife of the murdered Uriah; but then there was nothing in Saul that could have issued forth as did David’s heart-broken repentance. It is the difference between cold, tranquil, decorous indifference to the real claims of God upon a human life, and a fear of God and a love of God which are upon the whole of the governing forces of the soul. It is on account of this lofty temper that David stands out in the Bible as the occupant of so great, so unique a place—a place midway between the patriarchs and the promised seed, receiving the great prophecies, and then expanding and handing them on to Christendom—a prophet himself of the highest inspiration,

a figure of Him that is come, a great teacher of truth, a guide of souls, living on in the Christian Church to the end of time, living in the authority of his writings, living in the deep significance of his history.

Saul and David are lasting types of human character, as man from age to age and under different dispositions finds himself in contact with religion. Saul and David live in their representatives at the present day. Lives on the whole decorous, illustrated even by undoubted and high natural virtues, but based on a deep, if not a reasoned, indifference to the will of God—such lives are lived side by side with lives open to grave criticism on account of conspicuous failings, yet based at bottom on a true fear and love of God, which lasts on, under and in spite of the imperfection of the service which is rendered to Him. Saul is the more popular character with the world at large. The world likes his mixture of generosity and haughtiness, his jaunty carelessness about all that points to the mystery and the responsibilities of life. David, too, is unquestionably vulnerable, and keen-sighted and unfriendly critics are always hard at work upon the inconsistencies which they detect between his practice and his professions. Nevertheless, my brethren, it is better to have our part with David than with Saul; with a loyalty to God which is not always consistent, rather than with an outward propriety, if so be that it is never really loyal. We Christians cannot, indeed, incur only David's measure of guilt if we fall into David's sins. Members of Christ, we cannot plead that we were shapen in iniquity, as though the grace of the Redeemer had done nothing to repair this original defect. The least in the kingdom of heaven is in respect of grace and privilege greater than the very greatest of the ancient saints. But happy for us will it be if, with our religion, we can attain to anything like that devoted and affectionate temper for which David was conspicuous, which sincerely fears and loves the Being whom it has set always before it, and which, therefore, makes the man who possesses it as a creature who has learned the true secret of his existence, always and everywhere dear to the heart of his Creator.

THE CONNECTION BETWEEN LOYALTY AND PIETY.

BY THE REV. H. E. NOLLOTH, B.D., VICAR OF
BEVERLEY MINSTER.

SERMON PREACHED IN BEVERLEY MINSTER, ON
SUNDAY EVENING, JUNE 20TH, 1886.

"Fear God. Honour the king."—I PETER II. 17.

THESE two brief sentences, brethren, sum up the twofold lessons of this day. This is Trinity Sunday, the great festival of the Church, upon which, after having meditated through the

year upon the various manifestations of the love of God the Father, the redemption by God the Son, and the gift of God the Holy Spirit, we are bidden to bend low before the crowning mystery of all, and worship the Most Holy Undivided Trinity.

It is also the anniversary of the accession of our gracious Queen. On this day our beloved Sovereign enters upon the fiftieth, the jubilee year of her auspicious reign; a reign equalled in its duration by very few reigns throughout the pages of history; a reign momentous indeed as embracing an epoch marked, above all other periods in the world's annals, by the rapid advance of knowledge and civilisation; marked also by a wide extension of the English empire and its responsibilities, and by great movements and changes on the continent of Europe.

Listen, then, to these two short weighty precepts of the aged Apostle St. Peter;—"Fear God. Honour the king."

I. The verse from which these words are taken is a rich cluster of Divine precepts; and in the centre we have inserted this one "Fear God," because man's paramount duty is clearly towards the God who made him, and also because duty to God is the powerful mainspring of all duty to mankind: whether it be (looking for a moment at the whole verse) towards men in general:—"Honour all men" because all men are made in the image of the God whom we fear; just as the Jews in old days would never willingly tread upon the smallest piece of paper which lay in their road, for possibly the name of God might have been written upon it. So should we never despise any man upon whom is the superscription of God. "Trample not upon anyone," says Archbishop Leighton, "for there may be some work of grace there that thou knowest not of. The name of God may be written upon that soul thou treadest on: a soul that Christ thought so much of as to give His precious blood for it; therefore despise it not." So, too, from the fear of God emanates our affection for our fellow-Christians—"Love the brotherhood," and our duty towards men as rulers—"Honour the king."

The wisest of men declares this to be the sum-total of man's obligations, and the only way to solid happiness: "Fear God, and keep His commandments, for this is the whole duty of man." (Eccl. xii. 13.) The patriarch Job searches after wisdom long, as those who search for hidden treasure of silver and gold, and for a while he seems to explore the universe in vain. "The depth saith, It is not in me; and the sea saith, It is not with me." But it was revealed to him at last in this:—"Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job xxviii. 28.)

This expression "The fear of God" is very comprehensive; it includes all religion and piety, both of the heart and in outward observance, all worship of God, all keeping His commandments.

They who "fear God" reverently adore His majesty and power, and bow before His awful holiness, His perfect justice and truth, His hatred and certain punishment of sin, His boundless goodness and love.

This is the great theme of Trinity Sunday; the sacred day on which we contemplate the mystery of Three Divine Persons in the unity of one God-head; a mystery intimated at times in the pages of the Old Testament, and revealed with clearness in the Gospel.

And if we thus "fear God," the effect will be evident in our daily lives. We shall earnestly desire to please Him in all things; we shall have a holy dread of offending our loving Father, of denying our merciful and self-sacrificing Saviour, of grieving the Holy Spirit, our Guide and Comforter, a jealous care lest we should fall into sin, an instant return to God in sorrowful confession if we do so, a ceaseless watchfulness against the insidious power of that baleful "Anti-Trinity," the world, the flesh, the devil.

Yes, brethren, although we may have a firm grasp of God's promises of infinite mercy and pardon in Christ, "a kingdom that cannot be shaken;" yet still it behoves us evermore to pray earnestly for that grace whereby we may "serve God acceptably with reverence and godly fear, for our God is a consuming fire."

II. Turn we now to the second precept of our text: "Honour the king." Observe the order. The fear of God is placed first, because from this the honour due to the earthly ruler necessarily follows. This is the order in the similar passage in Proverbs xxiv. 21: "My son, fear God and he king." God is the fountain-head of all authority. Loyalty is grounded upon piety. "By me," says the voice of Divine Wisdom, "kings reign and princes decree justice." (Proverbs viii. 15.)

Order is heaven's first law, and this confess'd,
Some are, and must be, greater than the rest.

In the natural universe, we have the stars which differ from other stars in glory; among living creatures, some animals vastly excel others in strength, and swiftness, and instinct, and beauty: in the heavenly hierarchy we have various orders of angels and archangels. In the whole range of things mundane and celestial, you cannot find an instance of the dead level of equality. It is often said: "All men are by nature born equal;" a piece of transcendental cant, as the veriest dullard ought to be able to see at once. All men are no more born equal than all horses are born equal, or than all dogs are born equal. They differ as widely in physical and intellectual and spiritual power, as the full-blooded hunter surpasses in strength and speed the sorriest pedlar's hack. A dull world it would be if they did not. And remember, the only way to bring about some semblance of equality would be to level down: it would be impossible to level up. Now suppose that this were done,

imagine men reduced by a process of levelling down to a spurious and temporary equality, which could only be effected by a course of iniquitous spoliation, robbery, and oppression, unrivalled by the deeds of the worst tyrant who ever sat upon a despot's throne; unrivalled because wrought upon a larger scale and upon the noblest of their kind, unrivalled because done in the sacred names of Liberty and Fraternity. Suppose it done, I say, and then ask yourselves: "How long would the result last? How long would the hollow unreality wear the outward mask of truth?" Why, the best, the cleverest, the strongest, would mount again to the top like so many submerged corks, as soon as the hand of pressure was withdrawn. The idler, the drunkard, the spendthrift, and the fool would speedily part with their portion of goods to the sober, the industrious, the frugal, and the wise. In a few months, the whole levelling process would have to be gone through again, and soon, again; but every inducement to noble ambition, every incentive to honourable exertion, would have departed. You can see that such a result must follow. And why? Why must all such attempts end in utter failure and confusion? It is just because all men are not born equal. It is because the great Architect of all has ordained that there shall be no such a thing as a flat equality amid the diversified scenery of His universe, but has given to one servant ten talents, and to another five, dividing to every man severally as He will. Followed to its logical and practical conclusion, the communistic cant of which we hear so much at the present day, speedily reduces itself to an absurdity; and yet its would-be philosophers trade with such arguments as these upon the passions of the ignorant and foolish, and excite them to "class-prejudice," and to that most ignoble of all the feelings which can stir the human breast, envy, and an evil eye: the

Pale envy which withers at another's joy,
And hates the blessedness it cannot reach.

But we must revert to our immediate subject of loyalty. St. Paul charged the Romans:—"Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God." While St. Peter's words here are "Submit yourselves to every ordinance of man for the Lord's sake." There is no real discrepancy. The particular form of government in a state, and the persons who are to govern, may be of human appointment; but the authority itself, which rulers exercise, is derived from God. The distinction has been happily illustrated thus: "Water may be made to flow in different channels by the hand of man; but the element itself is from God. Marble under the sculptor's chisel may become a statue, a frieze, or a sarcophagus; but the fair stone of the quarry is from the creative hand of God."

Here is the true ground of our loyalty and

allegiance: "Fear God. Honour the king." We "submit ourselves for the Lord's sake," whose ministers and vicegerents our rulers are. St. Paul declares that "He who resisteth the authority, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." And how much more weight is added to these injunctions when we remember that the rulers of those days were heathen potentates, often persecutors and unjust! yet when obedience to them did not clash with obedience to the King of kings, the Apostles never hesitated to obey. The early Christians were the most loyal of the emperor's subjects; loyal, although Christ was crucified by the power of Rome; loyal, although both St. Peter and St. Paul were martyred by the power of Rome, because their religion taught them, as we see from the pages of Tertullian, to regard Cæsar as the minister of God. "Julian was an unbelieving emperor, an apostate and idolator," writes St. Augustine, "yet Christian soldiers served under him. When, indeed, there was a question concerning obedience to Christ, they acknowledged Him alone who is King of kings. When, for instance, the emperor commanded them to worship idols, or to offer incense, they obeyed God rather than man. But when the emperor said "Draw out the line of battle: march against this or that nation," they obeyed. They distinguished the King Eternal from the king temporal, and obeyed the king temporal for the sake of the King Eternal."

How much more are we, in these favoured times, bound to render a cheerful and loyal obedience to 'our just and merciful and Christian "kings, princes, and governors!" to be thankful on this high day to Almighty God for the blessing which this nation has enjoyed for half-a-century in the example of the blameless family life of our Sovereign, the purity of her court, the admirable wisdom and dignity with which she has discharged the trying duties of her illustrious position. Long and prosperous as her reign has been, the fact that it has been by no means exempt from those heaviest of sorrows which fall upon the palace as well as upon the cottage, has yet more endeared her to the hearts of her people; enabling her to say, like that other queen of the Roman poet:—"Far from unacquainted with calamity myself, I learn to aid the unhappy,"* as she has proved in numberless instances of ready, womanly sympathy with all classes of her subjects in that hour of adversity when "one touch of nature makes the whole world kin."

The coincidence of Trinity Sunday with the anniversary of the Queen's Accession may remind us that it was on the accession of the good king Jotham, to whom alone no fault is imputed in the sacred annals of the Kings, that Isaiah had the

wondrous vision of the Eternal Trinity described in the first lesson of this morning. It was "in the year that King Uzziah died." It was when the evil monarch, stricken with leprosy for his profanity, had departed, and the holy Jotham reigned, that God revealed Himself to Judah. Does it not seem a type of the influence of a pious ruler upon a nation, evoking the favour of the King of kings?

Further, that sacred, mystic number, Three; the number enshrined in the Eternal Godhead; the number contained in the triune composition of the noblest work of the Creator's hand,—the human Trinity of body, mind, and spirit; the number shadowed forth in the Trimourti of Hindostan, and in many another ancient mythology; the emblem of strength, and durability and power; the "three-fold cord not easily broken," does it not bid us think of and prize our threefold constitution, combining the excellences of the regal, aristocratic, and republican forms of government, without their defects? for on the preservation of its balance depends the stability of the realm.

Nor is the fact of Trinity Sunday falling this year, as it never has before, and never can again, upon the day of the Queen's Accession, without one other lesson for the thoughtful mind. It reminds us of that other bond of Imperial union, the threefold cord uniting these three kingdoms of England, Scotland, and Ireland, which God grant may never be broken by the malice of our foes, nor weakly, rashly cut by the timorous hands of those who should steer into safer waters the vessel of the State!

Pray we, then, for our country! Pray we for ourselves, that, rendering tribute to whom tribute is due, fear to whom fear, honour to whom honour; rendering unto Cæsar the things which be Cæsar's, and to God the things which be God's; our loyal allegiance to our Sovereign, and our hearts, washed by the blood of Christ, and sanctified by His Spirit, to the great Ruler of all the rulers of the earth, we may ever more and more fully obey the apostolic command, "Fear God! Honour the king."

THE Lincoln Diocesan Conference is fixed for Wednesday and Thursday, October 13th and 14th. The subjects proposed for discussion are—(1) Parochial Councils; (2) Parishioners' Powers of objecting to the Institution of an Incumbent; (3) Limitations, if any, to an Incumbent's Freehold Tenure of his Benefice; (4) Free Education in Primary Schools.

THE rectory of Laindon Hills, near Romford, Essex, has been conferred by the Dean and Chapter of St. Paul's on the Rev. Alfred Poole, vicar of Purbrook, Hampshire. Mr. Poole was one of the earliest curates of Mr. Bennett and Mr. Liddell, at St. Barnabas, Pimlico, and had his licence cancelled by Bishop Tait for hearing confessions. The case gave rise to a very long and heated controversy in the press and ecclesiastical courts.

* *Haud ignara mali, miseris succurrere disco.*



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, AUGUST 7, 1886.

A POLITICAL FORECAST.

THERE appears to be a disposition in some quarters to believe that the Liberal Unionists are hand-in-hand entirely and unreservedly with the Conservative Party, and one leading Conservative journal has even expressed a conviction that if the Liberal Unionists can help it Mr. Gladstone will never be Prime Minister again. We should like to see more convincing evidence than has yet been presented that would lead us to think so. The Liberal Unionists will only co-operate with a Conservative Government so long as the Irish proposals of Mr. Gladstone remain as they are and no longer; and as for keeping him out of the Premiership, many of them are as ambitious of office and power as an equal number of members in either the Conservative ranks or the Gladstonite, and they will naturally in the course of time gravitate towards the greater body and pick up what they can. It is ridiculous to suppose that a man like Mr. Chamberlain will give much support to Lord Salisbury's general policy, or that Mr. Bright will deliver speeches to his constituents at Birmingham in favour of his Lordship's general principles of administration. We do not deny that there is at present much in common in the Irish policy of Lord Salisbury, Lord Hartington, and Mr. Chamberlain, but it does not follow that when the matter comes to be tested the three will work well together. Leading politicians are not apt to be governed by the fleeting influence of the moment. The lines of party are too strongly marked to enable a leading politician to play to one and then to another, and at the same time hold and retain the support of both. The supporters of a party are as critical of the doings of their own leaders as their leaders are careful to secure their support if they wish to enjoy the sympathy and confidence of a party. Lord Hartington is not going to turn wholly Conservative because he differs from his party on the Irish Question, nor will Mr. Chamberlain be often seen in the Division Lobby on the side of the Conservatives when his supporters are of a contrary disposition. These men may vote Conservative on some occasions, but it is quite probable that such occasions may never come. It is well the Con-

servatives as a body should thoroughly understand this. It is useless for a party to take office with a light heart on a wrong understanding, and when they least expect it find they have been living in a fool's paradise. Now they are called to govern the Empire let them do it themselves, and now that Lord Hartington has definitely refused to join them they must administrate in their own way, rely upon their own wisdom, and shape their own policy. On this ground, which is but the natural ground for a party, they are better with Lord Hartington as an outside co-operator than as an inside director. With him in the Cabinet there would oftentimes be great dissensions. On foreign questions there could be no possible guarantee of unanimity. His lordship's views of foreign policy are generally different from Lord Salisbury's. A foreign policy of an active character would lead, no doubt, to his departure from the Cabinet, and surely no wise Conservative would wish a Conservative Cabinet to contain a member who was liable to retire at any moment. It is impossible to suppose that such a coalition would work. It would certainly help to wreck the very party whom the people have called to office, and destroy the hopes felt by every consistent Conservative. Coalition Governments have never been successful. Sooner or later they have been wrecked by internal dissensions, and with Lord Hartington in a Conservative Cabinet no man could say how long the integrity of the Cabinet would last. There is, moreover, every reason to believe that the great split at present existing in the Liberal ranks will not last so long as many people prefer to think. The greater body attracts the lesser, and on this principle alone we believe the Gladstone, Hartington, and Chamberlain sections will make up their differences at an early date, and manifest as much determination as ever in a direction pregnant with grave evils to the country. The present is a time when the Conservative Party must rely on their own strength, be open and candid with the people, and not deviate a hair's breadth from their strict lines of policy in order to coax Lord Hartington into supporting their Administration. Lord Salisbury said in his speech to his supporters at the Carlton Club last week, that Lord Hartington had even been offered the Premiership, but that he had refused to take office: at the same time he had given most satisfactory assurances that every possible support would be given by the Liberal Unionists to the new Administration. We have no doubt Lord Hartington did give these assurances, but when a man talks of "possible support," a great range of doubt opens out at once. We say it is not possible for Lord Hartington, considering the main tendency of his political sympathies, to work with a Conservative Cabinet; that even to think he could reveals an amazing want of discernment, and that the new Conservative Government will be all the better without him.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

DIVES AND LAZARUS.

SIR,—May I say that I was a little surprised to find in Mr. Gurney's reply to our letters on the above subject, the following words:—"Having taken up the pen once in defence of myself—a foolish thing to do—I do not propose to do so again"? There are two faults, as I take it, in this passage. (1.) The identification of one's personality with what one advances. (2.) Autocratic dogmatising. Mr. Gurney should know—does know—that we, when we write, are only concerned with what he has penned. Then, if I may suggest, his teaching should have the truth of the Bible for its foundation, and being sure of this, as an honest man, he should not fear to "contend for the faith once delivered to the saints."

His contention is principally with "Presbyter." He has little to say to us. I shall deal with that little only so far as it concerns what I wrote. He says we are on common ground when we regard the "narrative as a revelation of God's dealings with a sinner beyond the grave." I do not think this at all. I regard it as a parable affording practical teaching for sinners, on the way God deals with them in this life. He holds out offers of lasting pleasures. They toy with baubles. Life runs out its tiny existence. They find the pleasures gone. They yearn for them, but the opportunity is gone too. This is, in brief, the teaching of the parable of the rich man and Lazarus. It is in harmony with all the teaching of God's Book. I challenge—and I hope he will take the challenge as I mean it—Mr. Gurney to advance a single text against which this teaching militates.

There is a point in Mr. Gurney's letter, if I understand him right, wherewith I should be in fullest accord, viz., "The love of Calvary makes more penitents than the thunderings of Sinai." Yet both are true. We do not well while we make the most of the love of Calvary, to suppress the forebodings of wrath involved in the thunderings of Sinai.

Mr. Gurney breathes the prayer that, "instead of kicking against the pricks," "I would open my heart to the simplest elements of Divine truth and love." I give him credit for honesty. At the same time, I say that I constantly pray, "Lord, open Thou mine eyes that I may behold the wondrous things in Thy law." If, however, I held Mr. Gurney's views, I fear I should have to regard them as my opinions, and not the teaching of God's Word. May I ask Mr. Gurney how he would harmonise his teaching with that of his Church?

This latter point, however, is a small one. Truth is truth. What that truth is we must first determine. Let Churches and teachers go to the wall so long as God's truth stands! Of this we may be certain. God can take care of His own, and He has said, "Heaven and earth shall pass away, but my word shall not pass away."

J. P. SANDLANDS.

Brigstocke Vicarage, July 30th, 1886.

P.S. Mr. Gurney should make this very obvious reflection when he insinuates, as I think he does, that we have evolved the doctrine of eternal punishment from our inner consciousness alone. What is there

under the sun that could make men desire that God would consign sinners to eternal misery? We do not desire it. God does not desire it. Men bring it on themselves—they reject His free offers of mercy.

SIR,—Absence from home has caused me to receive and read four numbers of the PULPIT all together.

I agree on the whole with the Rev. A. W. Gurney's view of the apologue (not parable) of Dives and Lazarus; namely, that it is meant to reveal the future punishment of the unmerciful, and at the same time to give a hint (not a clear revelation) of the possibility of ultimate conversion and restoration for those so condemned. Its lessons are nearly the same as those of the Lord's account of the judgment in Matthew, xxv. (see your article of 10th July on Agnostic Philanthropy). I wish to make some remarks on the replies offered by your correspondents in the PULPIT of 24th July.

"Presbyter" thinks the apologue does not deal with the future or unseen world at all. Then why is the scene laid in Hades? To say that Hades can here mean the present or visible world, is a more violent interpretation than almost any which refers the subject to the unseen world.

Mr. Sandlands calls himself one of those "who are content to take God's Word as they think it stands." That is to say, he stands up for the generally received interpretation. But I maintain that this cannot be the true interpretation. Were the state of Dives absolutely hopeless, it is incredible that he should be described as in full view of those on the other side of the gulf, and able to carry on long conversations with them. Nor would there be any meaning in the mention of the sufferings of Dives for all eternity as a set-off against a few years of enjoyment, and the blessedness of Lazarus for all eternity as a set-off against a few years of suffering. There must be some other meaning; and it is suggested by the care of Dives for his five brothers. We are sometimes told that every condemned sinner becomes a fiend; but Dives, though suffering the punishment of Gehenna, is so far from being a fiend, that he is not as bad as the worst of men on earth. The worst men wish to make other men partakers of their sins and punishments, but Dives desires the opposite of this.

Mr. Sandlands cannot think that if the doctrine of salvation in a future life is true, it would have been left to the present century to discover it. Does he, then, assent to the doctrine of justification by faith? No doubt it was said to Luther, "If this were true, it would not have been left to the sixteenth century to discover." He says further that "eternal hope" is a contradiction in terms. Many a true statement has been made through a contradiction in terms. But it may be described, without real or apparent contradiction, as the doctrine that we are not to think without hope of the eternal destiny of any creature of God.

Mr. Bassett thinks that Mr. Gurney's doctrine, which I defend, offers too much encouragement to sinners, and mentions a Roman Catholic sinner who said, "If I have a thousand years in purgatory for it, I will do as I like now." Would he have feared an everlasting hell any more? I have heard of a man who I believe was a Protestant, saying, "I will have my night (of drunken debauchery), if I am to be in hell to-morrow." The prospect of a year of hard labour in the county jail would probably have deterred

either of them much more, because it would have appealed to their dull imaginations.

It is as certain as anything can be, that the deterrent effect of punishment depends scarcely at all on its severity but almost exclusively on its certainty. The Roman Catholic teaching about purgatory, and the Protestant teaching about hell, have very little effect, because it is also taught that they can be easily escaped. But the effect might be very different if the Churches were to teach Mr. Gurney's doctrine, which I believe to be true, that we all must reap as we have sown, and that repentance and forgiveness make no exceptions to this law.

JOSEPH JOHN MURPHY.

Belfast, August 1st, 1886.

SIR,—I take the liberty of offering some remarks on the controversy respecting the sermon, "A Soul in Hades." I have earnest convictions on the grand question as to whether the Bible indicates that the Creator is resolved to make a happy Universe, and that all the measures of His government are designed to promote that object.

Those who deny this are, as far as my experience goes, quite disinclined to listen to the most temperate and modest difference of opinion. I am not aware that any of their periodicals admit views opposed to their own, on the destinies of the intelligent creation. I rejoice greatly that the PULPIT affords some opportunities for bringing forward brighter thoughts respecting the character and purposes of the Creator, as I confidently believe that infidelity, immorality, and cruelty cannot be effectually counteracted in any other way. "By their fruits ye shall know them." The teachings of Augustin have had a long trial.

I hope we may peruse more sermons by the esteemed writer of the one in question. The parable referred to seems to me located in an isolated position, and I do not see that the context warrants such an application as "Presbyter" suggests. If we were to appeal to common sense, as Mr. Bassett invites us to do, we might surely entertain a hope that the kindly sentiments expressed by Dives were a proof of some amelioration in his moral condition. We might also derive some cheering conjectures from the title given to him by Abraham. So, in like manner, the term kids (not goats) in Matthew xxv., assists those who do not disdain the guidance of common sense, in perceiving the reasonableness of Dr. Farrar's interpretation.

Mr. Bassett disapproves of "strange efforts to subvert the plain teaching of the plainest words." That is exactly what the holders of the brighter views complain of. I beg to submit an instance, upon authority, which, I believe, is regarded with respect by the Christian world at large. Col. i. 20., "Having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." In the interesting work by Conybeare and Howson on "The Life and Epistles of St. Paul," I find the following note on this passage: "This statement of the infinite extent of the results of Christ's redemption (which may well fill us with reverential awe), has been a sore stumbling-block to many commentators, who have devised various (and some very ingenious) modes of explaining it away."

J. B.

Canonbury, 31st July, 1886.

A SOUL IN HADES.

SIR,—I am very glad to see we are likely to have some more sermons in the PULPIT by the writer of the above interesting and suggestive one—Kingsley, Dean Plumptre, and the Rev. J. Service have also deduced the same "wholesome doctrine and very full of comfort" from the parable of Dives and Lazarus. Much of the opposition to such a view arises from controversial prejudice. Some people would rather see the lost eternally damned or annihilated than reformed by corrective discipline; just because it might look something like purgatory if they proved capable of reformation hereafter. But a light has begun to shine in the hitherto dark region of Protestant eschatology which cannot, thank God, be extinguished. It is a case in which we may well say:

We trust and fear, we question and believe
From life's dark threads a trembling faith to weave.

It is no valid objection to say that the view is new; it has always been held by some, and besides how often do we see how slowly physical truths of the highest importance have been discovered—

While the calm centuries spell their lessons out.

That profound reasoner Butler, said that as the book of Nature was only slowly deciphered, so might it well be with the book of Revelation, since they both had the same author.

C. MOORE.

Buxton, July 31st.

THE WORDS OF INSTITUTION OR CONSECRATION.

SIR,—I see an answer in the *Church Times* to a query put by a divinity student T. C. D. So far as I can make it out, I conclude the query to have been something to the following effect: the difficulty has often been raised, as in Taylor, Leslie, and others. "Do the words 'This is my body,' assert a change past or produce that change?" If they produce it, they are not true when spoken. If they are true when spoken, they do not produce it. The common attempt against transubstantiation is to quote other sayings: "I am the Vine," "I am the door," "this rock was Christ." Romanisers try to show that the cases differ; but the difficulty here is not met. "If they are true, they do not produce the change which is already past." "If they produce the change, the change was not past when it was asserted." If this was the difficulty laid before the *Church Times*, their answer is most unsatisfactory. "There is no agreement," it says, "whether the formula 'This is,' &c., produced the change or stated the change already produced by 'unrecorded words of blessing.'" So much for taking the words literally. If the words produce the change, why not have "This shall be," &c., as "Let there be light," "Be thou clean," "Peace, be still"? The *Church Times* says the Eastern Church takes one view, that the invocation produces the change; the Western, in their view, including the Anglican Churches, that the assertion produces what it asserts as past. Perhaps some of your readers can throw some light on this difficulty. How can we rely on a literal interpretation which makes the word either assert an untruth, or else produce what is past?

C. C. V.-G.

Reviews and Notices.

"ROBERTSON OF BRIGHTON." By the Rev. Frederick Arnold, B.A. Oxford: London: Ward & Downey, Pp. 348.

It is said that the memory of a good man is never entirely effaced, and this is especially the case of the Rev. F. W. Robertson of Brighton, whose sermons are widely read and have been translated, so we are told, into foreign languages, and have immensely influenced all contemporary thought. "The Americans who visit our shores, and make faithful pilgrimages to his tomb in the Lewes Road Cemetery, are the most faithful to his memory" so that he being dead yet speaketh.

It is said that the late Dean Stanley, in a criticism of two great English preachers, Dr. Arnold and Cardinal Newman, pronounces that as a preacher he considers Robertson superior to both.

The author discusses some of the statements made in Stopford Brooke's "Life and Letters of F. W. Robertson," and dissents from what he states, especially with the tendency to identify Robertson's teaching with that of Mr. Brooke, and says:

I venture to say that those who carefully study the body of Robertson's writing and compare them with some of Mr. Brooke's own remarkable writings, will be conscious of a wide divergence. That divergence is sensibly broadened since Mr. Brooke left the Church of England, and surrendered the great distinctive doctrine of Christianity.

We are glad to have this disclaimer, because it clears away some of the mists which may have arisen; and the author further remarks that,

As long as the deepest problems of morality and religion, as long as the practical and contemplative life endure; so long will Robertson's teachings prove helpful, suggestive, and inspiring.

We have a description given of Robertson's life at Winchester, Cheltenham, and Oxford, where he held curacies previous to his taking charge of Trinity Chapel, Brighton, and we are told that

The inner history of his life during his diaconate was of a very remarkable kind. He became thoroughly ascetic. He avoided society. He rarely partook of dainties. His whole life was passed in prayer, fasting, and parish work. He combined the rigour of the Trappist with the religious system of those who held Trappists in abhorrence.

He was, so we are told, "a God-possessed man." It would seem that he broke away from the Evangelicals, among whom he had been brought up, and yet he never made common cause with the Tract writers. He refused to label himself by any party name of High, Low or Broad. He sought for and revered truth wherever he might find it. Such a position at that time was not understood, and therefore he was to a great extent isolated from his brethren. And amid all his popularity, he was never happy. We have often been struck with the tone of sadness and despondency in some of his sermons—it seems that he was longing for human sympathy, and the Brighton clergy either misunderstood or doubted him. It would seem from this volume that his words and actions were evidently misunderstood.

We are further told that—

The influences of certain great Unitarian preachers were strong upon Robertson. These were Emerson, Channing and James Martineau. Each of these exhibits marvellous thought clothed in fascinating language. Robertson was utterly free from Unitarianism; the difference between his theology and Unitarianism is as sunlight to moonlight.

So, again, we are told—

Mentally he swept away whole cycles of religious thought and experiment. He essentially possessed that modern system of impenitence of dogmatic theology which has become so strongly accentuated in our time. He again and again flings the dogmatic system to the winds.

We confess that it is difficult to define accurately what was his position. To throw "dogmatic system to the winds" is a dangerous experiment in these days; for with infidelity and scepticism on the increase, it seems that we need more than ever to hold fast to the "form of sound words;" and to be without dogma or dogmatic system, is to be like a vessel at sea without compass or chart, blown hither and thither, and not unlikely to make shipwreck of faith.

There is much interesting matter in this book, which is well written. The picture of Brighton in Robertson's time is very graphic, and those who peruse the work will doubtless find much pleasure and profit from its pages.

"OUR LADY OF GOOD COUNSEL." Duffy & Sons, Dublin, 1885.

THIS is a most extraordinary tale or romance. It tells us how the gable of a church near Scutari, in Turkey, was carried miraculously across the Adriatic, attended by two shepherds, who walked on the water, like St. Peter. This gable ended its peregrinations at Genazzano, exactly opposite to Scutari. It sailed up the church there, and fixed itself against the east end thereof. This rivals the travels of the Loretto Church. Indeed, it is said that it came from the East originally to its tarrying place of Scutari. As all these things are said to have taken place in 1476, there is no proof to be given except the gable of the church at Genazzano, with the picture painted on plaster, which it is said, stands detached from the wall. How a painted plaster can prove that so stupendous a miracle happened 400 years ago, is as absurd as to say that a Tamul Bible can prove that it was translated by the man who held it in his hands. But when people will believe, it is easy to convince them. We remember a Hindoo legend which is believed still with faith, equally immovable. It is said that once every year, a certain river in Hindostan is miraculously bridged over in the night by angels. Some English engineers, employed on canal or railway, were talking over this legend on the very day when the legend was supposed to be fulfilled. As they sat talking at luncheon, a neighbouring Rajah, or great man of rank, calling to visit them, was shown in. The engineers, thinking that a man of his position would be above such superstitions, mentioned the legend in rather a contemptuous manner. To their surprise he said, with a dignity and gravity, which struck them dumb, "I, who speak to you this day drove over in my buggy, or carriage, that very bridge." No one wished to offend him, and so the subject was dropped. The legend of Genazzano, in like manner, rests on the word alone of those who maintain it. All it proves is that some people will believe anything; and that nothing can shake the faith of those who believe without proof.

This bundle of rubbish is published by Monsignor Dillon of Sydney, and has the *imprimatur* of Archbishop Walsh and other authorities. At p. 43 we are told that this picture on plaster, not thicker than strong paper, stands near the wall but isolated, and without any support. Twice or thrice during the 400 years,

have the walls crumbled and been renewed, when waggons heavily laden, rumble by, shaking lamps and marble-altar, the picture is not shaken—yet, when dusted with a feather it yields. “Surely, then, the preservation of the picture itself in its position near the wall of the church, is a perpetual miracle.” The perpetual miracle is that people can believe such legends without any proofs at all. People are told that the miracles in the Bible have no more proof than this one. No marvel that when they doubt the latter, they go on to doubt the former.

“THE SEA BATHING GUIDE.” Containing articles on Sea Bathing, Seaside Resorts, Advice to Invalids, &c. By William Abbotts, M.D., M.R.C.P. Lond., M.R.C.S. London: G. Pitman, 140, Gower Street, W.C. Price 4d.

WE can strongly recommend to our readers this pamphlet, which contains much valuable information on sea bathing and other subjects. At this season of the year, when so many are migrating to the sea coast, it may be found a great help in the selection of a suitable resort, and we hope this little book may have a large circulation amongst the general public.

“THE MONTHLY INTERPRETER.” August, 1886. Edinburgh: T. & T. Clark. London: Kegan Paul, Trench & Co.

CANON RAWLINSON contributes a paper on Biblical Topography, especially on the sites connected with the history of Abraham, Haran, Damascus and Hebron. Principal Douglas, writing on the Revision of the Old Testament, shows incidentally what difficulties the revisers had to deal with. His paper is mainly on the Temple and its appointments, a subject of little or no interest to the general reader, and not of the highest interest to the student. One alteration we may notice. In the services of the Temple, women took an assigned part, and had a title as such:—הַנְּשִׂיִם הַלְּבָבוֹת, not very well rendered in the Authorized Version, “the women assembling.” This the R. V. has altered to “the women that did service,” and the alteration throws a lurid light on a dark period of the history of Israel. When the English reader hears of the crime of Eli’s sons “with the women that assembled at the door of the tabernacle,” he probably thinks nothing more than ordinary profligacy is meant. But the case was similar to monastic corruption in mediæval times, and in each case the result was the same, “men abhorred the offering of the Lord.” Dean Stanley’s comparison of the times of the Judges to the Middle Ages holds good in many respects.

Dr. Shanks’ paper on the argument of the Book of Job will not add much information to those who have read Mr. Froude’s and Professor Mozley’s essays. Still the paper is very good; and it concludes with some admirable remarks on the difference between the fortitude of Job and the faith of the Christian. Magnificent as was Job’s resignation, yet it does not and could not equal Christian self-sacrifice. The least in the kingdom of Heaven, *in posse* though far too seldom *in esse*, is greater than any Old Testament saint or hero.

Dr. Hutchinson writes on Our Lord’s Humiliation and Exaltation, dividing his paper into two parts, rather unfortunately, for the Humiliation, so-called, *is* in part, His Exaltation; and Dr. Whitelaw continues his series of papers on The Patriarchal Times.

PREFERMENTS AND APPOINTMENTS.

Barff, Rev. A., Vicar of St. Giles’s, Cripplegate.
 Beech, Rev. Howard, M.A., Rector of Great Bealings, Suffolk.
 Bullock-Webster, Rev. Frank, M.A., Vicar of Bloxham, Oxon.
 Cooper, Rev. Henry William, Vicar of Hempsall, Norfolk.
 Cotton, Rev. James Liggins, M.A., Vicar of Aston Rowant, Oxon.
 Crofton, Rev. Henry Woodward, B.A., Rector of Road and Wolverton.
 Ensell, Rev. Charles Holt, M.A., Vicar of Sustead, Norfolk.
 Greenwood, Rev. William, M.A., Vicar of Oakley, Bucks.
 Griffiths, Rev. Edward Meredith, Rector of Clocaenog.
 Hamlet, Rev. J. Shepton Beauchamp, Ilminster; Hon. Local Secretary for the Universities Mission to the West Coast of Africa, in the Diocese of Bath and Wells.
 Lancaster, Rev. Joseph, Vicar of Holy Trinity, Worthing; Surrogate for the Diocese of Chichester.
 Legge, Hon. and Rev. Canon, M.A., Vicar of Lewisham; Rural Dean of Lewisham.
 Lindeman, Rev. John Joshua, B.A., Vicar of Penn Street, Bucks.
 Lister, Rev. J. Moore, M.A., Rector of Barton-le-Street; Vicar of St. Andrew’s, Newcastle-on-Tyne, and Officiating Clergyman to the troops at Newcastle.
 Long, Rev. James Edmonde, Minister of the District of Holy Trinity, New Charlton.
 Matthews, Rev. Henry, M.A., Rector of Swineshead.
 Montefiore, Rev. Thomas Law, M.A., Vicar of Chideock, Dorset.
 Oldham, Rev. R. W., M.A., Curate of Wellow, near Romsey; Rector of Martinhoe, N. Devon.
 Player, Rev. J. E., Senior Curate of St. Peter’s, Hunslet Moor, Leeds; Rector of Wells, Norfolk.
 Poole, Rev. Alfred, Vicar of Purbrook, Hants; Rector of Iaindon Hills, near Romford, Essex.
 Poole, Rev. George Alfred, Vicar of Ranworth, Norfolk.
 Robberds, Rev. Frederick W., Rector of Saltford.
 Rogers, Rev. James John Warrington, M.A., Vicar of Bramfield Suffolk.
 Tamplin, Rev. G. F., B.A., Curate of Stoke-on-Trent; Rector of Longton, Staffs.
 Watts, Rev. R. E. R., M.A., Vicar of St. Paul’s, Bedford; Vicar of St. Peter’s, Wisbech.
 Willmott, Rev. John James, Vicar of Ludham, Norfolk.
 Woodward, Rev. W., Vicar of Wootton-under-Wood, Aylesbury; Vicar of Dalehead, Clitheroe.
 Woolley, Rev. Jonathan W., M.A., Vicar of Hoveton St. Peter and St. John, Norfolk.
 Wright, Rev. Henry James, B.A., Rector of Blaxhall, Suffolk.
 Young, Rev. Charles, Vicar of Chewton Mendip and Emborow.

CLERICAL OBITUARY.

Chase, Rev. Charles Frederic, M.A., for thirty-four years Rector of the united parishes of St. Andrew-by-the-Wardrobe and St. Ann, Blackfriars, at the Rectory House, on the 28th ult., in the 70th year of his age.
 Fenn, Rev. William Mason, sixth son of the late Rev. Joseph Fenn, of Blackheath, for twenty-three years the beloved Rector of Tankersley, Yorkshire, at Eton College, on Sunday, the 1st inst., aged 58.
 Lyall, Rev. William Godden, M.A., seven years Curate and forty-four years Rector of Castle Froome, at the Rectory, Castle Froome, Herefordshire, on the 22nd ult., aged 81.
 Mungeam, Rev. William Martin, B.A., thirty-eight years Vicar of St. Peter’s, Southwark, on the 29th ult.
 Riddell, Rev. Charles Sydney, third son of the late Rev. John C. Buchanan Riddell, at Magila, Zanzibar, on June 11th, aged 27.
 Robinson, Rev. Henry, M.A., formerly Rector of Haselbæsch, at the Lodge, Effingham, on the 25th ult., within three days of the completion of his 85th year.
 Simmins, Rev. J. Henry A., M.A., Vicar of Westoe, South Shields, eldest son of the Rev. J. G. Simmins, Incumbent of St. James’s Episcopal Church, Edinburgh, at 5, Eildon Street, Edinburgh, on the 28th ult.
 Thomson, Rev. G. S., M.A., at Acklington Rectory, on the 29th ult., aged 76.
 Wetherell, Rev. John Cordeux, M.A., Vicar of St. Peter’s, Brockley, at Wickham Road, on the 26th ult., aged 51.



The Church of England Pulpit.

THE FOOLISHNESS OF PREACHING.

BY REV CANON LIDDON, D.D.

SERMON PREACHED IN ST. PAUL'S CATHEDRAL ON
SUNDAY, JULY 25TH 1886.

"It pleased God, by the foolishness of preaching, to save them that believe."—I COR. i. 21.

ST. James the Great, whose festival the Church of Christ keeps to-day, differs from all the other apostles in this, that his life falls altogether within that district of history which is covered by Holy Scripture. He was a son of the fisherman Zebedee, and, together with his greater brother, the Apostle and Evangelist St. John, he obeyed our Lord's call at the Sea of Galilee to become His disciple in the early part of the year 27. In the spring of the following year he was chosen to be one of the twelve apostles, and some months later he witnessed the miraculous raising of the daughter of Jairus. Another year passed, and whether he went on the spurs of Hermon, or, more probably, on some slight elevation at the summit of Tabor, St. James witnessed the Transfiguration of our Lord. That, as yet, their great privileges and intimate companionship with the Divine Redeemer had not moulded the characters of the sons of Zebedee into full accordance with their Lord's will is plain from two circumstances. When our Lord was set out on his last journey to Jerusalem, he had on his road to pass through Samaria. Certain Samaritans, with their old jealousy of the Divinely ordered worship of Jerusalem, refused to receive Him. His crime, in their eyes, was that He was going to worship at Jerusalem, and not at Gerizim. James and John begged our Lord, like Elijah, to call down fire from heaven to consume these inhospitable villagers, and they were rebuked for not knowing what spirit they were of. And again, at the end of this same journey, our Lord had been encouraging His apostles to encounter the troubles which were immediately before them by the promise that they would hereafter sit on twelve thrones judging the twelve tribes of Israel. This promise raised the question: Who would sit on the thrones nearest to that of the King, and it may be that the sons of Zebedee at this time felt some jealousy of the sons of Jonas. At any rate it was probably this promise which led James and John to ask through their mother, Salome, that they might sit on the right hand and on the left of the King.

They were told that they should indeed share their Master's sufferings, but no encouragement was given them to look for any especial pre-eminence in the future glory. It is probable that, as in the earlier lists of the apostles St. James's name is always mentioned before that of St. John, he was at this time the more prominent and energetic of the brothers, and had more than St. John to do with the petition for fire from heaven, and with the petition for the higher seats in the kingdom. With his brother and St. Peter, he was near our Lord during the agony in the garden, and then, if we except the mention of his name among those who met for prayer in the "upper chamber" at Jerusalem on the Day of Ascension, he disappears from history until his martyrdom.

In the year of our Lord 44, he came up to Jerusalem for the Passover. His impetuous character, now sanctified and devoted to the propagation of the faith, marked him out as a leading Christian, whose removal would be agreeable to the enemies of Christianity; and, accordingly, Herod Agrippa arrested him, together with St. Peter, and, to the satisfaction of the Jews, as well as his own, slew him with the sword. The narrative reported by St. Clement of Alexandria, that St. James converted his prosecutor by his calm, undaunted bearing in the hour of death, and that they were both led to execution together, although not mentioned by St. Luke, cannot reasonably be rejected as apocryphal. St. Clement lived near enough to Palestine to get perfectly trustworthy information on such subjects. He lived within the second of our era, and as no motive for the invention of the story can be assigned with any tolerable degree of probability, its historical accuracy may be taken for granted.

But between the call of St. James and his martyrdom seventeen years elapsed. During fourteen years out of these seventeen, we know nothing certainly about him. What was he doing between the Day of Pentecost and Easter, A.D. 44? We cannot doubt that he was, like others who were dispersed by the persecution that arose about Stephen, "going everywhere preaching the word." Some later traditions say that he even made his way to Spain a herald of Jesus Christ. It may be so. There were easy means of communication in those days along the whole length of the Mediterranean, but there is no such evidence as to warrant anything like certainty on this head. All that can be presumed with certainty is that the fourteen years after Pentecost were spent in the work of propagating the faith.

Now here it may be well to notice a circumstance in the history of the sons of Zebedee which is not without its bearing on the work of St. James. Our Lord gave the two brothers, apparently, when He made them His apostles, the name בני רעש, which in the popular dialect became Boanerges, the children of tumult or of thunder. The epithet

probably referred to the natural impetuosity of disposition which was especially prominent in St. James, and which displayed itself on the occasion already referred to; but it may also have had a kind of prophetic significance. Nature does not part with its salient characteristics when it is disciplined and transfigured by grace, and the fearless preacher of the faith who died by the sword of Herod was still the man who before the Day of Pentecost had called for fire on the Samaritan village, and had asked for the highest place in the realm of glory. He was the same, yet he was different. The energy remained, but the refining power of the Holy Spirit had melted out of it the alloy of emotions or ambition which had before disfigured him. Let us, then, on this his festival, think of his work as a preacher of the faith, and in order to do so let us place ourselves under St. Paul's guidance in the text.

St. Paul is, no doubt, immediately interested in Corinth, a scene of work very different from any in which we can suppose that St. James ever laboured; but in the early Christian time all the apostolic workmen had, to a great extent, common experiences, and St. Paul is thinking of all who had been thus working for Christ when he says that "it pleased God" by means of that preaching which the Corinthians thought was foolish, "to save them that believe."

Now what was the preaching referred to? The word might be fairly rendered, "the truth preached," for St. Paul is not thinking of the action and process of announcement, but of the message announced. In his eyes mere discourse or oratory, irrespective of the claims of the subject on which it was employed would have had no charm or dignity whatever. His own speech and preaching, he says, was not with enticing words of man's wisdom, it owed nothing to method, nothing to the employment of rhetorical tropes, nothing to the study, choice, and embellishment of language. The idea that public talking upon any subject whatever, whether in the interest of human improvement or not, whether in the interests of divine truth or not, has in itself a value, a virtue, an operative force for good as though it were a sort of sacrament—this idea, however welcome in certain quarters of the modern world which will probably occur to us, did not find favour in the serious age of the Apostles, or in the eyes of that society which was founded by the first disciples of Christ. They were too much bent upon the possession of truth to care for any language, however beautiful, which did not minister to and convey it. They were too deeply concerned with the actual truth announced to spend over much care and time over the machinery, the drapery of the process of announcement. The message itself, the truth preached, was the great and indeed, exclusive concern for them. And it is to this that St. Paul refers as the instrument by which God was pleased

to save them that believe. The world was saved by the substance of a message from heaven, not by the human words that conveyed it.

Now, one leading characteristic of the apostolic preaching which gave it its saving power, was its positive and definite character. It is said of our Lord by His Evangelist, that "He taught as one having authority, and not as the scribes." The scribes argued, hesitated, suggested, balanced, corrected themselves, explained themselves, retracted what they had said, modified what they had said, as knowing themselves at the very best to be but feeling their way amid uncertainties. Our Lord spoke with His eye fixed on the unchangeable, and this note of conscious authority passed on to the first preachers of the Gospel. "As God is true," writes St. Paul to the Corinthians, "our preaching toward you was not Yea and Nay, for the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not Yea and Nay, but in Him was Yea." The Gospel was not a balance of probabilities; it was not a speculation about God, but a well-attested message from God to the soul of man. "We are ambassadors for Christ, as though God did beseech you by us. We pray you, in Christ's stead, be ye reconciled to God. That which was from the beginning, which we have seen with our eyes, which we have looked upon, which our hands have handled of the Word of life, that which we have seen and heard, declare we unto you.

The proof of this new and effective communication between earth and heaven, between God and man, was not a freak of the imagination, but was hard fact, resting on the resurrection of Jesus Christ from the dead, an event in which the realm of spirit laid the world of matter under obligation to subserve its purpose by proving even to the very senses of man the truth of Christ's claims and mission; and therefore St. Peter, at the day of Pentecost and afterwards, and therefore St. Paul, at Antioch and Pisidia, at Athens, and elsewhere preached before all things the resurrection; all else depended on it. It was the warrant without which, as the Apostle said, "our preaching is vain, and faith is also vain." But resting thus on solid events, planting its foot thus firmly on the soil of earth and in the full daylight of human history, the Christian creed raised its head to heaven, unveiled to the believer the inner being of God, displayed the manner in which, when God the Son took our nature upon Him, a bridge was really constructed between earth and heaven, and then discovered to us the inmost heart of the All-merciful in the true meaning and value of the sacrifice which was offered on Calvary for the sins of the whole world. From that fountain, open for sin and uncleanness, flow all the hopes of pardon, all the reinforcements of grace, all the power of sacraments by which the work of the Redeemer is carried forward in the sphere of sense

and time, in preparation for the momentous but endless future. This was what the Apostles preached to the world; this was the preaching by which God was pleased to save them that believe.

How was it regarded by cultivated people at the time who were as yet outside the Christian creed and church? St. Paul answers that question by the phrase "the foolishness of preaching." It is not, I need hardly say, his own phrase: he did not himself think the preaching foolishness, but he adopts for the moment the current phase of the day, the phrase current in certain quarters at Corinth. Many highly cultivated Corinthians did think the Christian preaching foolishness; it was unlike all that they understood by wisdom, or as they put it, philosophy. Philosophy, as understood in the old Greek world, was an attempt to furnish a tentative theory, or account of the universe, of man, of human thought, of the relations between man's thought and the external world, more or less complete, as the case might be, but based in any case in the last resort upon the resources of the human mind. Philosophy, from the nature of the case, did not attain to permanence or certainty. It was always shifting its conclusions, always shifting even its grounds, always reflecting in its changes the successive activities and moods of thought which created it, and so always contrasting vitally with the preaching that centred in Jesus Christ, "the same yesterday, to-day, and for ever." It was at best a reaching after, rather than a possession of truth, and to claim to possess truth absolutely seemed to be a baseless and foolish pretension, and yet this claim the Gospel did, and does, undoubtedly make.

And it also claims that the truth of which it is so certain belongs in the main not to the region of nature and experience, but to a higher world, that can only be explored by faith.

Besides this, the Gospel placed before mankind a new idea of life, in which the passive virtues, long-suffering, gentleness, forgiveness of injuries, and the like, were to count for much more than they had ever counted yet; and all of this in Greek eyes was folly, only to be accounted for by an hallucination which the Eastern ways of later Greek culture might possibly explain. That was the Corinthian estimate of the Apostle's message from God. The Jews had formed another estimate, not less unfavourable, and each form of error with which the Gospel came into collision soon formed and formulated its own criticism. But the apostolic work went on, and preached Christ crucified, to the Jews a stumbling-block, and to the Greeks folly, but to them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Of this preaching what was the purpose, or object? St. Paul answers: "To save them that believe." We must beware, brethren, of de-

grading that great word "saved" by reading into it anything else or less than it meant for St. Paul. When he speaks of salvation he has in the background of his thought the unending ruin from which salvation is a rescue; he is not thinking of anything that is limited by time or by this earthly scene, he is not thinking of physical or social or national disaster. Incidentally, no doubt, the Gospel does save mankind from these forms of ruin. It promotes within limits, and as a very secondary object of its activity, the temporary well-being of man in his individual and social capacity, the well-being of his body as well as of his mind, and provided it is understood that we are using the word in an adapted sense, there is no harm in speaking of salvation from mental ignorance, or salvation from social peril, or salvation from any form of mischief limited strictly to this transitory life; but when the Apostle speaks of salvation without explaining its sphere of operation, he means, beyond all question, a salvation of the individual human soul from a ruin begun here and rendered beyond the grave permanent and irretrievable—salvation from eternal death. From this ruin He alone could save men Who died for them on the cross, Who has the keys of hell and of death; and the preaching of the Apostles presented Him to the souls of men, in St. Paul's phrase, as evidently set forth crucified among them, as their Saviour, as their only, their all-sufficient Saviour, able to save to the uttermost those that came unto God by Him.

And, once more, who are capable of receiving this salvation? The apostle answers, "them that believe." As a matter of fact, then, the recipients of salvation are a limited class. Original salvation is destined for all mankind by the universal Father. "Jesus Christ," says the apostle, "died for all;" but man has the great and perilous gift of free will, and God does not put force on him and compel him to accept blessings which, in his folly, he chooses to cast aside. It is because man can at pleasure accept or reject salvation, that salvation only reaches "them that believe." Belief is in its essence the act by which the soul accepts salvation. This is what we learn from the account of conversions under the influence of apostolic preaching in the New Testament. For instance, to the gaoler's question at Phillippi, "Sirs, what must I do to be saved?" St. Paul and St. Silas answered, "Believe on the Lord Jesus Christ and thou shalt be saved."

Now, what is this belief? It is not merely the acceptance of truth by the understanding, because the understanding may be active while the heart and the will are untouched; it is not merely an act of moral confidence, because such confidence may be based on mistaken grounds, on some radical misapprehension about the object which is presented to faith; it is a movement of the whole soul, of all its powers going forth to meet the approaching

truth; it is thought, it is affection, it is trust, it is self-surrender, face to face with the unseen but clearly apprehended Christ. Thus when St. Paul tells us that "with the heart man believeth unto righteousness," he adds, "with the mouth confession is made unto salvation." The heart here, as so often in both Testaments, means not only the seat or faculty of love, but the centre of the soul's whole life and thought, and affection, and resolve; and yet salvation is not named until the act of adhesion to Jesus Christ has taken a practical and outward and audible form. "With the mouth confession is made unto salvation." In like manner St. Paul tells the Galatians that neither the Jewish ordinance of circumcision, nor the absence of that ordinance, affected salvation in any degree, but faith that worketh by love. A faith that should not work by love, that should be divorced from love, would not, in St. Paul's eyes, deserve the name of faith; certainly it would not justify. Faith in Christ, and love for Christ, are separable in idea; they are, in fact and in practice, inseparable in a living Christian soul. The anatomist distinguishes clearly enough between the nervous and the arterial systems in the human body; and physiology may say that the one is more particularly concerned with the maintenance of life from moment to moment than is the other; but, practically, so far as we know, life cannot subsist without both the arteries and nerves; and those who insist most earnestly in saying, with St. Paul: "We are justified by faith," dare not be so false to St. Paul's teaching as to add: "We are justified, even though we have no love of God at all in our hearts." Faith, then, is an act of the whole soul—thinking, loving, resolving, trusting going forth to meet the truth which approaches it in the apostolic message.

But this faith, let us remark it well, does not merely of itself operate or effect justification or salvation. When we say that we are justified by faith, we mean that faith is a title—an indispensable title, certainly, but only a title—to our justification or salvation. If faith of itself justified or saved, we should be our own justifiers, our own saviours. This, every Christian knows, is impossible. Our inability to save ourselves is the very truth which St. Paul lays down as fundamental before he proceeds to show how God has saved us through Christ. No; faith does not, cannot of itself save; but faith is the hand which we hold out to receive the salvation which is wrought for us, and which we must thus receive in this our hand in order to make it our own. Faith is our title, it is our letter of introduction, if you will, to salvation; we must present it before He, our true and only Saviour, works in us His saving work. This is plain from the case of St. Paul himself. When St. Paul was converted on the road to Damascus he obeyed by faith the vision from heaven; he went into Damascus already a believer in our Lord

Jesus Christ; he waited for three days, and then Ananias said to him: "Arise, and be baptised, and wash away thy sins, calling on the name of the Lord." Then at his baptism the full gift of salvation was bestowed on him by his Saviour; but for the acceptance of this gift his faith was an indispensable title. Then he became not merely a disciple by conviction, but something more, a member of Christ. And the same truth is apparent on a careful study of the cases of Cornelius and the Philippian eunuch. Faith was in either case a condition precedent of salvation, which was only secured when the convert was baptised. Preaching as a means of propagating the faith and of converting souls to Jesus Christ, is still what it was in the apostolic age; but for Christians in a state of grace, for believing and loving servants of Christ, listening to a sermon is not the first and the greatest of Christian privileges. Those who maintain that it is sometimes point to the fact that we read in the Acts of the Apostles more of preaching than of assemblies for worship or for the reception of the sacraments. This undoubted fact is easily accounted for. The Acts of the Apostles is, for the most part, the record of a series of missionary efforts; it is not the record of a settled church, and while a mission to the Jews or to the heathen is going forward, preaching, from the necessity of the case, must occupy a much more prominent place than other Christian ordinances. Preaching is the tool in the hand of the Christian missionary by which he forces his way into the dense opposing mass of heathen thought and heathen feeling; but when by God's assistance he has triumphed, and a population or a neighbourhood has accepted Christianity, preaching becomes, I do not say of no importance—God forbid—but of less importance relatively to other ordinances, than was the case during the purely missionary stage of Church life. Until preaching has brought the soul to pray, and to desire and to use the means of grace, it is more important to that soul than anything else; but when this great work is done, prayer and sacraments become, spiritually speaking, of much greater importance than preaching; and it surely cannot be otherwise. If we know by experience what it is to hold communion, whether in prayer or sacrament, with the infinite and eternal Being, we cannot doubt that in doing this we are engaged in a much loftier and more momentous duty than when we are only listening to a fellow-creature, a fellow-sinner, telling us what he knows about God, with whatever skill or whatever faithfulness. Not that preaching is or ever will be without great value for the servants of Christ. It recalls to memory forgotten truths; it places before the soul new aspects of truth already recognised; it presents old truths in new aspects; it shows how the faith which does not change has the same power of helping from age to age an ever-changing world; it kindles affection; it fertilises

thought; it quickens conscience; it rebukes presumption; it invigorates weakness; it consoles sorrow; it deepens the sense of man's helplessness and of God's omnipotence, the two most fundamental convictions in a true religious life; it keeps that world which we do not see, but which is so close to us, and towards which we are hastening forward moment by moment, before the soul's eye; it is a reminder of eternity constantly uttered amid the clamorous importunities, amid the engrossing interests, of the concerns of time; I say that it is all this, or that it ought to be, for the question is often asked why preaching is in so many cases apparently powerless for real good, especially in quarters and in classes which are supposed to be more open than others to the influences of religion. We cannot challenge the substantial truth implied in the question. The evidence, alas! is before our eyes, indisputable, overwhelming.

Well, brethren, one answer to that question is undoubtedly to be found in the weakness, the inconsistencies, the faults of character, the want of true spiritual insight, and of lofty and disinterested aims in us who are entrusted with this high and awful ministry. Beyond doubt we bear our treasure in earthen vessels, and it may well be that ere it reaches those to whom we bear it, it is discoloured or distorted or mutilated, or, at least, robbed of its lustre and its power by the hands that should guard it. It is not in forgetfulness of the responsibility for any such failure that may well in the eyes of the Eternal Justice be reckoned to us the clergy, that I ask you to consider whether you, too, may not be, at least, in part responsible. May it not be now as of old that the word preached does not profit, not being mixed with faith in them that hear it? When the pulpit is looked to only or chiefly as furnishing interest or amusement not to be distinguished from that which is furnished by a magazine or a newspaper, when as the hearer leaves the church, instead of asking himself the question: "What did that sermon say to me?" he only asks a neighbour the question: "Well, what do you think of Mr. So-and-so's performance?" preaching is not likely to do much real good. Now, as in Ezekiel's days, a sermon is too often regarded as a very lovely song of one that has a pleasant voice and can play well on an instrument: now as by Ezekiel it is whispered from heaven: "They hear Thy words, but they do them not;" and the modern Athenians who spend their time in nothing else but either to tell or to hear some new thing, and who are more than tolerant of reverence or of heresy, if they only get gratified with novelty, would certainly, like their predecessors, have thought cheaply, very cheaply, of St. Paul. Every sermon, let us be sure, whatever its faults, contains some truths that it is well to be reminded of, and rebukes some sins which it is not prudent to forget; now, as of old, it pleases God "by the foolishness of preaching to save them that believe." The best

systems, as we may deem them, are useless unless God the Holy Ghost condescends to make use of them; and the worst and the poorest may be ennobled when He impresses any phase of them on a human soul. May He lead you, my brethren, to make the most of anything which, amid whatever there may be of weakness or error, can enlighten your understandings, or quicken your consciences, or warm your hearts, and may we, both preachers and hearers, think constantly and seriously of that great day when account must be taken of all that has been said, and of all that might have been said but has been left unsaid, of all that has been heard and acted on, and of all that has been heard and neglected or disobeyed. Time is short; eternity is long.

SHELTERED BY CHRIST.

SERMON BY A STAFFORDSHIRE PRIEST.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."—2 CORINTHIANS v. 1 and 2.

GOD has told us that He made us out of the dust of the earth, and after His likeness. May we not then try to picture to ourselves what our condition once *was*, to comfort us in our condition that now *is* and yet *to be*?

Is it not marvellous that dust should be so composed and put together, that to our sight and feeling, it becomes soft, flexible flesh, endowed with organs obedient to the mind. That God should take the dust, and by His almighty power mould the *material*, which by His will became the *immaterial*, and make it the temple of a living soul, made in the likeness of the Triune God, and to be also for a time the temple of His Son's life. The fruits of Paradise could sustain this life as the fruits in heaven will sustain the future life. All this was good. Is there not something more mysterious in all this than there can be in the mystery of the Holy Sacrament—in the doctrine of the Real Presence? so that I am tempted to ask, is not creation more wonderful than the work of redemption, as the making of a clock is greater than the reparation of it? I am not speaking of the *love* which prompted the scheme of redemption. Look at the miserable tramp passing along the road—what is life that he should thank God for it, if it were not for this, that by creating him He has brought him within the means of obtaining the salvation that Christ bought for the whole world?

What a marvellous change in the dust takes place with everything that has life. The flower,—a rose—it draws its life from the dust; it imbibes the constituent parts which make its stem, its bark, its pith, its leaves, its petals, and also exhales

a perfume as the expression of its soul, if I may so call it, and thus of all plants; but yet for the sake of further illustration, let us take the wheat, which is an emblem of life. Give a chemist the wheat to analyse it, and he will tell how it is made up and all the proportions; and though he can separate the different parts, he cannot put them together again to form a seed vessel, still less a *living* seed. Sin and its consequence, death, so completely altered the character of all things created, and man in particular, that we cannot picture to ourselves what our bodies were in their exact perfection. The material almost destroyed the immaterial; if it had utterly done so, our flesh could not have admitted of redemption, because Christ could not have become man, and it was not to restore the material person of man that He took it upon Himself, or took it to heaven, being, through Him, immortal, but to show that our bodies by being united to His immaterial life can yet triumph over death and materialism. It was and still is necessary to sustain our bodies in a mysterious way—and so also of the soul, which being so enchained in the material, the outward form of sense (bread and wine) must be used: the outward and visible sign of the inward and spiritual grace. We, *i.e.* man, cannot be directly, in a direct manner, sustained *like* with *like*.

We are dust of the earth, but the moment we perceive dust in our mouths we spit it out. *Like*, then, must in an altered form be made to sustain us—that is, by something drawn from the earth or dust, and presented to us similar to our bodies. The plant, the wheat, has drawn its life from the soil, and thus we eat the dust in a changed condition. Also the animals eat the grass, we eat the dust again in a changed condition, and thus our bodies are sustained by like till the power of renewing is worn out by age or disease. Then may it not be said that our bodies are refreshed after a truly sacramental manner, being refreshed, as the soul is by the presence of Christ; the very essence of carnality repairs our carnal life, as the very essence of spirituality (the body and blood of Jesus) repairs and sustains the soul.

When God made the world and designed the person of Adam, had He not designed in His own mind that the new creation should be greater than any angelic power? That it should in due time take the place of the fallen angels and in higher rank; and was it not this which specially excited the envy, hatred, and malice of Satan? God said, Let Us make man in our own image. The very reflection of God must be more beautiful than anything angelic could be. Therefore, Adam and Eve in their perfection were nearer to God than Satan ever had been; and God being omniscient, He knew Satan would mar His work. Yet being no less determined that Satan should not triumph, God arranged that His Son should be the Lamb to take away the sin of the whole world. Our

gratitude for a labour so stupendous, is enough to make man think more of his redemption than his creation; so in thanksgiving we say, "But above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ."

There is no more mysterious change in things required for the soul, than is required in things for the body. The presence of Christ changes the bread and wine into His body—the material into the immaterial—that the things of the spirit might feed the soul; and our spiritual body being thus made in union with Christ, our sinful bodies (material bodies) are made clean by His body (immaterial body) that we may evermore dwell in Him and He in us; flesh and blood cannot enter into the kingdom of heaven.

In the consecration of the elements a change does take place, as may be evidenced by the fact that we receive them as of and from Christ. Can we for an instant imagine St. Peter or St. Paul saying "Except ye eat my body?" We should resent the very idea in a moment, but we do not hesitate to accept what our Lord said. And, further, may not the change be explained or illustrated—though illustration can be pushed too far, it only is intended to show that God's command is sufficient for us. The rod of Moses in his hand was a common shepherd's rod—thrown down by God's order, it became a serpent—retaken, it became a rod again.

It is objected that Moses *saw* the change with his bodily eyes—yes—and was afraid. If a man could in like manner see the change in the elements he would die, so bread and wine consecrated by the hands of the priest, received and consumed by the faithful, are the body and blood of Christ. What remains over and above is still, to the Christian, the body of Christ; and as such is reverently consumed—but to him that is not a member of Christ's Church, ignorantly eating of the same, it would only be the beggarly elements. If Adam and Eve could have eaten of the Tree of Life, they would have lived for ever children of Satan to whom they had sold themselves. But God in His mercy, to save man, turned him out of the garden that he might not eat, and that he might be brought within the power of life again. The moment that our first parents ate the forbidden fruit, the sentence of death fell upon them. As a child takes time to grow into manhood, or as the germ of poison takes time to develop, so it would be some time before the seed of dying would end in death. Hence Satan said, "Thou shalt not surely die," *i.e.* instantaneously; preferring, as always half a lie to a whole one.

There must be something sacramental in the act of eating. Wherever man is, and of whatever nation, there remains in the traditions of his race some idea of a reconciliation with a superior Being; it was impossible the intercourse with God which man once had in Paradise could be abso-

lutely forgotten, and the recovery must be owing to some *internal* change brought about (as we Christians know), by a second Adam imparting a supernatural power. Thus the parable of the leaven (the real Presence) enables us to realise this work. Reconciliation between kings of the earth is celebrated by festal rejoicing, much more by the Lord's supper when we are reconciled to Him. There must be something sacramental in eating, or why should our Lord say to His disciples "I appoint you a kingdom that ye may eat and drink at My table." The revelation to St. John the Divine, shows the blessedness of those called to the supper of the Lamb; and to supply this table, there is the Tree of Life which bears twelve manner of fruits. This, whatever it may be, is the Divine and heavenly food of which manna in the desert was both fact and type. "He rained down manna . . . and gave them food from heaven" (Psalm lxxviii. 25). But this heavenly food, the moment that it touched the earth, it contracted the taint of the earth, *i.e.* the consequences of sin; so that being kept longer than was allowed, it bred worms and stank.

The manna was necessarily changed to our *like*; that like might assimilate with like, and be nutritious for carnal bodies. "Your fathers did eat manna, and are dead." Jesus is the true Manna from heaven. For the incarnation of our Lord was not the conversion of the Godhead into flesh, but the taking of the manhood into God. Then, does not our regenerated manhood, by becoming one with Jesus, become the flesh of the risen Lord? And by eating the true manna in this wilderness of the world, we may live.

In a lower degree (Heb. ix. 13) a cleansing of the soul was effected under the Old Covenant. "The blood of the sacrifices sanctifieth to the purifying of the flesh."

There was a sacramental character in the mess of pottage, by and through which Esau sold his birthright, something which produced an immediate effect. Esau's very soul quivered again when he saw his sin and folly in selling his right to the priesthood of the father's house as the eldest son.

1 Sam. iv. 24. The curse on the honey would not fall on the Philistine, who was an enemy, if he happened to eat it; but on Jonathan, and his eyes were opened. Who that has knelt in earnest prayer at the Lord's table has not felt a thrill pass through his very soul, and felt a satisfaction in a Presence, as if he did talk with God and that God would answer his prayer. The soul, though so highly spiritual that we do not see it with the eye, approaches a perceptible and tangible force. It was a force that went through the garment of our Lord and healed the woman who touched Him in faith. A like faith obtained a healing even from the shadow of St. Peter. Then may there not be some

truth in the story of the mass of Bolsena? And does not all this show that it is of the greatest mercy that God veils the reality of His presence under the bread and wine.

We have instances of sight or vision, granted as God pleases and when necessary, even to the animal world, as in the case of Balaam's ass. Nebuchadnezzar saw in the furnace, with the three children, a fourth man (Dan. iii. 25), the Son of God. Many a vision, owing to the suspicion of superstition, is doubted, but may be more true than we think. Can there be any doubt that our Lord passed through the streets of Jerusalem to the upper chamber unseen by the unbelieving Jews, and that after His resurrection He was seen only by believers. If He passed through the midst before His death and escaped, how much more easily would the power of being unseen be exercised after. His body has destroyed death, the material is now entirely changed to the immaterial. He comes to the upper chamber, the door being shut (St. John xx. 26), and makes Himself known to Thomas. He convinces him that He is still a body, a glorified body (though perhaps Thomas could not fully see the glory). Jesus was the second Adam, the perfect likeness of God made man, the beauty more than angelic. He who for our sakes had consented to be made lower than the angels, now shows us how He longs to raise us to a higher position than ever they enjoyed. He took not the nature of angels, but the seed of Abraham. He therefore incorporated Himself with the first element of our nature, and He is called the last Adam, for He is the Quickening Spirit.

May we be quickened by Him, and throw off material, corruptible, mortal flesh, and put on the immortal, incorruptible, immaterial body like unto our risen Lord's, then when we wake up in His likeness we shall be more than satisfied.



ON Friday the Very Rev. Herbert Armitage James was installed as Dean of St. Asaph in succession to Dean Bonnor.

MR. WALTER S. MOULE, of Corpus Christi College, Cambridge, who was first in the Senior Optime list of the recent Mathematical Tripos, has been accepted for missionary work by the Church Missionary Society.

DISINFECTION.—Jeyes' Sanitary Compounds Company (Limited), beg respectfully to inform the Editor of the *Church of England Pulpit*, that having been originally entrusted with the disinfection of the native quarters in the Colonial and Indian Exhibition, and having carried out the same to the entire satisfaction of all the authorities, they have now been specially appointed by the Royal Commission to undertake the disinfection of the whole of the Exhibition buildings.

* With diffidence I ask it, since the sacrament (Roman) is imperfect.



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, AUGUST 14, 1886.

THE RELIGION OF THE BODY.

IT is difficult to account for the fact that until about twenty years ago the welfare of our bodies had no place in either the precepts or the practice of the Christian religion. The human body and its health and strength were practically ignored by our religionists, and this although the Jews, from and through whom Christianity was derived, held the body and its religion in especial honour and esteem. Recently the body has risen in esteem. Science has shown that its health and purity are essential for fully accomplishing the ends of our complex life, intellectual, moral, and spiritual, in time and eternity. In every parish associations for physical training, recreation grounds, are disciplining our youth. Better houses, better sanitary arrangements, are teaching men the lesson that the laws of health must not be neglected, and cannot be despised. This is in strict accord with the teaching of Christ, who said that "He is not come to destroy men's lives, but to save them"; and of St. Paul, who declared emphatically that "Christ is the Saviour of the body," and that "the body is the temple of the Holy Ghost." We are glad to see that the Medical Officer of Health for the Holborn District in London takes this line. In a recent Report he writes:—"The great-pox, or syphilis, as the disease has inappropriately and unfortunately been named, has shown a tendency to increase in the Metropolis since Mr. Gladstone's Government decided (April, 1883), in obedience to a sentimental resolution of the House of Commons, not any longer to enforce the Contagious Diseases Acts. Thus the deaths, mainly of infants, from this hereditary distemper have been, for the year 1882 and the three subsequent years, 517, 583, 537, and 543 respectively. It will, however, be understood from my previous reports that these deaths do not represent a tithe of the deaths in the Metropolis that really ensue from this desolating hereditary disease. It is to me a subject of great regret that these C. D. Acts, which have done more good than all other Sanitary Acts put together to improve the health and thereby the morals of the people, have been totally erased from the Statute Book in the present

Session of Parliament. In moving the above-mentioned sentimental resolution condemning these Acts, Mr. Stansfeld, our Minister of Health, in effect said, 'Heal not the sick; cleanse not the lepers; let them not be saved from the effects of their sins; because health and purity of blood do not conduce to morality.' This inference appears to me to be utterly at variance with the truth. The salvation of the body and of the soul appear to me to be inseparably connected, and it is difficult to understand how Mr. Stansfeld, the Congregational Union, and the great majority of Dissenting Ministers, can reconcile their teaching and action on this most vital and important subject with the plain doctrines and injunctions of the Christian religion."

UNITED IRELAND — RESPECT FOR BISHOPS!—ROMISH CHURCH.

IT is well known that the Romish Bishop of Salford is owner of *The Tablet*, the organ of English Romanists. In the *United Ireland* for July 31 we read:—"We hold ourselves entitled to repeat, Is the *Tablet* idiotic or apostate? Is it an ass merely, or a wolf in sheep's clothing? Further we will say, in language now become classic, that its conduct on the Irish question is, and has been, 'base and blackguardly.' . . . When we see those who should be our friends ranging themselves with our enemies, and showing a prejudice and rancour greater than these (or theirs?), we have no choice but to say what is true and necessary." The *Tablet* has gone one step too far. It has kindled a fire which will scorch itself. It has ranged the English Catholic name on the side of the Orange brutalities of Belfast, and the unspeakable crimes of Dublin Castle. It has, as far as it can, united the cause of the Church with that of an effete and worthless faction, and so raised against her, and all she signifies, the English Democracy. Lately it had the audacity to claim Cardinal Manning's great authority . . . and when his Eminence, etc., it had not the grace to withdraw and apologise. Really, etc., . . . are the conductors of the *Tablet* imbeciles or apostates? Do they know that they are paltering with interests of unspeakable value? Do they know that there are in the Diocese of Salford tens of thousands of Irish Catholics, for the souls of whom the Ordinary is responsible in a supreme degree? And do they imagine that these Irish Catholics, so ardently attached to their native land, take no note of the infamies the journal, owned by their spiritual chief and father, perpetrates against them and their just and holy cause? If these said conductors have any faith or conscience remaining, I let them draw the inference for themselves." This letter in the *United Ireland* is signed "Your

Reviewer." It is very probably written by a priest. No one else would be trusted to deal with a Bishop's misdoings. Mark well the language:—"infamies" of the Bishop's journal; "idiots, imbeciles, or apostates." Formerly we were told that the Bishop led and the flock followed. But now these Irish miners and mechanics take note of what the Bishop writes, and see him "uniting as far as he can the cause of the Church with the Orange brutalities, and the unspeakable crimes of Dublin Castle; and raising against her, and all she signifies, the English Democracy." We used to be snubbed because we allowed a right of private judgment. But Rome now permits the tradesmen and pitsmen in England to sit in judgment on, and condemn in unmeasured terms, what their Bishop writes for their instruction and guidance. They are as independent as any Dissenting congregation. We all remember with what contempt the Romish Hierarchy in Ireland lately treated a Pastoral from the Pope, counter-signed by the despised Cardinal Simeoni! It has come to this—all respect for clerical authority is a farce and an old wife's tale!

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

DIVES AND LAZARUS.

SIR,—During the course of last year your paper contained some letters from the Rev. Hamilton Verschoyle, on the subject of the future state of being and eternal judgment. It is impossible to speak of those letters without the warmest commendation of the manner in which they treated the matter, so absorbing in its interest, that they discussed. I was presumptuous enough to make some remarks on them, which you printed; I am not going now to resume discussion of the subject itself. It has, however, been brought forward again in a sermon by the Rev. A. W. Gurney, which appears in your number of 17th ult. I desire to offer some remarks on that sermon, which is prefaced by an introduction, and illustrated by notes; and which has been followed by a letter from the author, replying to some comments by correspondents of yours.

The preacher insists, in a note, and in his letter, that the passage Luke xvi., verse 19 to end, is a narrative and not a parable; he even says that it is a narrative of an actual event. It is correct that St. Luke does not preface this passage by calling it a parable. But he calls the narrative of the two men, one boastful, the other humble, who went to the temple to pray, a parable; also that of the judge and the importunate suitor. These two illustrations are from things that either did happen, or might in ordinary course happen! yet they are parables, while according to your contributor, the account of the conversation between the rich man and Abraham, is a narrative of an actual event. This is an assumption made upon no grounds that appear, or that I can imagine.

In another note we are told that *βίβλος* means corrective discipline. I do not know the authority for this translation; it is not Liddell and Scott.

"Within the last quarter of a century, the Holy Spirit has taught us much that was unrealised by our forefathers. . . . The God whom we worship is no longer a God of vengeance and of hatred." (Sermon.) If this means anything, it means that the God whom Englishmen worshipped till twenty-five years ago was a Being such as is described. "With the natural consequence that, as compared with our forefathers, we are indeed a merciful generation." The ages before twenty-five years ago produced Howard, and Wesley, and Wilberforce, and Mrs. Elizabeth Fry, and tens of thousands more, who believed in a merciful God, and who were examples, whose memory will shine throughout all time, of love, goodness, and mercy in their lives.

The sermon is prefaced by a narrative or parable taken from a foreign story-book, and I dare say not improved in the taking. At the very best it must be absurd and frivolous.

In his letter in your number of 31st July, Mr. Gurney terms those who do not entertain his opinion concerning eternal judgment damnationists. I need not comment on the offensive vulgarity of this.

The whole composition is peremptory in manner, and is written in a tone of jejune positiveness, especially inappropriate in a writer who understands neither English, nor Greek, nor the religious history of recent times, nor ordinary good taste, nor proper reasoning.

There is satisfaction, as well as profit, in studying what is said on the subject—full of awe, and the more full because certain answers to our questionings cannot be had in this life—of eternal life and death, by such a writer as Mr. Verschoyle. There is none when it is constantly insinuated, and often plainly said, "Your God whom you worship is not a God of mercy; you believe in a cruel God, because yourselves are cruel." It is a slander on the vast body of Christians to attribute this. The first half of the nineteenth century was illustrated by a whole catalogue of great and merciful reforms in our jurisprudence and our administration, and also in our social life. The slave trade and negro slavery were abolished; cruel punishments, and too frequent capital punishments done away with; our prisons and lunatic asylums cleansed of much of their foulness; the rights of little factory children, and of dumb animals, protected; dozens of other things the like. That period was the period of the greatest influence in the Church, the State, and the society of England, of the Evangelical school; and those reforms were the work, it is not too much to say, entirely of Evangelicals, both of the Church and Dissenters. Those men and women believed in a righteous and merciful God; and they believed in Him none the less because they also believed the words of His Son, "He that believeth shall be saved, and he that believeth not shall be damned."

I am not exactly an Evangelical, but that does not matter. It is our own fault if we do not know somewhat more than our ancestors knew. I do not, however, willingly hear laudations of the present time and generation at the expense of the reputations of some, of whom we, and the world, are not worthy.

EDMUND LAWRENCE.

August 3rd, 1886.

SIR,—I do not by any means deny that the controversy upon this subject is one of great interest and

importance, but, at the same time, I cannot help thinking that the discussion of this point on which it chiefly turns, viz., whether there is a possibility of ultimate salvation, even for those who shall have been once condemned in the day of judgment, and whether there is any definite promise or hope of such ulterior recovery contained in the pages of Scripture, that the exclusive discussion of this point is not without some danger; it may lead us away from other points of more immediate, practical importance.

1. In the first place, I would remind your readers that it is not altogether within our capacity, as finite beings, to deal conclusively with infinite quantities. Even in mathematics we know that special care and knowledge are required to deal correctly with such terms as zero and infinity; and a true appreciation of what is implied in such expressions as eternity, annihilation, spiritual life and death, is still more beyond our reach at present.

2. But, passing by this point, the controversy in your columns appears to turn chiefly on the question whether a being in the position of Dives can ever escape from that state of suffering. And some moralists, in their reluctance to attribute unrelenting severity to the Almighty, positively refuse to believe that the commonly received meaning is contained in the words recorded by St. Luke, or St. Matthew, or in any other part of Scripture. They therefore take refuge in the interpretation that these judgments take effect, not absolutely for all eternity, but only "for an age;" for some indefinite period of time, possibly of inconceivable length, but still, not absolutely without an end. And some have referred to that fact, which I think is certainly true, that many men, rather than give up their pleasures in this world, would deliberately incur the peril of an age-long punishment, provided only they could cherish a hope of *some* limit, *some* termination of their sufferings, however distant.

Now whatever may be the value of abstract metaphysical speculations on this subject, I think it is much more important for us to bear in mind that the suffering indicated in these declarations of Scripture is at least something very severe, severe beyond conception, severe beyond all powers of resistance or endurance. It is not a thing to be played with, to be calmly contemplated, to be daringly defied. If there is any truth or force at all in those words of Scripture, so much as this, at least, is beyond question. And those who adequately realise this truth, will be satisfied, I think, that this is enough for us to know: this is as much as is absolutely necessary for us to know, and is therefore perhaps as much as will ever be given for us to know while we are in this world.

3. Again, another point which is not commonly understood as it ought to be, is the nature of that sin, or those offences which bring men under condemnation. Some men think it unreasonable that God should inflict an eternity of suffering as a requital for a few years of self-indulgence; but clearly, it is not the mere offence of drunkenness, cruelty, or such-like which incurs the punishment—it is the wilful defiance of the will of God, of the power of God, which is the essence of the sin. And it is the fact of this defiance being continued and persisted in, very often to the end of life, which hardens the soul in final rebellion, and makes its case hopeless. And this rebellion against God may take place in some matter which from a worldly point of view is by no means of capital importance; not a matter of gross profligacy, blasphemy, or murder, but such a commonplace thing,

perhaps, as holding an estate or a sum of money, which has been obtained by some fraudulent process, or in any way living a life of falsehood and false pretences—living, in short, in wilful resistance to the dictates of conscience. I say, it is the persistence in doing this, in deliberate defiance of what he knows to be the will of God, that really destroys the spiritual life of a man and shuts him out from heaven.

4. But if these principles are true, do they not open out a very serious prospect for the world in general—at any rate, for the middle and upper classes of society in this professedly Christian land? For, passing by other offences against the law of God, how many hundreds or thousands of people are there around us, placed exactly in the position of Dives: rich in money, faring sumptuously every day, and at the same time showing but little pity for their brethren in distress! There are, indeed, as I fully believe, some few sincerely kind and charitable persons among our wealthier classes; but I am compelled to say that I think a very large proportion of them are otherwise, are selfish, covetous, spending their wealth in extravagance and luxury, and, in short, altogether following in the steps of that rich man, and with every prospect of sharing in his destiny. And I say that this is a very serious state of things, even at the best, even putting the most hopeful construction upon the words of Scripture. And what makes the matter more serious is the fact that these multitudes have evidently no true conception of their own position. They live and die in peace, as if no such fate was in store for them, as if they had never heard of such a thing.

5. And why have they not heard of it? Or why has it not been more deeply impressed upon their minds? Have we not a Christian Church in the midst of us, with an army of clergymen, whose special business it is to preach these vital truths to the world? Or must we be driven to the conclusion that these Christian ministers themselves have greatly failed to do their duty in this respect? I fear, indeed, that it is so, and that the failure which pervades all ranks of the clergy to a considerable extent, is especially marked in that quarter where the work is most needed, in the higher and well-beneficed ranks of the clerical body, in those who have the best opportunities of speaking to the wealthy, and who might speak with the greatest influence and authority.

But I will not pursue this reflection further at present; I will only say here that I think a very grave responsibility lies upon the clergy on this account, and that anything which may rouse them to a sense of their duty in the matter will be very serviceable to themselves and to the cause of true religion.

MERCER DAVIES.

August 10th, 1886.

WHAT IS A PRIVATE MASS?

SIR,—I ask this question, because of something I see in the *Church Times* for July 30th. It seems to allow that the priest alone should receive. It says (page 571):—"Clearly it is possible to participate actively in this part of the Holy Eucharist, without necessarily communicating orally every time of doing so, though it is essential to the integrity of the rite that some, *at the least the celebrant*, should communicate at each celebration." If this is not sanctioning Private Masses, I know not what it is, unless

it is pretended that, being in Church with a congregation, prevents it being private. But this is contrary to Edward's First Book, which is a model now (see L'Estrange, page 301).

2. On the same page (571) of *Church Times* for July 30, Ridley is quoted for adoration of the elements! This, from the "irreverent dissenter," annoyed me. The quotation is:—"The external Sacrament is to be worshipped as a Sacrament" (Works, page 236). Fortunately I have his works. I turn to the page, and what do I see? "There is a deceit in this word 'adoration.' We worship the symbols when reverently we handle them." I was sure that Ridley could not mean more, as he held a presence only of Spirit and grace. But there is no canon more to be observed than this:—"In controversy trust no quotation till you have tested it."

C. C., V.-G.

P.S.—L'Estrange says ("Divine Offices," etc., page 301):—"Though there be none to communicate with the priest, yet these days (after the Litany ended) the priest . . . shall say all things at the altar . . . until after the offertory, and then shall add one or two of the collects . . . and then turning him to the people, shall let them depart with the accustomed blessing," etc. "Likewise in chapels annexed, and all other places, there shall be no celebration of the Lord's Supper, except there be some to communicate with the priest." Thus the "at least the celebrant" of the *Church Times* is condemned by its own favourite authority (Edward's First Book).

Reviews and Notices.

"CHRISTIAN PASSOVER." London: Palmer. Price 4d.

THIS book is a specimen of Neo-Eucharistic doctrine. We will only give two or three specimens of its teaching. Though the Gospel tells us that the angel rolled away the stone from the sepulchre for our Lord to pass forth, it says (page 16), that "He passed through the sealed stone of the tomb." After this, it was easy to make out that, as He entered when the doors were shut, His Body is not bound by laws, as other bodies are. If so, there is no proof of His Resurrection, founded on the testimony of the disciples' senses. Again, at page 15, we are told that our Lord's Body is as ubiquitous as His Deity. But St. Augustine, quoted by Hooker, shows that this would prove His Body not to be a real body at all. This book is only one of the many attempts now made to assimilate our Church's teaching to that of Rome, at least, in respect of a Corporal Presence and the adoration thereof. Again, page 12, we are reminded that in John vi. many went away, because they were offended by our Lord's words. If they misunderstood Him, it is asked, "Can we believe for a moment that our Lord . . . for want of two words," etc. This is nonsense. What they thought was what is called the Capernaïtic heresy, condemned by Rome. Yet the two words were not spoken. So much for this argument, so hackneyed and worn out! The whole system of Corporal Presence and Adoration is founded on, by the way, a literal taking of the words, "This is my Body," which are supposed to produce the miraculous change. But these words

must be taken with what follows: "My Body, which is broken, and my Blood, which is shed." This implies a dead body, a *cadaver*, as Bishop Andrewes has it. But a dead body exists not now. There is only a living body. The words must therefore be figurative. But this is only one of the difficulties. "This is my Body" makes the bread His Body; therefore they are not true when uttered. What is asserted as already existing, cannot be produced by the assertion. Starting with the assertion that our Lord's Body is as much on the altar "as when He walked upon earth" (page 14), we are told that to His Body must be added "His Soul and His God-head" (page 21). And, in support of this, we are referred to Article II., which says that in Christ "two whole and perfect natures were joined together, never to be divided." We continue to quote now a couple of sentences from a review in the *Church Times* of November 18th, 1885, of Bishop Thorold's charge:—"It therefore follows that where our Lord's precious Body and Blood are, there must necessarily be His human Soul and His perfect Divinity. Hence the absurdity of a notion which has lately been started, namely, that the Body and Blood of Christ, which are given in the Blessed Sacrament, are Christ's Body and Blood apart from His life." This is what Scripture says, "Body broken" and "Blood shed." But it goes on:—"If in the Holy Eucharist Christ's Body is given at all, or in any sense, it must be His Body as it now is, that is to say, His glorified Body." Very true, for His dead Body does not exist at all. But that only proves that the words cannot be taken literally. At any rate, why is it said, "His Body as it now is"? Why not, as it is described by our Lord Himself, "Body broken" and "Blood shed"? But the whole thing is a mass of assertions and absurdities and impossibilities.

AN "Old Carthusian" writes to the *Times à propos* of the suggested Church House:—"To buy is notoriously cheaper than to build, and I beg leave to suggest through your columns that before embarking on building expenses the committee should consider whether there is not already in the market a building answering most of the requirements of the proposed Church House and to which it would be easy to add whatever is not already in existence. I refer to the historical buildings of the Charterhouse. Here there are already—1. A fine old hall where 120 dine on Founder's Day, and therefore large enough for all ordinary meetings. 2. The Governor's room, a noble apartment suitable for holding examinations and smaller meetings. 3. A chapel accommodating 300 or 400 worshippers. 4. The Master's Lodge, an excellent dwelling-house, with several large sitting-rooms available for official purposes. 5. An almost unlimited supply of offices and smaller dwelling-houses, if required. It is no doubt a long way from the West-end, but the site has its countervailing merits; it is easy of access by the Metropolitan Railway, extremely quiet and retired, and within half a mile of St. Paul's, and the history of the original foundation would supply a peculiar interest which no new building could possess. The difficulty of securing that these buildings should not be destroyed, or converted to purposes inconsistent with their original character, was the main cause of the failure last session of the Bill introduced to authorise the Governors of Charterhouse to dispose of

the rest of their London estate, and it would therefore seem probable that the Governors would be willing to devote this property for the purposes of a Church House at a reasonable price."

ON Friday the Diocesan Synod of Edinburgh met at the cathedral to elect a Bishop in the room of the late Dr. Cotterill. Dean Montgomery presided. Canon Sellar proposed Dr. John Dowden, Dean Montgomery, the Rev. Robert Dundas, rector of Albury, and the Rev. A. T. Grant, of Rosslyn, the Bishop of Brechin. On the first clerical vote there were 26 for and 6 against Dr. Dowden, 3 for and 32 against Mr. Dundas, 3 for and 31 against Bishop Jermyn. There were 12 lay votes for and as many against Dr. Dowden; none for Mr. Dundas, and 12 for and as many against Bishop Jermyn. In the final vote 32 of the clergy were for Mr. Dowden and 1 against him, 3 declining to vote at all; for Mr. Dundas, none; and for the Bishop of Brechin, 2; against him, 34. The lay vote was 21 for Mr. Dowden and 3 against him; none being given for the Mr. Dundas or the Bishop of Brechin. The Dean stated that Mr. Dowden had now a majority of votes of both orders, and declared him elected. The Bishop-elect is a graduate of Trinity College, Dublin, where he took his degree in 1861. He was appointed curate of Sligo in 1864. In 1870 he held the office of chaplain to the Lord Lieutenant of Ireland, and in 1874 he was appointed Pantonian Professor of Theology and Bell Lecturer, and Donellan Lecturer 1884-5. He was appointed one of the Canons of St. Mary's, Edinburgh, in 1880. He has for many years been Principal of the Edinburgh Theological Hall. He is the author of a number of theological works (including "Reasons for Gratitude and Incentives to Duty in the Episcopal Church of Scotland"), and has been a contributor to some of the leading magazines. He is a brother of Professor Dowden, the well-known writer on Shakespeare.

PREFERMENTS AND APPOINTMENTS.

- Anderton, Rev. Henry, Vicar of Ratlinghope.
 Arkwright, Rev. William Harry, M.A., Perpetual Curate of Cromford, Derbyshire.
 Banting, Rev. William Bickham, M.A., Vicar of Little Brickhill, Bucks.
 Black, Rev. James, M.A., Chaplain and Naval Instructor to the *Raleigh*.
 Bonus, Rev. Albert, M.A., Curate-in-Charge of St. Leonard's, Exeter.
 Cherrill, Rev. Alfred King, M.A., Public Preacher in the Diocese of Exeter.
 Dorsett, Rev. William, M.A., Public Preacher in the Diocese of Exeter.
 Dunkerley, Rev. William, Rector of Sigglesworth, Yorkshire.
 Edwards, Rev. W. E., M.A., Vicar of Orleton, Herefordshire; Rural Dean of Leominster.
 Fraser, Rev. G. Houlton, Rector of Tulla; Curate of Hoby cum Rotherby, Leicester.
 Gibbons, Rev. S., Rural Dean of Shelburne, Nova Scotia.
 Grain, Rev. Edward Herbert, M.A., Vicar of Mayland.
 Hockley, Rev. Albert Richards, Curate of Countisbury; Perpetual Curate of Countisbury with Lynmouth.
 Hocter, Rev. John Francis, M.A., Vicar of Maghull; Organising Secretary of the Society for the Propagation of the Gospel for the Diocese of Liverpool.

- Kevell-Davies, Rev. William Trevelyan, Rector of Croft and Vicar of Yarpole.
 Lees, Rev. Arthur, L.Th., Vicar of Dinnington.
 Lewis, Rev. Daniel, Perpetual Curate of Ebbw Vale.
 Lucas, Rev. Matthew Benjamin George Reed, M.A., Rector of Belstone.
 Maber, Rev. C., formerly Curate of Scrayingham, York; Vicar of the Cathedral Church of Pretoria.
 McCrick, Rev. Howard, Vicar of Newborough, Northamptonshire.
 Mathie, Rev. Canon, Rector of St. Paul's, Hendon, Sunderland; Rector of Haughton-le-Skerne.
 Morris, Rev. Henry, Vicar of Aberavon with Baglan.
 Newnham, Rev. Philip Hankinson, M.A., late Vicar of Maker, Truro; Chaplain of Exeter Hospital.
 Ogle, Rev. Arthur Joseph Saville, M.A., Vicar of Bishops Teignton.
 Parham, Rev. Frank, M.A., Vicar of Chardstock; Assistant Diocesan Inspector of Church Schools in the Beaminster Portion of the Rural Deanery of Bridport.
 Prior, Rev. Henry Stansfeld, Curate of Tormohun, Torquay; Incumbent of St. Paul's Church, Kandy, Ceylon.
 Rickards, Rev. John Witherston, B.A., Vicar of Dixton.
 Sheppard, Rev. B.H., Rector of Leigh; Organising Secretary to the Society for the Propagation of the Gospel for the Archdeaconry of Worcester.
 Smith, Rev. Robert Gardner, Rector of Wadingham, Lincolnshire.
 Stephens, Rev. Henry, M.A., Chaplain of the Essex Lunatic Asylum, Brentwood.
 Thompson, Rev. Josiah, B.A., Rector of Fyfield, Essex.
 Upperton, Rev. Canon, Vicar of Ince; Vicar of Tarvin, near Chester.
 Worledge, Rev. C. W., M.A., Canon of the Cathedral and Collegiate Church of the Holy Spirit, Isle of Cumbrae.

CLERICAL OBITUARY.

- Birch, Archdeacon Edward, Vicar of Blackburn, formerly for thirty-two years Rector of St. Saviour's, Manchester, at Southport, on the 9th inst., aged 77.
 Hayward, Rev. J. W., M.A., formerly Chaplain to the Forces in the Crimea, and Vicar of Grandborough, at Flintham Vicarage, Newark, on the 2nd inst., aged 62.
 Hesketh, Rev. Percy Lempriere, formerly Curate of Swinton, Manchester, at Ringley Mead, Reigate on the 8th inst., aged 30.
 Jackson, Rev. F. G., at North Lodge, Windsor Forest, on the 6th inst., aged 72.
 Morrieson, Rev. Henry F., eldest son of the late Lieut.-Colonel H. A. Morrieson, late H.E.I.C.S., at Engadine, Switzerland, on the 1st inst., aged 34.
 Saxby, Rev. Stephen Henry, M.A., F.R.A.S., twenty-five years Vicar of East Clevedon, on the 5th inst., aged 55.
 Sheen, Rev. Samuel, Rector of Stanstead, at Stanstead Rectory, Suffolk, on the 8th inst., aged 59.
 Wood, Rev. John Stevenson Curtois, second son of the Rev. Dr. Wood, Woodbridge, at Newala, East Central Africa, suddenly, of fever, on June 18th, aged 27.

MOURNING AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Goods of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent.



The Church of England Pulpit.

THE IDEAL TEMPLE.

BY REV. CANON LIDDON, D.D.

SERMON PREACHED IN ST. PAUL'S CATHEDRAL,
ON SUNDAY, AUGUST 8TH, 1886.

"And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death."—I CHRONICLES xxii. 5.

THE first lessons of the Sundays after Trinity have brought us near to the close of David's life. His great sin and his great home sorrow are now well in the back-ground; he is making ready to leave the scene in which he has played so great a part. These last years of his life are mainly concerned with one subject which may occupy us this afternoon, David's preparation for building the Temple. In considering it we follow the narrative of the Book of Chronicles to which the lessons for the day guide us. The Chronicles, we may observe, differ from the Kings as a church history might differ from a religiously minded civil history. The Chronicler is chiefly interested in the worship of God and all that belongs to it; the writer of the Kings, in the history of the State, although considered from a religious point of view. In the Kings we read much about the sovereign and about those prophets whose ministry immediately affected the throne; in the Chronicles we read more about the priesthood. The Books of Chronicles are a Church history which cannot ignore the civil power. In the Kings the supernatural side and import of events is by no means forgotten; in the Chronicles a prominence is assigned to it which constantly throws light upon the true import of the earlier narrative. It is instructive to compare in detail these two inspired sources of information. Here it must suffice to have suggested the comparison while we follow the guidance of the lessons of the day.

We have, first of all, to consider the motive which set David to work in preparing for building the Temple, and it greatly concerns us to note that this motive was thankfulness for a great mercy. After David's numbering the people—an act of great ostentation which was displeasing to Almighty God—the country was visited by a pestilence in which seventy thousand Israelites perished. The deadly disease had reached Jerusalem, and in the crowded and unwholesome state of the old Jebusite

city the number of victims would be inevitably great. The account in the Chronicles brings more fully into view than does the narrative in the Kings the main agency to which the visitation was immediately due. "And God sent an angel unto Jerusalem to destroy it, and as he was destroying, the Lord beheld, and He repented Him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshing-floor of Ornan the Jebusite, and David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces." Few, if any, sites in Palestine are less open to reasonable question than the threshing-floor of Araunah or Ornan the Jebusite. Its owner was a native of the old Canaanitish city of Jebuz, which David had captured some years before. Probably he was a member of the Royal Family. In any case he had been allowed to retain and to reside on his property. It was on Mount Moriah, outside the walls of the ancient Jebuz, between it and the Mount of Olives. In those early days Mount Moriah still retained its natural form. It was a conical hill, with a rocky summit covering a natural cavern that had been enlarged by the hand of man, and it sloped gradually down in layers of rock to the Tyropæan, the valley of Kedron. As yet the great walls by which Solomon built up a level platform round this cone had not been begun, but when they were completed the natural rock still projected, as it still projects, above the vast artificial accumulation all around it. It is this rock which gives its name to the mosque which ever since the date of the Mohammedan conquest has been built over it, the Mosque of the Dome of the Rock. The rock now occupies the greater space beneath the dome which is the great feature of the mosque and it is regarded with no less interest by its Moslem guardians than by the Jewish and the Christian pilgrims who occasionally visit it. This rock is about sixty feet across and on its south-east side is an excavated chamber, averaging about seven or eight feet high, to which you descend by a short flight of steps from the floor of the mosque. This chamber was the threshing floor of Araunah and on the summit of the rock above was offered the first of those sacrifices which, with a comparatively slight interruption during the exile, were regularly offered on this consecrated spot for 1,000 years. It was here, in a moment of deep thankfulness to God for His mercy in arresting the pestilence, that David resolved upon building the temple as a thank-offering. The first direction on the subject came from the prophet Gad, who counselled David to set up an altar to the Lord, in or at the threshing floor of Ornan the Jebusite. The account of what follows in the narrative of the Chronicles is especially vivid

in the terror of Ornan's son at the sight of the angel; the gradual advance of Ornan from his threshing floor to meet the king, his prostration before David, and then the generous rivalry between the two, Ornan anxious to place everything at David's disposal without any equivalent, and David resolutely bent upon not offering to God that which had cost him nothing. All this leads up to the crowning event, David's sacrifice on the summit of the rock. As before in the case of Manoh, as afterwards in the case of Elijah, the sacrificial offering was answered by fire; a flash of lightning assured David that he was accepted. And then a sudden and generous inspiration led him to resolve on a much nobler effort to express his thankfulness; the threshing floor of Araunah should be the site of the temple; "this" he exclaimed, "is the house of the Lord God, this is the altar of the burnt offering of Israel."

What Christian can doubt that He who cares more for our spiritual than for our temporal well-being, more for our eternal than for our present happiness, sends us deliverances from earthly calamities, not merely, not chiefly that we may be delivered, but that our hearts may rise in thankfulness to Him. The soul gains more by the effort of thankfulness than the body has gained by deliverance from the physical mischief. The deliverance without the thankfulness is a sheer failure baulking the providential purposes of God, yet how often is it witnessed even in Christian families and in Christian lives. Too often we treat God's mercies as a matter of course, while we complain of His judgments as though He were guilty of doing us a wrong or taking a liberty with us in inflicting them. How often, still, out of the ten lepers who are cleansed only one returns to give glory to God. Life would be brighter; it would be stronger, if it were otherwise, if each mercy were the occasion of a resolution to do some piece of good work for God. The smaller incidents of life are transfigured by the spirit of thankfulness; Araunah's threshing floor becomes much more than a threshing floor—the House of the Lord God, the altar of the burnt offering of Israel.

And next observe the high estimate David had formed of what he had set himself to do. "The house," he says, "that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries." His feeling was, that if anything was to be attempted by him in the service of God, it must be, so far as he could make it, on a splendid scale. He felt that a great effort was due, first of all to God Himself, as being what He is, and next for the sake of those who did not know Him—the surrounding heathen peoples, who must not think meanly of what God's servants thought to be due to His service. Had David lived in our day and taken some—I do not say all, but some—of its ruling principles for granted, he would, I fear have expressed himself differently.

"No doubt," he would have said, "a house must be builded for the Lord; the tabernacle of the altar of burnt offering cannot always remain in the high place of Gibeon; but, although necessary, the house need not be expensive. The first thing to do is to extend, beautify, fortify Jerusalem, to expend what wealth there is in the Royal Treasury in augmenting the State and establishing the position of the dynasty; to provide, in short, for immediate practical needs, and then do what may be done economically to satisfy religious sentiment. The house of the Lord," he would have said, "must, indeed, be builded, but it must be exceedingly cheap." My brethren, if anything is fatal to greatness in human endeavour, in act, in work, in character, it is a stunted estimate of what we have to do. The artist who has a great ideal before his mind's eye may not, after all, produce a great picture; his materials may be bad, his spirit, his genius may fail him at the moment of execution; but the artist who has no ideal before him, or only a poor and meagre ideal, cannot hope to succeed. It is so with all forms of external enterprise. It is so with the most serious of all enterprises—the formation of character. If we set out by saying it is impossible to attain to anything great or noble, most certainly we never shall attain to it; our only chance lies in forming a high estimate of what we have to be or to do, and in keeping that estimate well before us. We may never reach it after all for reasons beyond our power, or for reasons within our power, but it is certain that, in order to reach it, we must set it before us—we must make up our minds that the house of the Lord, whether it be material or spiritual, must be exceeding magnifical.

Here it may be suggested that David's anxiety to erect a splendid building in honour of Almighty God belonged to the mere infancy of religious life, when men still used earthly standards to measure the things of heaven, and knew not that the only true worship of God is a worship in spirit and in truth. Certainly, I apprehend no honest student of David's Psalms can maintain that he was ignorant of the true meaning of spiritual worship, or that he thought more of the things of sense than of the the action of the soul in its approach to the Holy One. Had David lived to witness the building of the Temple, most certainly he would have exclaimed with Solomon: "Behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built." But David's spirituality was not of that unwise kind, which imperils the very existence of religion among men by doing away with all the outward symbols of its presence; and David did not practise upon himself that particular kind of self-deceit, not perhaps altogether unknown among us, which talks earnestly about the spirituality of true religion, while in reality it is mainly bent on buttoning up its pocket, lest it should have to make any serious sacrifice for the promotion of religion at all. No doubt worship,

to be accepted, must be the act, the sincere act, of man's spirit; but worship will not be the less spiritual when man has done his very uttermost in his poor way to express in outward and material structure his sense of the unapproachable magnificence of God. In this connection it is always well to remember who it was that objected to the "waste," as he called it, of the alabaster box of ointment on our Lord's most sacred body, and why he objected.

But the great distinction of David's work of preparation for the Temple is its unselfishness. David knew from an early date that the work was to be carried on and to be completed by others. The voice of God, speaking through conscience, had told him that hands which had been so deeply stained as his, in human blood, were not the hands to raise a temple to the All-merciful. One of the sternest lessons which a man learns with advancing life is the disabling power of past sin. Long after, as we trust, we have sincerely repented of sin, it haunts us with its double legacy of a dimmed moral eyesight and of an enfeebled will; and even where these effects do not follow, as in David's case they did not follow, sin remains as a memory which tells us, when we would attempt something beyond the work of other men, something heroic, something sublime, something that belongs to the career of the saints, that, other matters apart, we are not the men to do it. That fatal whisper from the recesses of the memory is reinforced by the voice of truth and justice, and as we listen we are silent. And David said to Solomon, "My son, as for me, it was in my mind to build an house unto the name of the Lord my God: But the word of the Lord came to me saying, Thou hast shed blood abundantly and hast made great wars; thou shalt not build an house unto My name, because thou hast shed much blood upon the earth in My sight. Behold a son shall be born to thee who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for My name; and he shall be My son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever." We do not at once understand what it must have cost David to make this announcement to his youthful son. The old do not take the young into confidence after this fashion without effort and suffering. David's life, let us remember, was upon the whole the life of a man who had succeeded. He had begun as a shepherd boy and was now beyond all dispute the first man in Israel. He had been an object of royal displeasure and persecution; he had lived to occupy the throne of his persecutors. He had been assailed by rebellion which for awhile had prospered. In the event, his rule had been more firmly established than ever before. He had raised Israel from the condition of a small disorga-

nised principality, the prey of surrounding tribes and powers, to rank with the great monarchies on the Nile and on the Euphrates. He had succeeded, and success begets a taste for success; it is impatient of obstacles, of disappointments, and hesitations. It was natural for David to wish to crown his life with the work which lay nearest to his heart, and he must have felt that as far as natural capacities went, he could easily do so. If he was not actually wealthy, he had great wealth within reach. He had an almost unlimited command of unpaid labour; he was on good terms with neighbouring Powers who would supply the necessary materials. Then he was by character and inclination a good organizer, a man who took delight in managing a difficult enterprise, a man with a taste for details, a taste for business. This appears in the accounts which we possess of the careful re-organisation of the army. Saul had done something in this direction, but David carried out the work on a greater scale and in greater detail, so that the whole fighting force of Israel was by him made easily available for military purposes. And the same genius for organisation is observable in David's enactments respecting the administration of justice, the regulation of finance, the promotion of pastoral and agricultural improvements, the creation of a Court of Advisers to the reigning monarch, the appointment of officers like Jehoshaphat the recorder, like Adoram the tax collector, and a prince, or as we should say, a lord-lieutenant to each of the tribes. So again in the distribution of the delicate duties between the prophets Gad and Nathan; in the co-ordination of the representatives of the two branches of the family of Aaron—Abiathar and Zadok; in the arrangement of the tabernacle choir under Asaph, Heman, and Jeduthun; in the sub-division of the duties assigned to the Levites as guardians of the treasures, and as guardians of the gates; in the twenty-four orders or courses of the priests, and in other particulars, we see the same talent for organisation entering into the province of religious institutions. Nothing in the way of administration was too great for David to master, nothing too small to command his attention. He kept his eye at once on general principles, and on minute details, and this made him the great ruler that he unquestionably was. Such a man could not but be conscious of his power, could not but desire, even passionately, to have the highest scope for its exercise, could not but experience a human sense of disappointment, when it became clear to him that this would not, could not be. "And David said to Solomon: My son, as for me it was in my mind to build an house unto the name of the Lord my God." How much deep feeling is compressed into these simple words! They represent the fervour, the passion, the tender longing, the strong resolve of his own psalms. "The Lord Himself is the portion of mine inheritance, and my cup:

Thou shalt maintain my lot." "They have children at their desire, and leave the rest of their substance for their babes. But as for me, I will behold Thy presence in righteousness." "The king shall rejoice in Thy presence, O Lord, exceeding glad shall he be of Thy salvation." "My praise is of Thee in the great congregation, my vows will I perform in the sight of them that fear Him." "One thing have I desired of the Lord, which I will require, even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple." These are but sparks from the flame which ever burned in David's soul. Who can doubt that the discovery that he would not be allowed to express his devotion in one supreme effort, looked forward to for many years, must have caused him a shock, a pang which we may not easily take measure of?

Now, what would a less noble character than David's have done in finding himself thus debarred by God and by conscience from carrying out the great work on which he had set his heart? Would he not have said: "Well, since I am not to build the Temple, there is an end of the matter; I shall wash my hands of any further interest in it; there is plenty of other work for me to do, and I will forget henceforth what I can only remember with annoyance. Solomon, my son, will build the Temple; it will be his glory to have done so. The Temple will be known in history as Solomon's Temple, and as he is to get the credit he may just as well have the labour and the trouble of the undertaking. I have made up my mind that I shall have nothing more to do with it." No, brethren, that was not David's way. For David did not think of the Temple as having to be built either for his own glory or for Solomon's glory, but for the glory of God. If it was to be built for God's glory the important thing was that it should be built when and as it could be built; it did not matter much by whom if only it could be built for God's glory. To have a hand in building it, however small, to contribute however indirectly, however unostentatiously, to so great an object—this was a privilege and a joy which carried with it its own reward. If the Temple could not be built by David, David could at least prepare for the building of it by Solomon, and he did so prepare with all his heart. The work could not have occupied his attention more completely if he himself had had to carry it through. "And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings, and brass in abundance, without weight; also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David." "Now, behold, in my trouble I have prepared for the house of the Lord

an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work." Nor is this all. David's interest did not stop at the collection of funds, furnishing materials, and marshalling a body of skilled workmen; he himself prepared designs for every part of the contemplated building. "Then," says the chronicler, "David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver: and for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the Lord."

Be sure of this, brethren, that all these details of David's contribution to the future temple are not recorded for nothing in the Bible; they point to a great truth, the preciousness of work unrecognised by man, unrewarded here; they suggest that in this life of shadows labour and the credit for labour do not always go hand in hand. David does the work, Solomon is decorated with the reputation. Almost every discovery in science has been led up to by forgotten workers. The discoverer, who, after all, has only taken the last step in a long process, lives in history. A Minister rises in his place in Parliament to make a statement which astonishes us by its familiarity with the details of a vast and intricate subject; but while the country is ringing with his praises the fact is that the knowledge which so astonishes England

has been brought together by the patient toil of the permanent staff of the department, the toil of clerks whose names are, perhaps, unknown beyond their own families. Much more is this the case with the best work in the Church of Jesus Christ. Doubtless there are great names in the sacred books, great names in the Church calendar, names which are pronounced with grateful reverence by successive generations of Christians as the names of the foremost workmen and the foremost sufferers in the kingdom of the redemption; but they are, in view of the accumulation of toil and pain which has built up Christendom, comparatively few. The immense majority of workers, of martyrs, of saints are unknown and forgotten men and women—forgotten or unknown so far as this world is concerned. A day is coming, as we know, when this obscurity will end—a day in which the Lord will make up His jewels, a day of bright recognition for many of those who have here seemed to be the lowest and the last.

It must, at the same time, be owned that David's self-forgetfulness in religious work is less common than might be wished in modern Christendom. The modern spirit is, as we speak, too individualising—to use a rougher and truer word, it is too selfish—thus to work for the future with a true disinterestedness. Men like to see their own work completed; they like to be able to say: "That piece of work is mine—I did it." They would rather be recognised as the finishers of something insignificant than know themselves to be labouring for a great result which they can never expect to see in its completeness; and, therefore, so much of our religion is poor and mean for the very reason that it is dwarfed in order to satisfy this petty religious selfishness. The old plan was to begin on a grand scale, and to be content with having achieved a fragment, in faith that others would carry forward what had thus been begun. The new plan is to begin on a small scale, in order to gratify the worker with the satisfaction of seeing the completion of his puny effort. Men often have said despondingly: "We do not now build cathedrals like York or Lincoln." Certainly, we do not, and it would be well if the moral loss could be measured by the artistic failure. But a dwarfed soul, depend upon it, is a much poorer thing for the angels to look at than the most unlovely of very cheap edifices in stone or brick. If noble souls of David's temper have any anxiety on the subject, it is not lest they should be overlooked or unrewarded here. No, that, in their eyes, is by no means certainly a misfortune, since it suggests that they still may have a certain stake in the eternal future; that which they fear and dread is lest those terrible words which our Lord used of the ostentatious devotees and almsgivers of His own day should prove true of them also: "They have their reward." Work which is done for human equivalent in reputation

is not entered, we may be sure of it, on the pages of the Book of Life. Work of which too much is heard here may be disinterested work which God will own; but it runs a risk, which work unrecognised here does not run, of so injuring the workman's soul as to be disowned hereafter.

To conclude: David's example at the close of his life suggests to all of us the duty of preparing, so far as we may, for building up the House of God in the world, after we ourselves have gone. No man's influence, whether for good or for evil, ends with his death; it passes on sometimes as a public reputation, sometimes by the more subtle, but not less real, influence of a private character from soul to soul, from generation to generation. It is a blessing or a taint, as the case may be. Anyhow, it is handed on. The author of an influence, of a way of looking at things, of a tone of mind, of a habit of life may be forgotten; but for weal or for woe his work remains, mingled up inextricably with the sum-total of what has been in like manner bequeathed by others. Long after it is impossible to help or to warn those whom we have misled, the fatal memory of our misconduct, which, perhaps, was heartily repented of at the time, may cling to these souls and may continue still to mislead them. How terrible, if we are permitted hereafter to know what is passing on earth, to witness the destructive ravages of an influence which has radiated from ourselves during life when we can no longer control or check it! Something we must each of us contribute to the world which will succeed us. Surely we should see to it that we are not contributing to the moral ruins which strew the surface of this earth, but that we are preparing for the erection of some temple to God out of or within the souls of men. And David's example should encourage all those who are tempted to think that life is a failure because they can only prepare for a work which will be completed by some one else. How often is this the case with a clergyman who is called to take charge of a very neglected parish! He knows, perhaps, that he cannot hope to be there long enough to build up God's temple fully in the souls of his parishioners; he is in weak health, he is getting on in life, as the case may be; he can only lay things in train for a better future which will ripen after his death; he must make up his mind to encounter a certain amount of misunderstanding, to make sacrifices for which he will get no thanks, to proclaim truths which may only, at first, be heard to be rejected. Never mind; he must persevere in his church, in his schools, in his daily intercourse with his flock, even though nothing seems to come of it now. Something will come of it when he is gone, in the days of his successor or in another world. The divine Son of David never forgets those who have laboured to promote His cause and His kingdom; but to work for Him amid discouragements and without

return is still, for all His truest servants, its own very sufficient reward, if they have at all learned the spirit of that difficult but most invigorating prayer, "Show Thy servants Thy work and their children Thy glory."



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, AUGUST 21, 1886.

THE HIGHER EDUCATION OF WOMEN.

IT is difficult to understand, from Dr. Withers Moore's address to the British Medical Association, exactly what he means by the above heading. His own definition is, that it is "one which aims at raising women (as it imagines) to the masculine level, by fitting them for the exercise of brain-power in competition with men," although he subsequently mixes it up with "over-pressure" in schools, which is common to both sexes. He appears to hold that women would incapacitate themselves from becoming mothers of healthy children by engaging in the general strife of competition—educational, professional, and political—with men; that the duties of maternity involve a vast expenditure of nervous energy, which a woman who has overworked herself at school or in professional pursuits cannot supply. The address is interesting to read, but to our thinking contains more sentiment than science, and the science that is given is for the most part drawn from second-hand or second-rate authorities; for instance, Herbert Spencer is responsible for the physiology. Dr. Moore seems to us to have based his theories on the unproven and untenable assumptions, viz., that the average nervous strength of men is greater than that of women, and that women who become mothers incur a special drain on their nervous strength, which they can only adequately sustain by declining from infancy all severe forms of brain-work, because they are more easily exhausted by it than men. Physiology demonstrates that in the human, as in most other animals, the female is inferior and subordinate to the male in blood, bone, and brain, but it does not follow that her nervous energy is less, and that, for fear of exhausting it so as never to be replaced, she should be shut out from the exercise of her faculties of

mind and body, which exercise is the only known method of improving her brain as well as her blood and muscles. Of the second assumption, that women who become mothers incur a special drain on their nervous strength, there is no proof whatever, and no higher authority is quoted than Mr. Herbert Spencer, who, accomplished writer as he undoubtedly is, is not a practical physiologist. Dr. Moore himself indulges in much sentimental description about the very "arduous and expensive functions" of pregnancy and maternity. The derivation of the word "material, mother-stuff," is even adduced to support the assumption. It seems as if the author would have us believe that this function was not automatic and involuntary, but voluntary and contentious, like that of passing a professional examination! As regards the function of parturition in the lower animals, we are satisfied that the above description is not true, and that it is a libel on Nature's work. In the human animal doctors should know best, but we must testify that we constantly see women greatly improved in general health, and more especially in nervous power, by maternity; and we should say that the more children a woman has borne the greater is the chance of her longevity. It is recorded of the mother of John Wesley, after bearing nineteen children, such was her brain-power that she habitually assisted her husband in his parochial duties by preaching in the school-room. Next week we propose to examine some of the logical deductions from this address.

UNITED IRELAND—RESPECT FOR THE HOLY SEE.

"UNITED Ireland" is one of the priests' organs. We saw lately how it treated the *Tablet*, the organ of Romanism in England. Now we shall see how it treats the Pope, when he speaks by authority in a "Propaganda Circular." It has been giving its readers a series of papers on a Mr. Frederick Lucas, an English pervert, who was too ultramontane and Home Rulish for Cardinal Cullen. "The Irish cause is one of rights . . . what right had Cardinal Cullen to violate those rights, to make void those duties? There is but one answer. He had no more right than any powerful ecclesiastic of any period has to ally himself with all that is evil in intention and act, and to separate himself from everything that is true and just, and of good repute . . . no more right than the English prelates, who aided Henry II. to force from St. Thomas the Constitutions of Clarendon, or those others, who stood by Henry VIII. while he robbed. . . . No more right than was shown in the Quarantotti Rescript, or the Propaganda Circulars. No more right than he would have, if he was living now, to traverse the National

movement, and bid Parnell retire from public life. . . . The Quarantotti Rescript bartered away the liberty of the Irish Church," as to the veto, "for some imaginary advantage. O'Connell tore it in pieces before Europe"—O'Connell was in favour of the veto, in London, till the priests made him recant—"and it vanished from the face of day. Only yesterday we saw how the Propaganda Circular was dealt with; how, calmly and firmly, without passion or violence, it was put aside by the Church as well as the people"—the Pope forbade collections for Parnell. At once Archbishop Croke gave £50, and sent up more than a thousand from his priests—"how it came forth without authority, and went back without effect. For we could not regard as having the slightest claim to obedience, what had manifestly been imputed by the most audacious conspiracy to deceive the Roman Administration, and by the most enormous and persistent falsehood. Here and there some few prelates" (nicknamed "Castle bishops," as Cardinal McCabe) "attempted to force the Circular on their people as of papal origin and authority, but the attempt recoiled on themselves. With few exceptions the bishops acted as true guardians of their flocks, and the crisis was passed in safety. In other words the Pope's Circular was thrown in his face! and he bore it in patience. . . . Always declaring that he was no politician, he (Cullen) meddled incessantly with politics, and was always wrong. No wretched Catholic Whig, no double-dyed Judas of a lawyer ever wanted his aid to do any job, or carry any sale to the Government of himself, or his country. It will be long before his mark will leave the Irish Church—long before the clergy of the Metropolitan See learn the public duties. . . . A century will not suffice to repair the ruin caused by his fateful policy." This is the way the priests' organ speaks of Cardinal Cullen, and of any admonition which the Papal See can address to its disobedient and headstrong bishops in Ireland. To talk of union between English bishops and Irish, or between the Irish and Rome, is absurd, as any readers of "United Ireland" can see who will take the trouble to wade through its treason, as well to the Pope as to the realm of England.

Is the Church Defence Institution "hopelessly committed to Toryism"? Mr. Skinner, the secretary of the Salisbury Diocesan Branch, denies this charge and gives an explanation, which we believe to be the true one, of the way in which it has come to have an apparent basis in fact. Very few Liberals, he says, will take any prominent part in working the institution. They are afraid to be known as supporters of the Church. Consequently the work of the institution is necessarily left to Conservatives, "who are constantly tempted to use it as a Conservative instrument." The same thing would doubtless have happened if the Unionist Liberals had been afraid to declare themselves, had left the opposition to Home Rule to the

Conservatives, and had allowed the integrity of the United Kingdom to have been described as a Tory cry. In that case, happily, the Liberals were better advised. They had the courage of their convictions, and they did not give their political opponents the monopoly of patriotism. Why are not they equally plain-spoken in defence of the Established Church? It is not that they are hostile or even indifferent to the principle of religious Establishments. Very often they no more desire disestablishment than the veriest Tory. They simply dislike the possible consequences of speaking out, and so long as they preserve this unheroic attitude they have, at least, no right to wonder that societies formed to defend the Established Church are mostly composed of Conservatives. That is the fault of the Liberals who stay outside.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

COMMON SENSE APPLIED TO THEOLOGY.

SIR,—Mr. Bassett, in his letter of 20th July, in the PULPIT of 24th, says:—"There is a gift called common sense, which is far better than a species of criticism which distorts rather than discloses the revelations of Holy Scripture."

Can it be said that the Augustinian theology is constructed in harmony with the dictates of common sense? I think not. Is it possible to conceive that such a system of government for the Universe as it unfolds could secure order, holiness, and happiness? Must there not be a constant accumulation of depravity and misery, without any prospect of ultimate correction and amelioration? Those who lived in the time of Augustine, and even later, in the age of the reformers, were so accustomed to unjust and oppressive Governments, caring little for the welfare of the masses, that they were not shocked by a sense of incongruity. But the circulation of the New Testament, with its wise and benevolent precepts and maxims, has gradually forced on human minds the perception that rulers ought always to seek the well-being of the whole community. Any system of earthly government which transgresses against that principle, is condemned by the general voice. Hence it is that in our days the Augustinian representations of the Divine government are becoming intolerable to those who look into the subject, instead of repeating a set of phrases, and considering it impious to investigate and reflect. So, likewise, the tender and gracious declarations of the Saviour and the Apostles have gradually infused a sensitiveness, which cannot hear of sorrow and suffering without earnest sympathy and an irrepressible desire to succour and relieve. It is far more difficult for us than for our fathers, to believe that those called saints will in a future life enjoy ecstatic bliss, with agonies and miseries within ken.

In an interesting work by a scientific layman, under the title of "Good the Final Goal of Ill," he says:—"Until Galileo appeared, long after Calvin had gone to his rest, this earth was believed to be the centre of the Universe." How different are the conceptions and the positive knowledge of our times! Our modern astronomers (as the author remarks) reckon the num-

ber of the stars, within the limits of our observation' at from seventy to one hundred millions. Most of them, apparently, send forth volumes of emanating light and heat far greater than our sun. Our earth, instead of being the centre of the Universe, is one of the smallest planets revolving round our sun; and our sun probably belongs to a minor order among the dispensers of light and heat to unnumbered worlds of intelligent beings. Does not common sense teach us that erroneous and contracted views concerning the physical Universe must incapacitate any human mind for forming just conceptions as to the purport of a large part of the Holy Scriptures? The volumes of Nature, Providence, and Revelation proceed from the same Author, and we cannot interpret one of them correctly, without reference to the others. Did the Fathers and Reformers possess such a degree of knowledge, as to qualify them to be the interpreters of the Sacred Volume to succeeding ages?

In the same number of the PULPIT, Mr. Sandlands inquires "whether it is possible that it should have been left to the nineteenth century to find out this new doctrine?" It is not correct to call it "this new doctrine." Dean Plumtre, in his interesting work, "The Spirits in Prison," brings forward ample evidence that similar views were held by many of the Fathers in the early Eastern Church, and that Jerome, of the Western Church, spoke of the doctrine as an open question, and not as a heresy. He thus alludes to the fatal influence which repressed freedom of thought:—"And so the dark shadow of Augustine fell on the theology of the Western Church, and condemned its thoughts of the love of God to many centuries of disastrous twilight." Dean Plumtre also traces manifestations of such brighter thoughts and hopes in the writings of eminent divines during the last three hundred years. It ought to be remembered that free expression of opinion has constantly been discouraged, even down to the present times, and dissentients from the Augustinian dogmas have been treated as being little better than infidels. The holders of those dogmas still refuse to admit arguments against them into periodicals under their control.

To call a doctrine or opinion new is not a valid objection against it. A hundred years ago the most enlightened and humane, or the generality of such, sanctioned the hanging of men for theft and forgery; but we cannot now tolerate the criminal code of that period. So likewise the denunciations of the slave trade by Clarkson and others, at the end of the last century, exposed them to great risks of violence, and the new doctrine was scouted by society at large. Only thirty years ago, ministers of religion in the Southern States of America declared openly in their sermons that slavery was a divinely-appointed institution.

Mr. Bassett animadverts with severity on those who find intimations of ultimate good in the declarations of the Saviour, concerning the punishment of sin in a future life. Let us apply the teachings of common sense to the question. Are we justified in believing that it is the clear, irrevocable design of God to "reconcile all things unto Himself; . . . to gather together all things in Christ; . . . that all things shall be subdued unto Him; . . . that He will draw all men unto Him; . . . that the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God; . . . that as in Adam all die, even so in Christ shall all be

made alive; . . . that the man Christ Jesus gave Himself a ransom for all; . . . that He by the grace of God should taste death for every man; . . . that God hath concluded them all in unbelief, that He might have mercy on all"? Are the foregoing plain words, and ought we, in accordance with Mr. Bassett's rule, to receive them in their obvious meaning? We may also ask whether, when we read "God is light; . . . God is love," we are or are not justified in declaring that light and love can never cease to be diffused, spread, increased throughout the Universe, until the brightness and warmth fill the whole? Those who so understand the foregoing texts, are not required by the dictates of common sense to regard penal inflictions otherwise than as a means to an end, even as earthly analogies teach us. Texts of absolute, boundless, unlimited scope necessarily control those which are subordinate.

Mr. Bassett expresses himself as if it was the chief end of Scripture to denounce sin, and show us its extreme danger, by appealing to our fears. He might as well say that the best mode of acquiring a love of virtue is to read the Newgate Calendar. The common sense of mankind, impelled and guided by the enlightening influences of the New Testament, has within the last thirty or forty years been looking with increased confidence to methods of a higher order. The great and salutary aim in human governments ought to be, as it is in the Divine government, not so much to frighten people against picking pockets and stealing spoons, as to enlighten, elevate, soften, purify, mentally and morally, that being the only effective counteractive against evil. As far as statistics show, there seems to have been as much dishonesty when thieves were threatened with death, as there has been since the substitution of a graduated scale of milder punishments. If the Creator has formed His intelligent creatures for an endless existence, His grand design must be to train them for immortality. Let a man understand this, and there will at once be a salutary change in his feelings towards God, and his estimate of the nature and effects of sin.

Conybeare and Howson, in a note on Col. i. 20, regard the passage as indicating "the infinite extent of the results of Christ's redemption." It seems clear, when we read from the 16th verse onward, that every order of intelligent beings is included under the term "all things" in the reconciliation to be effected. The "peace through the blood of His Cross" reaches the whole extent of creation. It is more easy for us to understand this now, than it would have been for our fathers, as we have daily communications with the Antipodes, and are likely soon even to hear and distinguish voices from thence. It is no longer impossible to conceive, that what we call space, which is necessarily illimitable, and distances within it beyond our powers of calculation, will not prove insurmountable obstacles against mutual knowledge and intercourse between the countless orders of intelligent beings, which have been and are unceasingly springing into existence, throughout the regions which the boldest flights of the imagination vainly attempt to traverse. The dealings of God with Adam's race, although perhaps one of the meanest and weakest, may exercise the most important moral influence on other races, even though ranking among "thrones, or dominions, or principalities, or powers." "Out of the mouths of babes and sucklings Thou hast perfected praise.

J. B.

Canonbury, August 16th, 1886.

EUTYCHIANISM VERSUS SOCINIANISM.

SIR,—The *Church Times* maintains a local presence of our Lord's material body, clothed with the species or appearances of bread divine. We tell them that Theodoret, Gelasius, and Chrysostom asserted the contrary, in order, by example, to show that two natures may be co-existent in our Lord. To this, the *Church Times* replies that we, who deny a natural local presence of our Lord's body in the Eucharist, are like the Socinians, who deny that our Lord's divinity co-exists with His humanity. We hold His words true, "This is my body," but we ask how? Luther said His natural body co-exists with the bread. Rome and her admirers say that the body takes the place of the bread. Our Lord's divinity is united with His humanity. If we denied the presence of His divinity at the Eucharist, we might be compared with the Socinians. But what we do deny is the presence of His body. Socinians, who deny a twofold nature, more resemble those who hold that there is only one substance in the Eucharist. "Eucharistic-Eutychianism," as Canon Body justly called it, is so full of absurdities and impossibilities that it is quite beyond man's power to give any logical, consistent explanation of them. The *Church Times* should either hold to our Twenty-eighth Article and the Black Rubric, or else denounce them and go over boldly to Rome.

C. C. V.-G.

"A Staffordshire Priest's" sermon seems to have been written by a Romish priest. It is full of assertions without proof. Poetic language must be corrected by common sense, as Moses knew that his rod was real by handling it. We have either lost our senses, or we must still be guided by them. Romanists say that we have as good as lost them.

DIVES AND LAZARUS.

SIR,—Some years ago I read Renan's "Life of Christ." That clever book convinced me of nothing so much as that Renan created more difficulties than he tried to explain away. This remark holds good, as I think, with respect to what your correspondents have written. Let me show this in replying, as I am glad to have the opportunity, to Mr. Murphy.

The parable "represents Dives on the other side of the gulf, in full view of Lazarus, and conversing with him." True. Mr. Murphy considers this incredible, if there be no hope of restoration. May I ask why? Is it not an axiom, admitted on all hands, that, in explaining a parable, we must not expect distinct teaching in every word. Then what are we to understand by the words "fixed," "cannot pass." &c.?

Then I should like to submit for Mr. Murphy's consideration that it is not the main drift of the parable to set off the "eternal punishment" against the "few years of enjoyment," neither is it so with the "eternal blessedness" of Lazarus against his "temporal miseries." I do not so read. God wills not our unhappiness. He wills our happiness. It was not the riches that brought Dives to misery. It was not poverty that brought Lazarus to blessedness. It was neglect in the one instance, and attention in the other. These things lie on the face of the parable.

There is an easy explanation, as I read it, for the anxiety of Dives about his brethren. The key to it is

the text from St. Paul—"No man liveth to himself." The man that contravenes this law brings upon himself the condemnation of an isolated existence. He becomes, in fact, a miserable unit. He has no pleasure in any being. It is not a question of love at all. I am aware of the of the retort that appears alongside all this—what about the words, "that he come not to this place of torment"? But there is an explanation in the fact that men often in speaking conceal their thoughts.

Mr. Murphy will kindly forgive me if I say that there is no analogy in the illustration he uses, and the case in point. Luther did not discover the doctrine of justification by faith. He explained it merely.

"Eternal Hope" is a contradiction in terms. Mr. Murphy does not deny this. I should have thought this was its condemnation. Not so Mr. Murphy. He says many a true statement has been so made. I have been trying to think of one, but am unable. Will Mr. Murphy kindly assist?

J. P. SANDLANDS.

Neugasse, 3., Bonn, August 10th, 1886.

THE SERMON BY "A STAFFORDSHIRE PRIEST."

SIR,—No one can accuse you of partiality! You give a fair hearing to all sides, High and Low, Broad and Narrow, Neologians and "Neo-Eucharistians" (to coin a new word); but the sermon by a "Staffordshire Priest" (in PULPIT No. 555), I think, requires some notice.

(1) He says (page 78):—"The presence of Christ changes the bread and wine into His Body." What body? I ask. Is it His natural Body? But the Church of England teaches plainly that "the natural Body and Blood of our Saviour Christ are in Heaven and not here; it being against the truth of Christ's natural Body to be at one time in more places than one" (see last Rubric, Communion Service). Therefore, plainly, it cannot be Christ's risen, ascended, glorified, natural Body, for it is "in Heaven." Will a "Staffordshire Priest" maintain that Christ has two Bodies now? One, His natural Body, which is "in Heaven," and cannot be "at one time in more places than one"; and *another* here in the consecrated elements, which *he* calls an "immaterial Body"!

(2) Does he maintain that the bread "consecrated by the hands of the priest" is "changed" into the natural Flesh of Christ, which was once crucified for us? The authors of that most popular of all Ritualistic Altar Manuals, the "English Catholic's *Vade Mecum*," seem to believe it, for after "the consecration of the bread" the worshipper is directed to say:—"Hail, saving Victim! . . . Hail, sacred Flesh, once torn with nails, pierced with a lance, and bleeding on the Cross!" Is not this worship of Christ's natural Flesh?

(3) The writer of the sermon says:—"If a man could . . . see the change in the elements, he would die"; *i.e.*, the change effected "by the hands of the priest." This seems to me to be identical with the teaching in a well-known book, "The Life of the Curé of Ars," published by Burns and Oates, and commended to "the Catholics of England" by Cardinal Manning: "God obeys him" (*i.e.*, the priest); "he says two words, and our Lord descends from

Heaven at his voice, and encloses Himself in a little Host" (page 89). Again: "Now see the power of the priest. His word changes a morsel of bread into God! This is more than creating a world" (page 272). "If I were to meet a priest and an angel, I would salute the priest before the angel; for the angel is the friend of God, but the priest holds His place. . . . At the sight of a church you may say:—'What is there?' 'The Body of our Lord.' 'How comes it there?' 'A priest has been there and has said the Holy Mass. . . . We attach great value to objects which have touched the shrine of the Blessed Virgin and Infant Jesus at Loretto; but the fingers of the priest, which have been plunged into the chalice where His Blood has been, and into the *ciborium* where His Body has been laid, are surely far more precious!" (page 272). This teaching of a "Staffordshire Priest" as to the presence of some "immaterial Body" of Christ, into which the bread and wine is "changed" by virtue of consecration by the "hands of a priest," and the teaching recommended by Cardinal Manning (which I have quoted above), appear to me to be one and the same thing, and alike contrary to Holy Scripture and our Book of Common Prayer.

OXONIENSIS.

THE CHURCH TIMES — EUTYCHIANISM AND TRANSUBSTANTIATION.

SIR,—I see that "A Divinity Student, T. C. D.," has asked the *Church Times* how the Church of Rome can explain its doctrine, that one presence excludes the other, without overthrowing the argument of the Fathers against Eutychianism. I will state the difficulty. The Eutychians said that two natures could not be co-existent in our Lord. The Fathers answered them, as to the impossibility, by saying that in the Eucharist what our Lord calls His Body co-exists with the *substantia*, or *οὐσία*, of the bread. Rome tries to avoid this by saying that *substantia*, or *οὐσία*, means appearances alone—thus betraying the cause to the Eutychians, who say that our Lord retained only the appearances of manhood.

2. The *Church Times* this week answers the query—how? Not by confessing that the Primitive Church denied the change of substance in the Eucharist; but by saying that Transubstantiation was unknown—not condemned. But what, then, becomes of all its arguments in support of the theory, that the Fathers taught a local presence of His Natural Body and Blood in the Sacrament? Does not Trent assert Transubstantiation? Does not the *Church Times* say that Trent and our Twentieth Article teach the same? At one time we are told that Transubstantiation sprang up in the Middle Ages. At another that the Fathers taught it, and that our Twenty-eighth Article agrees with it. Now it was unknown—but I say it was condemned.

3. The *Church Times* goes on then to denounce those who deny that what our Lord calls His Body and Blood are present. They are present, but how? Not by a local presence of the Natural Body, which is in Heaven, and cannot be, in the same manner, upon our altars. They are present, as say Cosin, Andrewes, Taylor, Jackson, Sutton, etc., after Bertram, Cranmer, Ridley, and all our reformers. But how? By spirit and grace and influence and virtue, as the sun, remote in the sky, warms and enlightens us on earth. This was what the Fathers asserted in their

grandiloquent language, which the *Church Times* now confesses does not really teach any absence of the *substantia*, or *οὐσία*, of the bread.

4. The *Church Times* may denounce Dr. Vogan, Canon Meyrick, etc., as virtualists; but let them define some other presence, leaving our Lord's Body in Heaven alone. Let them tell us what they adore, other than our Lord's Divinity, which is present in the Church. All the passages from the Fathers which tell us to adore, mean merely that we should adore the present Deity. The human nature is in Heaven alone, as reason and the reality of His Body prove, even if the Black Rubric and the Twenty-eighth Article were silent.

C. C., V.-G.

HYMNS ANCIENT AND MODERN, FOR SEPTEMBER, 1886.—SELECTED BY THE REV. JOHN NAPLETON.—Eleventh Sunday after Trinity. Morning: 37, 204, 311. Evening: 212, 107, 31.—Twelfth Sunday after Trinity. Morning: 286, 352, 213. Evening: 353, 214, 17.—Thirteenth Sunday after Trinity. Morning: 398, 136, 216. Evening: 253, 215, 18.—Fourteenth Sunday after Trinity. Morning: 251, 247, 217. Evening: 222, 329, 19.

THE Winchester Diocesan Conference is to meet on the 26th and 27th of October.

AT St. Catherine's College, Cambridge, Professor Lumby has been elected to a professorial Fellowship. The Corrie prize, for the encouragement of the study of theology, has been awarded to Ernest S. Thwaytes, Scholar of the College.

THE rectory of Tintern, with the vicarage of Chapel-hill, near Chepstow, has been offered to the Rev. A. N. B. Brittain, curate-in-charge of St. Augustine's Mission, Fulham. Mr. Brittain has declined the preferment, in view of the increasing work at St. Augustine's.

THE Bishop of London has appointed the Rev. Joseph Armitage Robinson, Fellow and Dean of Christ's College, Cambridge, to the office of Cambridge Preacher at the Chapel Royal, Whitehall, tenable for two years, in succession to the Rev. J. J. Lias, vicar of St. Edward's, Cambridge, whose term has expired.

THE Bishop of London has collated Bishop Wilkinson, late of Zululand, to the rectory of St. Catherine Coleman. Dr. Wilkinson graduated from Jesus College, Cambridge, in 1859, and was ordained in 1861. He was curate of Cavendish, Suffolk, till 1864, and of Rickenhall Superior till 1870, when he was consecrated to his South African see, but he resigned it in 1876.

WE learn that the Rev. A. H. Machonochie, owing to a serious breakdown in his health, has had to relinquish all his active work, and has gone to stay with his friend, the Bishop of Argyll, at Ballachulish. It is stated that the great strain Mr. Machonochie underwent during the St. Alban's ritualistic proceedings has told severely upon his constitution.—*Manchester Guardian*.

OUR readers will be pleased to learn that the Rev. C. W. Worledge, late of St. Peter's, London Docks, has been nominated by the Bishop of Argyll and the Earl of Glasgow to a canonry in the Cathedral and Collegiate Church of the Holy Spirit, Isle of Cumbrae. Mr. Worledge, who has for some few months been

residing at Cumbræ, has also been offered the Vice-Provostship of the college by the Bishop. He has accepted it, and the appointment will take effect after his installation as Canon.—*Church Review.*

THE Exeter Diocesan Conference will take place on the 19th and 20th of October. The *agenda*, as at present settled, include the following motions:—

By Mr. G. A. Spottiswoode—"That it be referred to a committee to consider how to give practical effect to sec. iii. of the Bishop's Charge"—*i.e.*, how the clergy of our smaller parishes may assist the overburdened clergy in our populous districts.

The Rev. W. G. Morcom—"That it is the opinion of this Conference that Churchmen, while prepared to welcome remedial legislation where necessary, might with advantage unite to promote the attainment of that large measure of Church reform, which is within reach, without recourse to Parliament."

The Rev. W. M. Birch—"That the position of the Church in the rural districts, both in its strength and in its weakness, demands our patient consideration."

The Rev. W. T. A. Radford—"That the custom of celebrating the Holy Communion every Sunday having been the practice of the Christian Church from the earliest times, and forming moreover an essential portion of her discipline for at least fifteen hundred years, it is most desirable that both clergy and laity should heartily join in endeavouring to restore this important element of the Church's worship."

The Rev. W. M. Birch—"That it is desirable that there should be a more systematic recognition of women's work in the diocese, in its several branches, educational, parochial, medical, etc."

The Rev. J. B. Sweet—"That the thanks of this Conference be offered to his Grace the Archbishop, and to the right rev. the Bishops of this Province, for the very valuable report on divorce, prepared by a committee of their lordships, and presented to the Upper House of Convocation, in July, 1885."

Mr. G. A. Spottiswoode will call attention to the mode of electing lay representatives for the Diocesan Conference and the Provincial House of Laymen.

THE Bishop of Adelaide makes an appeal to English Churchmen for means to complete, or at least to continue, the building of his cathedral. He points out that the Colony of South Australia will have achieved its half-century on the 28th of December next. "Unfortunately," says his lordship, "sad reverses have in the last few years fallen upon this hitherto prosperous colony. A long succession of bad harvests and a severe drought, attended with calamitous results to the sheep and stock, together with the low price in European markets of our three chief staple productions—wheat, wool, and copper—have rendered it practically impossible for the members of the Church of England resident here to attempt unassisted the erection of so worthy a memorial of the coincidence of these two celebrations of a jubilee. I therefore venture to appeal to members of the Church of England at home, and to all who are interested in South Australia, and as an old Etonian to other Etonians, to mark this significant event of the twofold jubilee by the erection of so suitable a memorial of our thanksgiving for her Majesty's happy reign. There are two grounds on which I base my appeal. The first is that in this day of keen interest in Britain beyond the seas it is well that prominence should be given to that 'community of religion' which Professor Seeley says is one of the three ties which bind States together. The second is that in a time of somewhat

serious depression in this colony the work which would be begun if a liberal response is made to the appeal would give employment to a number of persons who through want of it are likely to pass the Jubilee Year in which they are so much concerned in anything but a state of thankfulness and happiness. To complete the cathedral some £20,000 or £25,000 would be required, but for less than half that sum the nave could be so far complete as to double the existing accommodation."

MR. ALEXANDER COBHAM, chairman of the Church Association, has written to Mr. Gladstone to ask whether he was aware that Lord Halifax, lately appointed an Ecclesiastical Commissioner, had publicly used the following language:—

(a) That it may please God to allow us to see the streaks of that dawning day which shall restore us to visible communication with the rest of the Latin Church, from which we have now been separated ever since the schism of the sixteenth century.—(Meeting of the Society for Promoting the Reunion of Christendom, held May, 1880, at the Westminster Palace Hotel.)

(b) Union especially with the great Latin Church, from which we have been separated by the sins of the sixteenth century.—(Annual Meeting of the English Church Union, 1885.)

(c) I desire to emphasise what I said last year.—(Annual Meeting of the English Church Union, 1886.)

Replying by his private secretary on the 26th of June, Mr. Gladstone said:—"The law has laid down the conditions on which gentlemen may be appointed to this office; nor does Mr. Gladstone consider, nor will he act upon the principle, that other tests are to be applied by his authority or that of others when the persons appointed to deal with questions not of doctrine but of property, have the qualification of high character, strict honour, and undeniable ability." To this Mr. Cobham rejoined that Mr. Gladstone had not answered his question. Mr. Gladstone, in return, said he could add nothing to his former answer. The Secretary of the Association thereupon wrote at some length, assuming from the tenour of Mr. Gladstone's letters that he knew what manner of Churchman Lord Halifax was, and urging that the appointment was improper—1. Because Lord Halifax could not be loyal to a Church whose "essential principles" he denied; 2. Because Lord Halifax, though technically a member of the Church of England, sought to subvert its Protestant character, and to establish principles and practices which were "by the law utterly condemned and disallowed"; 3. Because the national compact between Scotland and the English crown pledged the latter to maintain the "true Protestant religion," with its practice and discipline as in the earlier years of Queen Anne.

IN a memorandum relative to marriages issued to the clergy by the Registrar-General in June, 1885, occurs the following:—"Whenever the precise age of either of the parties (contracting marriage) cannot be ascertained, the approximate age should be stated." A clergyman who recently pointed out the needlessness of this—frequently unpleasant—restriction (the births of the persons marrying having been duly registered), has received from the Registrar-General the answer:—"Although it is desirable that the precise ages of parties married should, whenever it is practicable to obtain them, be inserted in the marriage register, you may, should there be any reluctance to give the precise age, or even the approximate age, insert in the register the words 'of full age.'"

PREFERMENTS AND APPOINTMENTS.

Beddoe, Rev. John James, Vicar of Drypool, Hull.
 Blight, Rev. Robert, B.A., Vicar of Ferring Kingston and East Preston, Sussex.
 Bowers, Rev. Percy Harris, M.A., Rector of Market Bosworth.
 Burbridge, Rev. John, Honorary Canon of Liverpool Cathedral.
 Carter, Rev. C. R. D., Organising Secretary to the Additional Curates' Society for Exeter; Vicar of St. Erth, Cornwall.
 Coe, Rev. Gordon, Curate of St. Mark's, Preston; Vicar of St. Matthew's, Blackburn.
 Cope, Rev. Frederick Loran, M.A., Curate of Stranton; Perpetual Curate of St. Paul's, West Hartlepool.
 Edmonds, Rev. Francis Samuel, Vicar of Harringworth.
 Elwell, Rev. Edwin Simeon, D.D., Perpetual Curate of Chilton-super-Polden-cum-Edington.
 Foulger, Rev. John, Vicar of Biggin, Derbyshire.
 Frankel, Rev. Elias Benjamin, Vicar of Thorley, Isle of Wight.
 Goodall, Rev. John William, M.A., Vicar of Dalton, near Rotherham.
 Linklater, Rev. Mortimer H., Rector of Pitney; Curate of the Mission District of St. Alban's, Nottingham.
 Lowndes, Rev. William, Vice-Principal of Ely Theological College; Chaplain to the Bishop of Ely.
 Nash, Rev. Nigel Fowler, M.A., Vicar of Geddington.
 Owen, Rev. Loftus, Vicar of St. Giles's, Shrewsbury.
 Robinson, Rev. John A., late Scholar of Christ's College, Cambridge; Cambridge Preacher at the Chapel Royal, Whitehall.
 Routh, Rev. R. S., Curate of Amport; Vicar of Longstock.
 Saunders, Rev. John Goulding, Rector of Dinnington, Yorkshire.
 Warren, Rev. John Maturin, M.A., Rector of Bawdrip.
 Watson, Rev. R. A., M.A., S.C.L., Rector of Slaughtam.
 Whaley, Rev. Oswald, B.A., Rector of Folksworth; Perpetual Curate of Whorlton.
 Wilkinson, Right Rev. Thomas Edward, D.D., formerly Bishop of Zululand; Rector of St. Catherine Coleman, Fenchurch Street.

CLERICAL OBITUARY.

Amphlett, Rev. Martin, Rector of Church Lench, near Evesham, and Honorary Canon of Worcester Cathedral, at Llandudno, on the 13th inst., aged 71.
 Bennett, Rev. W. J. E., Vicar of Froome Selwood, Somerset, on the 17th inst., in his 82nd year.
 Birch, Venerable Archdeacon Edward, Vicar of Blackburn, formerly for thirty-two years Rector of St. Saviour's, Manchester, youngest and last surviving son of the late Scholes Birch, Esq., of Manchester and Broughton-in-Carmel, at Southport, on the 9th inst., in his 78th year.
 Gray, Rev. Benjamin, M.A., late Fellow and Tutor of Trinity College, Cambridge, at Westcombe, Wimbledon, on the 8th inst., aged 67.
 Green, Rev. James Wastie, M.A., for eighteen years Rector of March, at March Rectory, Cambs., on the 15th inst., aged 61.
 Heawood, Rev. John Richard, formerly Rector of Combs, Suffolk, at Ingleside, Burlington Road, Ipswich, on the 10th inst., aged 61.
 Lewis, Rev. Philip, for thirty years Vicar of Bursledon, Hants, at 43, Lansdowne Place, Brighton, on the 9th inst., aged 73.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent.

NATURAL HEALING.

GENERALLY the causes of disease are of the most simple character, and we may suppose that attention to hygienic measures and natural laws would speedily eliminate the dis-

turbance. Of this, however, very few think. It were far better in many instances to do nothing medicinally, because nature would work on in her own way, and correct the defect, if some simple, favourable external conditions were afforded. There are many ways in which we can assist Nature in her work; for instance, if we cut our fingers, the only share we take in the work of healing is to join the severed parts together, covering the wound with a false skin to keep out foreign elements, and Nature accomplishes the rest. So in more serious affections, it is always best to let Nature effect the healing, and for us to assist only by affording more favourable conditions under which she can work.

If we can bring to bear upon the deranged system the like agents which Nature employs, it is natural enough to suppose that we are on the road to securing more rapid results than by simply leaving Nature alone. When the system has been weakened by false treatment, or the ailment has been neglected too long, it is incumbent upon us to use such natural methods as are calculated to effect restoration. It is then that Magnetism, which is one of Nature's chief and most potent forces, becomes invaluable. It affords, at once, better conditions under which the recuperative powers can work more effectually, and whereby the cause of the mischief is gradually rectified, and eventually overcome. Nothing foreign to the healthy development of the system is introduced, therefore nothing irritates even the most delicate organism. Quietly the normal, harmonious balance which should ever exist in order to health, is restored, and the various symptoms, perhaps arising from a simple functional irregularity, are eradicated.

The sum of our argument, therefore, is, that all symptoms traceable to some slight defect in the working of one part or another of the complex human frame are amenable to a remedy which can, and does, assist Nature in her unceasing efforts to remove the causes of ill-health. The Magnetic method is eminently calculated to effect this change, because it is one of the chief omni-existent energies of Nature, and that most readily applied.

No doubt the diversity in the nature of the cases in which Magnetism has proved beneficial, is surprising to those who have not studied its *modus operandi*. We are prepared to make allowance for anyone holding such an opinion, because we ourselves have often been astonished at the wonders wrought by Magnetism, yet we can easily explain the ground of its successes.

The following is one of the facts we adduce to prove the soundness of our statements, and for further examples the reader is referred to our seventh biennial report, just issued, which we shall be pleased to send post free to any address:—

Mr. S. VEAL, 35, High Street, Wellingborough.

FEBRUARY 5th, 1886.—“It will be twelve months come the 20th of this present month since I obtained your advice and Treatment, and before writing to you I thought I would wait that time to see if the benefit received was permanent or not. You can now use this testimony in whatever way you like, for I have heard of miracles, and I think I can safely say my case is one, as many people who know me can testify. I will now try and explain my case, as perhaps some others may have faith to try your Treatment as I have done. Seven years ago, at the latter end of January, I was stricken down with Paralysis in my left side; as my brain was affected the doctor thought I should not get any better. However, I got a little better, and was able to get out and walk about again, but it was only a month or two before I was taken in an Epileptic fit, and carried home insensible; and after that I could not walk without a crutch and stick, and the fits came on me every month, and sometimes fortnightly. I was not safe, so I often went out in a Bath chair, and the doctor (he was a nice gentleman, and I cannot speak too highly of him) told me he thought I should never be free from fits, and I tried almost everything, but to no avail. I was advised to try your Treatment, and then I had one slight shock of a fit in March last, after I had worn your Nerve Invigorator three weeks; since then I have not had one. I have put my crutch on one side, and I can now walk two or three miles, with my stick as a companion, and I do not now feel like the same man. I thank God from the bottom of my heart that He gave me faith to accept your advice.”

Mr. B. Copson Garrett has devoted many years of his life to the practical adaptation of Magnetism to the alleviation and cure of various forms of disease. His published essays clearly demonstrate the natural action of the remedy, and may be had on application at his Consulting Rooms, where a private list of 1,000 names may also be obtained.—B. COPSON GARRETT, Medical Electrician, 16, Finsbury Square, London, E.C.



The Church of England Pulpit.

ADORATION.

BY REV. CANON LIDDON, D.D.

SERMON PREACHED IN ST. PAUL'S CATHEDRAL,
ON SUNDAY, AUGUST 15TH, 1886.

"O come, let us worship and bow down, and kneel before the Lord our Maker."—PSALM xcvi. 6.

THESE words will be familiar to all church-goers, because they occur in the psalm which always forms part of the morning service. This psalm is still used in the Friday evening service of the Jewish synagogue as an invitation to the duties of the Sabbath; and the Western Church of Christ from very early times has sung it as the Church of England sings it on this day as an introduction to daily worship. No other psalm is so frequently used in the English Prayer-book, and the reason for the prominence thus assigned to it is probably twofold—first, although in its original form it may have been written by David, it bears traces of having been expanded and adapted by some later inspired writer for use as an introit or introduction of some one of the temple services; and, secondly, the New Testament marks out this psalm for especial distinction, since in the Epistle to the Hebrews more of its verses are quoted and commented on than is the case with any other psalm. Such a Psalm necessarily suggests a great many subjects of interest; but the point to which the text directs our attention is the import and value of its invitation to worship: "O come, let us worship and fall down, and kneel before the Lord our Maker."

Now, if you look at the psalm in your Prayer-books you will see that it contains two strophes or stanzas; the first consisting of five verses and the second of six. Each of these stanzas opens with an invitation. The first is an invitation to praise offered loudly with the voice. Literally rendered it runs thus: "O come, let us shout joyfully to the Lord; let us make a joyful noise to the Rock of our salvation; let us go forth to Him with thanksgiving; let us make a joyful noise to Him with hymns." And the second stanza begins with an invitation to something altogether different to worship, or, as we had better render it, to adoration. This invitation is conveyed by words which, rendered literally, would run thus: "O come, let us prostrate ourselves, let us bow down, let us kneel before the Lord our Maker." The word which is rendered "worship" means "prostration" literally

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—nothing less than prostration. The two words which follow mean something less emphatic: the first the bending of the body while the worshipper still stands, the second kneeling. Nothing changes in the East so far as habit is concerned; and you cannot to-day enter a mosque without seeing each of these three words literally acted on; sometimes the worshipper bends the head and shoulders, then he kneels, then he prostrates himself entirely, touching the ground with his forehead. This, so far as the outward posture goes, is undoubtedly what the Psalmist meant to invite the congregation of Israel to do, as being the outward expression of adoration. But adoration is an inward act of the soul which corresponds to those postures of the body which have just been described. It is the soul recognising its nothingness before the magnificence of God; it is sin before His purity, it is ignorance before His omniscience; it is feebleness before His power; it is the creature lying in the dust and understanding as by the light of a flash from heaven what it is to have been created, what it is to have a Creator and to be alive in His presence. It is sinful man emptying himself of self-assertion before the Being who made him, knowing himself, or almost knowing himself, even as he is known, crying: "Out of the deep have I called unto Thee, O Lord; out of the deep of my sinfulness to Thy perfect holiness; out of the deep of my folly to Thy infinite wisdom; out of the deep of my weakness to Thy boundless power; out of the deep have I called to Thee, the Almighty, the All-wise, the All-good: Lord, hear my voice!"

Every false religion has some sustaining truth in it; and the truth which is especially recognised by Mohammedanism is that which is implied in adoration. The name by which this religion is known throughout the East is a most vivid and beautiful word: it touches the universal conscience of mankind. Islam means subjection—the subjection of the creature to the Creator, the subjection of man to God. It is not now our business to inquire how far in practice Mohammedanism realises the moral expectations which are raised by its distinctive name. The name itself is based on a truth which certainly does not concern us Christians less than other people; the name Islam shines with a moral light to which we, the servants of Christ, cannot close our eyes. Who can doubt that, side by side with the ruthless scimitar which proved so terribly effective a missionary in the hands of the early followers of the Arabian prophet, this pregnant and inspiring word Islam did its work in many a noble soul, attracting it powerfully to a religion to which the central and fundamental feature seemed to be nothing else or less than the insistence on the true attitude of man to Almighty God? Nor, so far as the attitude of worship goes, does the practice of religious Moslems belie their profession. As has been said, Mohammedanism contains features to which Christianity is vitally

opposed. We do not forget that the moral system of the Koran on the better side is only a reflex of the natural nobility of the Arab character; on its worst side it is a deliberate compromise with—if it be not rather a surrender to—the strongest and most destructive passions of our fallen nature. We do not forget that although in Mohammedanism our Lord Jesus Christ is accounted a prophet, ranking below Mohamed, but with Adam and Abraham and Moses, yet that His divinity, His co-equality with the Father, is insolently rejected in those very verses of the Koran which are inscribed in large letters round the Mosque of the Dome of the Rock of Jerusalem, as if to bid defiance to the central truth of the Christian creed on the very spot which, next to the sites of the nativity, the crucifixion, and the resurrection, is holiest in Christian eyes. We do not forget this; and yet let us do justice to the manner in which the religious Moslem rejoices to acknowledge the claims of God so far as he understands them. Five times a day from the minaret does the muezzin proclaim the call to prayer; not seldom during the still hours of the night is this call heard sounding above the towers of an Eastern city, and inviting the faithful who are still awake to rise and pray. And in early morning, and as the sun sets, and in the busiest hours of the day, all else gives way to the duty, the supreme duty, of publicly acknowledging the sovereignty of God; and in the field, or in the bazaar, or in the barrack-room, or on the deck of the crowded steamboat, not less than in the mosque or in the home, the devout Moslem will unwrap his carpet, consecrating thereby, as he conceives, one spot on-earth to the most solemn of its duties, and utterly regardless of the wonder or of the sneers of bystanders will he prostrate himself, with the evident sincerity of utter self-abasement, before the inaccessible majesty of the one Omnipotent and Eternal Being. No Christian can watch this spectacle unmoved or without a certain feeling of compunction or self-reproach. If that narrow and arid conception of God which is all that really meets the student in the pages of the Koran can draw forth from the heart of these poor Moslems this utter, this passionate devotion, what ought not to be the case with us who know God in His blessed Son; who observe in the light of His one certain and adequate revelation of Himself the whole range of His glorious attributes; who, if we only would understand our privileges, are flooded with light, since we are at His feet in whom are hid all the treasures of wisdom and knowledge? What should not our practice be? What is it? May it not be that in the eyes of that unerring Justice which eighteen hundred years ago summoned the men of Nineveh and the Queen of the South to rise up in judgment against the generation which listened to Him, but listened to Him without profit, many of us Christians, too, may stand condemned for our failure to render adoration to Him

who has redeemed and sanctified as well as created us by the practice of those very Mohammedans whom our missionaries would fain convert to Christ? In the strictness of the word, adoration is the expression by an outward, but much more by an inward, act of man's sincere conviction that his first duty to Almighty God is submission. And thus it is distinct from many other acts of the soul which are sometimes apt to be mistaken for it. Contrast it, for example, with admiration. Many people in our day seem to think that a sincere and very warm admiration of God will do as well or almost as well as adoring Him. They see beautiful scenery, or they think they trace a particular motive at work in the course of human events; or they read a book of astronomy and for the moment they are interested in the distances and the magnitude of the fixed stars; or they are students of the laws of human thought, and they are too sensible to suppose that those laws can be accounted for by supposing them to have been somehow evolved from some original self-existent paste! Well, brethren, these persons are on the right road to go much farther than admiration—they, if they only knew it, are on the road to adoration; but they do somehow constantly content themselves with admiring God. They say many fine and true things about the Author of the material or of the intellectual universe which so greatly interests them; but then they say just as much about it as about its author. If all that is to be given to God is the enthusiasm which we bestow on a beautiful flower, or on a grand mountain, or on a splendid poem, it is clear that, however warmly we may admire, we are a long way from adoration. As admirers—mark this—we are taking it for granted that we are so far on a level with the object admired as to be able to do Him justice; as admirers we pre-suppose and exercise, although favourably, our rights as critics; in adoration we abandon utterly all such pretensions as profane, as grotesque; we have no thought but that of God's solitary and awful greatness, and of our own utter insignificance before Him.

But compare adoration with the other acts of the soul which do undoubtedly belong to devotion. "When we assemble and meet together" in church, it is, as we are daily reminded, to "render thanks for the great benefits that we have received at God's hands, to set forth His most worthy praise, to hear His most holy word, and to ask those things which are requisite and necessary as well for the body as the soul." Of these four objects of assembling together in church, that of hearing God's word, whether read or preached, is not now in question. But what is the relation of the other three—thanksgiving, praise, and prayer for blessings—to adoration? They all three differ from adoration in this—that in each of them the soul is less prostrate, more able to bear the thought of self, than in pure and simple adoration. Certainly, in praise we seem to forget self more easily than in

Thanksgiving or prayer, since thanksgiving carries the mind back to something which we have received and by which presumably we have profited, and prayer in the narrower sense of the word asks for new blessings, whether for body or soul. Pure adoration has not heart for self; it lies silent at the foot of the throne conscious only of two things—the insignificance of self and the greatness of God. And yet adoration must be the basis, so to put it, of true thanksgiving and praise and prayer; it is the fitting acknowledgment of our real relations with God which should precede them. It sometimes does indeed imply so paralysing a sense of this our nothingness before God that left to itself it would make praise, thanksgiving, and prayer impossible. But here, as we lie in the dust, the one Mediator between God and man bids us take heart as He utters that most consoling sentence: “No man cometh unto the Father but by Me”; He bids us, as it were, take His hand, and thus, with Him and by Him, not merely adore God, but praise Him, thank Him, pray to Him. Prayer, we know, is effectual when it is offered in His prevailing name. “Whatsoever ye shall ask the Father in My name He will give it you.” Praise is accepted when it is associated with Him by whom and with whom, in the unity of the Holy Ghost, all glory and honour is rendered to God the Father Almighty; thanksgiving is welcome when it is offered in union with Him who is the one thankoffering of Christendom no less than its one propitiatory sacrifice; especially when it is offered in that most solemn of all services which are possible on earth, in which we venture most daringly into the very presence-chamber of the heavens, because leaning on a strength and covered with a righteousness which most assuredly is not our own. But until our Lord and Saviour thus takes us by the hand, adoration, the most distant and the most lowly, of the Infinite and Almighty God is all that is, seriously speaking, open to such as we; and when He has thus taken us by the hand, and has taught us to thank and praise and pray to God in virtue of the strength which flows from union with Himself, adoration still remains—it remains as the expression of our original and permanent relation, as creatures at the footstool of the Creator. “O come, let us prostrate ourselves, let us bend low, let us kneel before the Lord our Maker,” is addressed to all human souls and for all time. In our common language worship is not thus accurately distinguished from praise and thanksgiving and prayer. It is understood to include them; it is understood to mean, not adoration proper, but the whole series of acts which make up the devotional duty of the soul to Almighty God. The Psalmist’s words do not mean as much as this, but we are not doing him a wrong if we consider them in the light of this popular paraphrase, which may, indeed, be largely justified by a reference to the opening verses of the Psalm.

Now, in our day there is a disposition abroad, even among those who do not professedly reject revealed religion, to speak disparagingly of worship even when taken in this larger sense. Worship is treated as the indulgence of a sentiment rather than as the discharge of a sacred and imperative duty, and it is implied that too much is made of it in the system and practice of the Christian Church. The Church, according to one of these theorists, ought to be a great society for the social and political improvement of mankind, whereas it is little better than what he contemptuously calls an organisation for worship. Worship, he contends, if not in terms, yet by implication, ought to be only the by-play of a really vigorous and living Church, whereas worship seems to be the main concern of the actual Christian Church, as it has been of the Church of bygone days. Now, no Christian would wish to undervalue the social duties of the Christian Church—its duties, I mean, in the way of promoting improvement in the outward and material life of the people. They are not its most important duties, as they would be, undoubtedly, if men had no souls, and if there was no certainty about the eternal future, and if, as is very unlikely in these circumstances, anything that could be called a Church were in existence—they are not its most important duties, but as a matter of fact, the idea that we have such duties at all is in the main a creation of the Christian Church. In particular, philanthropy, as we witness it to-day in all the countries of Europe, is a product of the Church’s sense of social duty; it is the modern successor of those miracles of healing which won the hearts of the Galilean peasantry eighteen hundred years ago. But just as our Lord’s works of mercy on the bodies of men were not either the main object or the most distinguishing feature of His ministry, so the social benefits conferred by the Church of Christ are not the main objects or ornaments of her mission to mankind. Her first business is to put the souls of men in the way of being saved, by bringing them to their Lord and Saviour, and, so far as may be, to promote their sanctification through the ministries of His Spirit; and then, in subordination to this end and as an auxiliary to it, to do what she may for their temporal well-being. But if men’s souls are to be saved, worship, both public and private, is indispensable; it is much more necessary to the Church’s life than any sort or kind of social improvement that can be named; and to disparage worship is to strike a blow at the very heart of the Church; it is, so far as we can, to cut up and kill the roots of the tree of Christian activity; it is the conduct of a man who should disparage and forbid us air and exercise on the ground, forsooth, that the true business of life was some very exacting indoor occupation.

Let us, then, briefly remind ourselves of some leading benefits of worship, which explain the importance which is assigned to it by the Church o

Christ. First of all, it places us, both as individuals and as a body of men, in our true place before God our Creator. Unless, or until, we believe that one Being exists to whom we stand in a relation utterly different from that in which we stand to any other—namely, that of owing our very existence to Him—worship is impossible. “Be ye sure that the Lord He is God; it is He that hath made us and not we ourselves”—this is the certainty which lies at the basis of worship. We cannot worship some shadow of the world of thought; we cannot bow down before a theory or hypothesis as to the origin of things. Unless we “believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible,” worship cannot be. It only begins when faith acknowledges the Almighty Creator; it dies away as faith in Him decays; it dies away as He gives place in thought to some purely human imagination respecting how the Universe came to be what it actually is. But even where there is no difficulty in believing in God the Creator, or disposition to question His existence or His power, we sometimes observe that this great belief has no practical effect whatever upon life and thought. We constantly see men—it may be that we ourselves, some of us, are of the number—see men who never seriously put it to themselves what it is to have a Creator. Active, enterprising men, full of energy, conscious of power, still in tolerably good health, accustomed to have their own way more or less among their fellows, do not readily admit to themselves the bearing of the hard fact that one Being exists by whose will it is that they themselves exist at all, and that their existence is continued to them from moment to moment. If you say to one of them: “Do you believe in a Creator?” he would say: “Of course I do”? but practically the world of sense is so engrossing, so importunate, that it crushes this faith back into a remote corner of the soul; and such men practically live as though it were not true that “it is God who has made us, and not we ourselves.”

Now, the corrective to this—which is a practical failure, after all, rather than an intellectual mistake—the corrective to this is worship. Worship places us face to face with the greatness of the Creator. It puts us, as we contemplate Him, out of heart with ourselves, with our own rights, with our own pretensions; we have, it may be, to confess to Him: “Other gods beside Thee have had dominion over us.” But the very first effort at true worship implies that God is resuming, that He has resumed, His true place in our thoughts; that He is no longer jostled out of our mental life by a hundred puny or worthless rivals belonging to the world of sense. We cannot be practically forgetting what it is to have a Creator when we sincerely obey the invitation to “come and worship and fall down before Him.” Worship, too, obliges us to think what we are ourselves. It is one thing

to hold the immortality of man as an abstract tenet; it is another to be looking forward with a steady, practical aim to a life to come. When we worship we pass inside the veil of sense, we cross the threshold of the unseen world, we enter upon an exercise which is itself a preparation for the life which lies before us after this is over. We bow down before the majesty of God, but we also understand something of the meaning of our own existence. Who are we that we should thus venture into His presence-chamber, if we are indeed only the creatures of a day, only beings of flesh and blood, whose life is bounded by an earthly horizon? Surely this action of worship, in which the brutes do not participate, implies the truth which lies so deep in the minds of men—the truth of an immortal destiny. Worship, depend upon it, is the great preparation for another life—a waste of time, no doubt, if the soul dies with the perishing body, if decay be succeeded by no resurrection; but a use of time than which none can be more sensible, more legitimate, if there be a most certain hereafter, and if, while “the things that are seen are temporal, the things that are not seen are eternal.”

And thus, lastly, worship is a stimulus to action when—and, of course, only when—it is sincere. If it be true that “to work is to pray,” it is also true that to pray is to work. Prayer is, in fact, work, since it makes a large demand upon the energies of the soul, and it creates and trains in us capacity for other kinds of work than itself. It not only illuminates the understanding and kindles the affection, it braces, it invigorates the will. In this it has a precisely opposite effect to that which may be sometimes traced to an exaggerated fondness for books of imagination. Certain kinds of novels, for instance, do enfeeble the will by rousing us to take a keen interest in that which we know all the while has no existence whatever in fact, and thus to spend our little stock of moral force on recognised unreality, or, as the Apostle would put it, “to beat the air.” In worship we are in contact with the most real of all beings; with Him on whose will all else that is strictly depends, and in comparison with whom the most solid matter in His Universe is but as an unsubstantial shadow. This contact with the highest reality cannot but brace us, and accordingly we find in all ages that the noblest resolves to act or to suffer have again and again been formed as though in obedience to what seems a sudden overpowering flash of light during worship. So it was with Isaiah when, in the year that King Uzziah died, he saw the vision in the temple. “I heard the voice of the Lord, saying unto me, Whom shall I send, and who will go for us? Then said I, Here am I; send me.” So it has been with more than one enterprise of our own day which it might be improper or immature to name; the original resolution to make the venture has dated from the half-hour of sincere

worship, in which the energies of a single character have been lifted altogether above their average level, so that it became natural and easy to remove the mountains of obstacles around that had before barred the way to action.

And this will explain the connection of this exhortation to worship in this ninety-fifth psalm with the sudden warning which follows. It may have struck us as unintelligibly abrupt when the Psalmist, after exclaiming: "O come, let us worship and fall down, and kneel before the Lord our Maker; for He is the Lord our God, and we are the people of His pasture and the sheep of His hand," suddenly proceeds: "To-day, if ye will hear His voice, harden not your hearts." We fail, at first, to see the connection between that earnest exhortation to worship, and this sudden, this startling warning against disobedience. But it lies precisely in the fact that we are considering, the fact that worship is apt to be a time and season of some especial appeal from on high to the sense of duty—an appeal which, as free agents, we may disregard or we may obey at choice. "To-day, if ye will hear His voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness." The Apostle, we remember, reminds Christians that they, too, may be guilty of the sins of unbelief and disobedience such as those of Israel when so immediately in God's presence at Massah and Meribah; that before them, too, there is the promised land, into which they may, after all, never enter. But this illustrates the moral invigoration which does, if we are not hardening our hearts, accompany sincere worship, just as restored health of body naturally results from the visit to the sea-side or to a mountain district, unless bad habits or wilful neglect make recovery impossible.

Such considerations—apart from what is due to God as God, apart from the answers which are vouchsafed to prayer—may help to remove the mistaken idea that the importance assigned to worship in the public system of the Church of Christ is a sort of corruption of the true purpose of Christianity. In truth, it would be better for us all if we could more frequently and more earnestly comply with the Psalmist's invitation. Life is given us that we may learn our true relations with its Author, and may prepare to live with Him for ever. In another world we shall probably look back upon the way in which we have spent much of our time here with deep, although unavailing, regret; but we may be sure that no such regret will ever be felt on account of any time that has been devoted to the worship of our Creator, Redeemer, and Sanctifier. Amen.

THE chairman of the Incorporated Free and Open Church Association (Mr. F. H. Rooke) is to be nominated for the House of Laymen.

TEMPERANCE.

BY THE REV. ARTHUR R. BARTLETT, MINOR CANON, LATE CURATE OF WEST HACKNEY.

SERMON PREACHED AT ST. ANDREW'S CATHEDRAL, SYDNEY, N.S.W., AT THE ANNIVERSARY SERVICE OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY, ON TUESDAY, JUNE 8TH, 1886.

"And every man that striveth for the mastery is temperate in all things."—1 COR. ix. 25.

IT is not difficult to fathom the thoughts of the great apostle when he wrote these words to his Corinthian converts. It is of the Isthmian games he is thinking. It is of those athletic exercises in which the youth of Corinth loved to indulge, which made them strong, healthy and robust, which gave them, as they give the youth of every age, that vigorous manliness which turns out the heroes of life. For the Greeks these contests were something more than they are for us. They were great national exhibitions of skill. They were important religious festivals, and their importance was enhanced by the fact that none but freemen were allowed to enter the lists, and these not before they had satisfied the officials that they had for the past ten months undergone the necessary training. For thirty days before the actual contest the candidates had to attend the exercises at the gymnasium, and only after the fulfilment of these conditions were they permitted to contend in the sight of assembled Greece. Proclamation was made of the name and the country of each competitor. The victor was crowned with a garland of pine leaves or ivy. The family of the conqueror was honoured by his victory, and when he returned to his native town he would enter it through a breach in the walls, which signified that for a town which was honoured with such a citizen no walls of defence were needful.

Do you wonder that St. Paul should have made use of these Isthmian games on which to base his splendid sermon on the principles of true temperance? Do you wonder that such a patriotic spirit as his should have eagerly taken hold of such illustrations as these, on which to found his unique treatise on what I dare to call the Religion of the Body? My friends, you must ere this have discovered that one of St. Paul's favourite topics, to which he devotes all the energy of a gifted mind—all the experience of a splendid life—is this, the reverent attitude of a Christian man to that which is called the Temple of the Holy Ghost. The idea seems to possess for St. Paul an interest that was almost a fascination. His Epistles abound with references to it, with instructions concerning it. He expends on it some of his profoundest thoughts, some of his choicest and happiest expressions. The body's place and functions, its awful sanctity, its splendid honour, its aggressive

part in the great redeeming work of Christ, its glorious participation in the final issues of God's government upon earth. The sixth, the ninth, the twelfth chapters of this very Epistle are almost wholly concerned with thoughts of the sublimest wisdom, warnings of the saddest import upon the functions, the beauty, the attributes, of man's frame. His inter-rogation is almost like a bolt from heaven. "What? Know ye not?" his grand assertion, "Christ is the Saviour of the body" is the climax of all philosophic reasoning. "Ye are not your own," is the grand centre, the focus of all directing influences. "Your body is the temple of the Holy Ghost." That it is, in St. Paul's mind, which shows the shocking incongruity of bodily perversion, the frightful anomaly of bodily defilement. And before I leave this particular part of my subject, may I not express our intense gratification that the "Religion of the Body" has had more attention paid to its elaboration during the last thirty years. The body has risen in esteem. Physical science has shown us that its health and soundness are most vitally related to all the ends of our complex life, intellectual and spiritual, corporal and temporal. Throughout the land, gymnasia, associations for physical training, recreation grounds, are disciplining our youth. Better houses and more suitable tenements are making, for our poorer brethren, life more worth the living. Better sanitary arrangements are teaching men the lesson, which some, alas, only learn through the frightful ravages of some awful disease, that the laws of health must not and cannot be neglected, cannot be despised. While our Temperance Societies, our White Cross Unions are teaching men that if that most splendid part of our being, our mind, is to do the mighty work of elaborating schemes for the welfare of the race, it must be their aim while they are yet young to have the *Mens sana in corpore sano*.

You know those splendid words of Milton :

So dear to heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off, each thing of sin and guilt,
And in clear dream and solemn vision
Tell her of things that no gross ear can hear,
Till oft converse with heavenly habitants
Begin to cast a beam on the outward shape,
The unpolluted temple of the mind,
And turns it by degrees to the soul's essence
Till all be made immortal.

"Every man that striveth for the mastery is temperate in all things." Take that first clause and see how many of the children, of how many of the sons of toil are included in that assertion, "every man that striveth for the mastery." Who of the great and the good? Who of the wise and the scholars? Who of the true and the just? Who of earth's heroes and heroines? Who of the mighty workers in this wide world? Who of the thousand and one artificers in the workshop of this universe? Who, I ask, have not realised this fun-

damental truth, that in the elaboration of their several schemes, a mastery has to be obtained, dominion, rule, authority must be theirs?

My brothers, it is only the weak, it is only the sensual, it is only the mere drivelling idiot of a worldling who does not know what it is to "strive for the mastery." Your heroes on the battlefield, your gallant defenders of your national life, your lofty-minded legislators, your great preachers, your splendid orators, your great financiers, your musicians, your painters, your astronomers, your physicians, your naturalists — they know what striving for the mastery is, over the elements of matter, over the laws which govern the world, until the higher law is introduced. And they know that if they would succeed in their different spheres of work, there are certain rules to be obeyed, certain cautions to be observed, certain laws and principles on which they must do their work. Yes, every worker must be temperate, and by this I mean that every man who aims at being good and great must learn the first of all great lessons of life — self-control, self-denial. It must be his to say when he shall stop, how far he must go. It must be his to say when the bounds of moderation are being rudely broken through. It must be his to have the courage of saying what Carlyle has called it, "the everlasting no."

It is Milton who says again :—

If thou wilt observe
The rule of not too much, by temperance taught,
In what thou eat'st and drink'st, seeking from thence,
Due nourishment, not gluttonous delight,
Till many years over thy head return ;
So may'st thou live, till, like ripe fruit, thou drop
Into thy mother's lap, or be with ease
Gather'd, not harshly plucked, in death mature.

"Temperance," says Burton, "is a bridle of gold : he who uses it rightly is more like a god than a man." "More like a god !" Yes ! for in all of us there is something of the divine, for all are stamped with the likeness of the Almighty ; and when does this divinity show itself? When men are able to rise above the miserable weaknesses of the world — when men can control passion, conquer desire, subdue lust, ennoble self. It is then that we say man is great. It is then that we feel that man's origin is of God. The boy at school, too proud to do a mean action ; the youth in the office, too noble to lower himself to the grovelling tastes of his fellow-clerks ; the man of business, who prefers an honest poverty to the amassing of riches heaped together by petty frauds and wicked deceptions ; the factory girl, who is strong enough to maintain the sweet bloom of her maiden modesty in the face of an example of a shameless impurity ; these are the true heroes of the day ; these are the very salt of the earth, and for them the world is spared. But what of the others? What of those who know not as yet the mighty power of self-control? What of those miserable creatures to whom chastity is

only a phantom of a once happy past, to whom life is one long 'Epicurean indulgence, one long suicidal attendance at the glittering shrine of Venus, at the glaring, gaudily-adorned altar of the infamous Bacchus? What of those who make their own life wretched and their friends' lives a burden by a craze after the maddening drink, by an insane rush to the alcoholic drinks as the remedy for a passing care, the antidote to a transient affliction? What of the thousands of homes on all sides which are made wretched by a shameful intemperance? What of the drunkard's children who perchance learned their first oath at the door of a bar-parlour, anxiously waiting for one who deserves not the proud title of father? What of those—know you not them, my brothers?—who look back to-day upon an unhappy past, an inglorious retrospect—look back now, with palsied hands, with swollen eyes, with diseased body, with a mental paralysis—look back to the day when, basking in the glorious sunshine of a noble temperance, they were bright, were happy, were blessed and a blessing. What of them?

"There was a time," he cried, in mild, heart-humbled tones, "thou blessed child, When young and happy, pure as thou, I looked and smiled like thee—but now—" He bowed his head; each nobler aim And thought and feeling that had slept Since childhood's hour, one moment came Fresh o'er him, and he wept, he wept.

What of that poor apology for a man, who in his brightest moments can only now exclaim, in the agony of his self-distrust:—

Oh! for a man to arise in me,
That the man I am may cease to be.

But he is almost powerless now. He has allowed passion, lust, incontinence, intemperance, to get the mastery over his enfeebled will, and now he is a wreck—a miserable wreck—of his former self, of his pristine grandeur. It is with such that the Church of England Temperance Society, for which I plead to-night, has to do. It is to such that she goes in the affectionate guise of a common brotherhood, and tries to win them back to a better life. My friends, you will not want the preacher to-night to dwell at large upon the frightful ravages caused by the drunkenness of our people. What is it which ruins many a once-honoured family name? What is it which crowds our gaols? What is it which fills the wards of our hospitals? What is it which causes two-thirds of the murders and suicides with which we are so familiar? It is the sin of intemperance—it is the crime of an excess in drink! What is it which leads to the downfall of those wretched beings who crowd our public thoroughfares in the evening, and disgrace their womanhood by their glaring immodesty? I answer again, Strong Drink. Oh! you, my sisters, who are listening to me to-night, have you no hearts to beat, no sympathies to be elicited, for those of your sisters who pass you by

with a hideous leer as you traverse your public thoroughfares after nightfall. Yours is a splendid work, believe me, yours is a Christ-like task, to reclaim the lost by the attitude of a sisterly love, by the strength of a disciplined life! In your Church Home, which is, I rejoice to see, making such way in your city, you are doing something to bring them back to the knowledge of the happiness that lies in the power of a heaven-sent self-control. Such a home is needed, in order that those who may be influenced for good, may be taken up by some kindly hand, and cared for during the period of reformation. That such a home has been the means of transforming many a life—is evident to most of those to whom I speak. It is hard enough to work upon these sad cases. Sometimes it appears well-nigh hopeless, because the power which this craving for strong drink exercises over the individual is sometimes too strong for man to break. The links of the chain forged by Satan are so strong that mortal man cannot break them. How many a man have you and I known, who has tried to overcome the craving—aye! tried hard—but after some temporary lull of a deceptive security, the old craving has returned, the old passion has come back, Satan has found his house swept and garnished, and the "seven other spirits" have taken up their grim abode, and the last state is worse than the first. How are we to deal with these? My brothers, there are some for whom nothing but total abstinence will suffice. The passion for drink has obtained such a frightful mastery, that the only chance for these poor weaklings is a shrinking altogether from strong drink in every form. And I say to you who belong to this noble Society, make it your work to seek out those unfortunate children of God, and going to them, not in the pitiful arrogance of an affected superiority, but in the spontaneous outcome of a Christ-like sympathy, bring them back to a consciousness of their guilt, bring them back to a new life, ere the ship of their destiny has hopelessly struck on the sunken rocks of a blind intemperance. And to you who have taken the pledge of total abstinence—not so much because you fear for yourself, but because you feel that by that means you may influence the weaker brother—to you I say, Keep humble under this your vow, do not boast about it, and do not think that only to the total abstinence section of the Temperance Society the smile of God is assured! I myself rejoice that our Church of England Temperance Society recognises both sections of the friends of temperance? Could she do otherwise—she who teaches her children, in her grand old Catechism, to keep their bodies in "temperance, soberness, and chastity"? But to those of you who belong to the open section, I would most earnestly say: Take great care how you strain the laws of moderation. Are you so sure that you never will be overcome? Are you

so strong of will and firm of conviction that you are confident that excess of drink shall never be your bane? What of the fancied strength of poor Robert Burns? What of the boasted safety of Hartley Coleridge? What of the pitiful cry of poor Charles Lamb, "The waters have gone over me. But out of the depths, could I be heard, I would cry out to those who have not set a foot in the perilous flood." Men and brethren, proud citizens of a rapidly-increasing colony, eager *confrères* in the princely attempt to build up a nation—men and brethren, you must know that if your nation is to develop her complex systems—if she is to become great and wonderful and prosperous and happy—her sons and daughters must be trained in the severe school of a Spartan hardihood, in the splendid curriculum of a Trojan manliness. Look to it, ye who have your boys growing up around you with the fair bloom of a yet unimpaired youthfulness; look to it, ye who are destined to play your part some day in the Senate, at the Bar, in the Church, in the Legislature. Learn what temperance means for yourself—health! happiness! vigour! prosperity! respect! the smiles of angels! the honour of men! the "Well done" of God! And then publish it abroad, proclaim it from the housetops, and tell those weak brethren, tell those abandoned women, tell those fallen libertines, that if they would live the life of God, if they would do His will, they must be temperate, they must be pure. Speed on the cause, then, the splendid cause of the Church of England Temperance Society. Help it with your prayers, help it with your alms to-night, help it with the co-operation born of a disciplined heart.

WE are requested to state that the Rev. Henry Stansfeld Prior, M.A., late curate of Tormohun, Torquay, whose appointment to St. Paul's Church, Kandy, Ceylon, was announced in this paper of the 14th inst., will go out not as the new incumbent, but as the priest-in-charge under the Archdeacon of Colombo. Mr. Prior leaves England to-morrow week.

THE Chester Diocesan Conference will be held on the 26th and 27th of October, and the *agenda* will include the following subjects:—"The work and needs of our diocesan institutions;" "Clergy pensions, with special reference to providing facilities for the retirement of infirm candidates;" "The work of the Church among young men and farm servants."

THE Bishop of Ripon has accepted the dedication of Mr. Makeson's "Illustrated Church Congress Handbook," and the annual volume, which will give biographies of all the readers and speakers at the Wakefield meeting, portraits of the most distinguished clergy and laity taking part in the proceedings, and pictures of local churches; will be published with the sanction of the Congress Committee. The handbook will supply its usual historical *résumé* of past Congresses, a descriptive sketch of Wakefield and its vicinity, written for the special use of visitors, a guide to the churches of the locality, and other matter.



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, AUGUST 28, 1886.

THE HIGHER EDUCATION OF WOMEN.

LAST week we endeavoured to show that the two assumptions on which the President of the British Medical Association based his very interesting and able address, viz., that the average nervous strength of men is greater than that of women, and that women who become mothers incur a special drain on their nervous strength, were unproved and untenable. We showed that the function of maternity is automatic, involuntary, and accomplished by nature herself alone, without the guidance or solicitude of the woman, and is therefore not so very "arduous and expensive" as Dr. Withers Moore would have us believe. We propose now to consider some of the practical results that would ensue if we acted upon Dr. Moore's advice. Before doing so, however, we would emphatically deny that the small families in France, and amongst the upper classes in the United States, are the result of overpressure of education. The impulses that keep these countries unfertile are far stronger than any that result from education. The same impulses produced the same effects in the ancient Roman and in the modern Turkish Empire, and we do not suppose that any one would contend that the absence of children in these Empires arose from overpressure of education. Dr. Moore implies, although he does not assert in so many words, that women should be shut off completely from all the ordinary careers of men, and should aim at a totally different educational ideal. But what that ideal should be we are not able to gather from his discourse, nor can we say what limits he would place on woman's education or on her professional pursuits. The law prohibits women from working in mines and in brickfields, we believe, and limits the number of hours they are allowed to work in factories. Some sentimental philanthropists are agitating to prevent them from working at the coal-pit mouth, but the medical evidence in favour of this sort of out-door work for women is conclusive that it is most beneficial for the women themselves, and for their children. Surely Dr. Moore as a physiologist would not preclude women

from using their faculties of mind and body, seeing that it is by *use*, and only by use, that the various organs of the body can be strengthened. We are strongly of opinion that hitherto English girls of the upper and affluent classes, so far from having overtrained, have not sufficiently exercised, their bodily and mental faculties, and that it is by insisting on this point that we shall best improve the health and *stamina* of our race. This class of girls spend much time in the vain attempt to master the fine arts, for which they have no taste, or in desultory and aimless studies which profit them nothing, whereas if one half the time was spent in some definite and serious, if not manly, occupation of the hands and the head, they would be greatly improved in mind and body. The Duke of Wellington said that the battle of Waterloo was won in the playing fields of Eton; some future captain of war or labour may be able to allege, with equal justice, that a great victory has been won in the playing fields of Girton College. We have heard it stated by physicians and lady superintendents that the physical health of students is as a rule greatly improved by their residence and discipline at Girton and Newnham Colleges. Is it not just possible, therefore, that the few eminent mothers Dr. Moore mentions may have been exceptions in the restrictive education and training that he advocates? If so we are justified in trying another system which is more in accord with the dictates of nature and science. We hold that the unit of humanity is man and woman, and not as is commonly supposed man or woman, and if woman is to be a real helpmeet for the man, she ought to be encouraged, for her own as well as for his welfare, to enter into all his manual, moral, and intellectual pursuits. There are some trades and occupations for which women have by nature a greater aptitude than men, but that is no valid reason why they should be excluded by law or custom from following the trades and intellectual pursuits suitable for men. If they can successfully compete with men, the more honour to themselves and the greater advantage to the community. It is as far as we can ascertain a purely imaginary hypothesis, viz., that our race will degenerate and ultimately die out if women enter into the manual and intellectual pursuits of men. Certainly the middle and lower class of Jewish women in London enter more largely into the occupations of men than Christian women do, yet they habitually produce and rear large families of healthy children. It is well known to practical physicians that it is not God-appointed work, but disease, especially hereditary disease, which so terribly lowers the vitality of our Christian population.

DR. TRISTRAM, the Chancellor of the diocese of Ripon, held a Consistory Court in the chancel of Kirkpeaton Church on Friday, the 20th inst.

SOME NOTES OF A HOLIDAY VISIT TO ENGLAND.

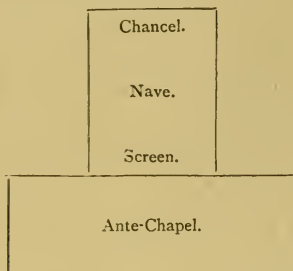
BY REV. CANON COURTENAY MOORE, M.A.,
RECTOR OF MITCHELSTOWN.

THE following notes are not likely to present anything very new to many readers; but as they may interest and amuse a few, they are presented for what they may be worth. On Thursday, August 5th, having received an invitation to attend a special annual service at St. Elphin's Church, Warrington, I proceeded thither, and at the appointed time secured a good seat for hearing and seeing. St. Elphin's is a large church, of almost cathedral proportions, and is very suitable for diocesan gatherings. The service was very well rendered (being choral throughout), and the sermon was preached by the Bishop of Chester. It was an admirable discourse, of about twenty minutes in length; and so well compacted that one could not literally pick a hole in it. It seemed to me to be the condensed essence of common sense and practical wisdom. It was an appeal on behalf of a Clergy Widows' and Orphans' Society of the dioceses of Chester, Manchester and Liverpool, and was preached from the text, "The destruction of the poor is their poverty." As the sermon is to be printed I give no outline of it; the only matter in connection with it that seemed capable of improvement was the Bishop's attitude while delivering it, as he grasped each side of the pulpit all the time, as if it were about to fly asunder; a favourite *pose* with many Anglican preachers. After service there was a luncheon, at which about 200 persons were present, and which wound up with the usual loyal toasts and speeches. Lord Egerton of Tatton presided; and two very vigorous speeches were made by Lord Winmarleigh, a veteran of eighty-six! who said it was sixty years since he had first been present at an annual meeting of the society. The feeling between the clergy and laity who were present was evidently of the most warm and friendly character; and the proceedings were thoroughly harmonious. It was a subject of regret that the Bishops of Manchester and Liverpool were unable to be present. Warrington is a very grimy town, apparently utterly devoid of any feature of interest; its reputation rests upon files, and it has a rasping effect upon a stranger, rather than any other, so far as its outward show goes. It is not, perhaps, so black and dirty as St. Helen's or Stockport, or so malodorous as Runcorn; but it must be a pleasant place to live out of.

From Warrington to Oxford—what a change! Lord Macaulay says the three most beautiful cities in Europe are Edinburgh, Oxford and Genoa, and he is a good authority. Oxford indeed does not require the contrast of Warrington to make it delightful. Arrived there late and put up at the "Randolph." How interesting the look-out next morning! Balliol College and the Martyr's Memorial close by. What follows now is not copied from any guide book, but consists of personal observations made under the guidance of Mr. Briggs. Mr. Briggs is a house painter, who plies his trade as such in the winter, but finds it more for the good of his "elth" in the summer to show strangers over Oxford. He is a married man, who by his own account has always found it "very hard to keep the cart on the wheels."

LINCOLN COLLEGE.—It may be noted here that most of the College chapels at Oxford are built on the

same plan; in shape very much like a Tau Cross reversed. There is first the ante-chapel, from which the nave and choir run in one long line at right angles. Here is a very rough outline :—



Lincoln College has John Wesley as one of its worthies, and his pulpit is in the ante-chapel. I asked Mr. Briggs if he remembered Rev. Mark Pattison, the late Rector of Lincoln. He did well, and Mrs. Pattison, now Lady Dilke. "He often saw her wheeling him about; bless yer, he might have been her grandfather." Pattison was one of the seven Essayists and Reviewers, and his autobiography, recently published, is a very interesting book. Miss Broughton, who lives at Oxford, is said to have ridiculed him under the title of the "Professor of Etruscan" in her novel of "Belinda."

THE BODLEIAN LIBRARY.—Unlike T. C. D. Library, the Bodleian is not one long room; one portion runs at right angles to the other; it is also ornamented with a large collection of splendid life-size portraits. In the visitors' book I saw the signatures of Henry Irving and Oliver Wendell Holmes. Of course it contains priceless treasures in the way of MSS., etc., etc. An interesting one, though not worthy of this description, is a confession made by the unhappy Duke of Monmouth on the morning of his execution, confessing his illegitimacy, witnessed by Kenn and two other Bishops. In the same case is a translation in Latin of an Italian sermon made by Elizabeth for her brother, Edward VI., written in a beautifully clear hand. Hard by is the dark lantern found upon the person of Guy Fawkes at the time of his arrest. From the Bodleian the visitor goes to the Radcliffe Library, from the roof of which he obtains a beautiful view of Oxford and all its surroundings.

MERTON COLLEGE.—As we approached Merton my guide informed me that Lord Randolph Churchill was a Merton man, and that he had been his "reader"; "indeed," he added, "I think his lordship owes some of his sharpness to me!" [Note—a "reader" of the class here referred to is a person who reads translations, or "cogs," of Latin and Greek works for students who are too idle or too uneducated to translate the originals for themselves.]

The chapel of Merton College is a very large building with a lofty roof, painted by one of the Fellows. The east window is very fine, and contains six scenes in the life of our Lord. Unfortunately the triangular top of the Reredos obscures one of the finest sections of the window. In the ante-chapel of Merton there is a memorial of Bishop Patteson; it is inscribed as follows :—

JOHN COLERIDGE PATTESON, D.D.,
FELLOW OF THIS COLLEGE;
FIRST BISHOP OF MELANESIA:
KILLED AT NUKAPU, 20TH SEPTEMBER, 1871.
"I will very gladly spend and be spent for you."

Looked into the common room of Oriel College, so well known as the College of Hawkins, Whateley, Newman, and Keble. It contains some fine portraits of Oriel men, among others of Newman in his robes as a Cardinal. There is that wistful, far-away look in this picture which one so often sees in his likenesses; a look full of what Coleridge was in the habit of describing as "other-worldliness." Newman's portrait is always suggestive of the opening words of his own beautiful hymn, "Lead, kindly light."

One's recollection of the different Colleges gets rather mixed, but though they have common features each has something characteristic. As a rule the architecture at Oxford is Perpendicular Gothic; you see the "depressed Tudor arch," a main feature of this style, nearly everywhere. In Christ Church or St. Frideswide's there are, however, many Norman portions remaining. This is a very chaste cathedral; it contains a handsome Episcopal throne; a memorial to Bishop Wilberforce, killed by a fall from his horse in 1876; and the mortal remains of Dr. Pusey rest in the nave. From a long inscription on his gravestone I copied the following :—

"Benedictus Deus, qui non amovit orationem meam, et misericordiam suam a me."

There is a mural tablet with a medallion of the Duke of Albany in the south aisle, erected by some friends, members of the Oxford Union.

In the chamber now called the Divinity School, Cranmer, Ridley, and Latimer were tried for heresy; and in this room all degrees except honorary D.C.L. degrees are conferred. In great St. Mary's Church, the pillar at which Cranmer stood when making his recantation is pointed out. The steel band by which he was secured to the stake on the occasion of his martyrdom is in the Ashmolean Museum; and in the Library of St. John's College there are interesting relics of Archbishop Laud, viz., his walking-stick, and a cap and vestments worn by him on the day of his execution. A portion of Cranmer's stake is also preserved in the Ashmolean, but the difficulty of identification in this case must be greater. The neighbourhood of the spot where Latimer and Ridley were burned is marked by a stone cross inserted in the roadway of Broad Street, just opposite the residence of the Master of Balliol; the martyrs suffered somewhat to the south of this spot, the exact place being now covered by houses. In the Grass Market in Edinburgh the scene of the place of execution or martyrdom is similarly marked by an inlaid stone cross.

In the Ashmolean Museum there are many other articles of great interest, such as a jewel which belonged to Alfred the Great, a watch and seal of Oliver Cromwell's, a pair of Queen Elizabeth's riding boots, and the sword presented by Leo X. to Henry VIII., when he conferred upon him the title of Defender of the Faith. Great St. Mary's has already been referred to in connection with Cranmer; another interesting object in it is the tomb of Amy Robsart, inscribed thus :—

In a Vault of Brick at the Upper
End of this Quire was buried Amy Robsart,
Wife of Robert Dudley, K.G.,
On Sunday, 22nd September, A.D. 1560.

CHRIST CHURCH COLLEGE.—Some reference has already been made to the Cathedral of Christ Church, and the Library and Dining Hall of this College are full of interest. The Library contains some very

valuable paintings by Titian and Tintoretto, and the Hall is full of portraits of distinguished *alumni* of Christ Church. Mr. Gladstone is one of these, and he is painted in the red robes of a Doctor of Laws. There is a wild, restless, and even fierce expression in the face, as if the right hon. gentleman were preparing to turn upon some political opponent and rend him. This picture is the greatest possible contrast to Newman's, already referred to. Newman's expression, while it vividly conveys the idea of spiritualised thought, conveys also the idea of repose and peace; but it is as far as possible the very opposite in Mr. Gladstone's picture, which conveys the idea of fierce and restless intellect, and nothing more.

THE CHAPEL OF ALL SOULS is one of the sights of Oxford, owing to its magnificent Reredos, which covers the whole east end. There is a representation of the Crucifixion on it, and statues of the four great Doctors of the Church, and probably fifty statues of English saints and kings, etc. Christ is also represented sitting in judgment at the top. Immediately behind the altar are the words in Latin:—"Blessed are the dead which die in the Lord." And at the top of the Reredos the sentence, also in Latin:—"Arise, ye dead, and come to judgment." This is probably one of the most striking pieces of church decoration to be found anywhere; the Reredos in Magdalene Chapel is somewhat on the same plan, but on a much smaller scale, and not nearly so striking.

Other chapels of great interest are New College, Keble and Exeter Chapels. New College was founded in 1250 by William of Wykeham, whose motto, "Manners makyth the man," is over one of the gates; and whose crozier is inserted in the wall on the north side of the sanctuary. The style of the chapel is decorated English. There is a lofty "hammer-beam" roof, which must have been added later, as it is a feature of English fifteenth century architecture. The choir is immensely large, the east end somewhat resembling All Souls', already described. The magnificent window of New College is in the ante-chapel in the west wall. It is of a very peculiar colour, a large element of white and light brown predominating. This window was designed by Sir Joshua Reynolds; the principal subject is the Nativity, while in the lower panel the seven virtues, the three Christian and four cardinal, are portrayed. The effect of this window can hardly be exaggerated; one sees richer glass in England and on the Continent, but you see nothing more striking or so striking. Mr. Briggs, my guide, told me that Americans were in the habit of saying to him that that window alone repaid them for the whole journey across the Atlantic. "You see, Sir," he said, "that 'spanel' dog (*sic*) in the right-hand side; well, Sir, I once 'eerd a lady say, 'I almost sees him pantin'!"

This chapel has also very fine cloisters, and its gardens are bounded by portions of the old city wall. There is a fine tulip tree in the gardens, and a Turkish oak; and I observe that here and at Cambridge the acacia is a favourite tree, though it does not appear to be grown in Ireland at all. But I must hurry on.

KEBLE COLLEGE CHAPEL.—Quite modern, and quite a contrast to all the others. Style—decorated English; plan—nave and choir. The stained glass is watery, not worth crossing the Atlantic to see! Reredos fine—a series of Mosaics in the chapel, giving a connected history of the Church—patriarchal, Jewish, and Christian. The general effect of this

chapel is very impressive, from the immense loftiness of its roof.

EXETER COLLEGE CHAPEL is very ornate, much smaller than Keble, very well worth seeing. Reredos of mosaic work, apsidal east end.

TRINITY COLLEGE CHAPEL contains a cedar screen carved by Grinling Gibbons, and has a painting of the Ascension on the roof. There is a fine tomb of the founder, Sir T. Pope, at the north end of the chancel. This chapel also contains a memorial window to Rev. Isaac Williams, formerly a Fellow of Trinity, and a well-known writer of theological works.

Mr. Briggs complained of a former Master of Trinity, that he would not let a College servant touch a "happle" in the gardens, but they must be left to rot.

The Christ Church meadows and the river are also places of great interest, and take a high rank among the sights of Oxford, and the High Street also.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—The above words may be referred to the subject Mr. A. Gurney and other correspondents are dealing with in your columns as to the future life. Is it not reasonable to ask Mr. A. Gurney and some others, to put down in parallel columns half-a-dozen crucial passages (not only on their side, but on the other also), and then to show us how they reconcile them? There is no attempt to do this.

A. D. PRINGLE.

August 18th, 1886.

SIR,—Mr. Sandlands wants to see an instance of the expression of a truth through a contradiction in terms. Here is one:—

"As deceivers, and yet true; as unknown, and yet well-known; as dying, and behold we live; as sorrowful, yet always rejoicing; as having nothing, and yet possessing all things."—Second Epistle to the Corinthians, ch. vi.

I do not intend to reply to the rest of the letter. I have stated my view, and Mr. Sandlands has stated his, and "truth is not to be proved, but seen."

JOSEPH JOHN MURPHY.

Belfast, August 23rd, 1886.

SIR,—Is the expression "Eternal Hope" self-contradictory? I do not see that it is. It is used—not certainly in the theological sense—in the last stanza of Campbell's "Pleasures of Hope."

SUBSCRIBER.

August 22nd, 1886.

SERMON BY "A STAFFORDSHIRE PRIEST."

SIR,—As I read the 2nd Lesson this morning, I thought of the sermon by "a Staffordshire Priest," in which I have been much interested, as he has given me a new thought, and whether right or wrong, seems to give also a curious commentary on 1 Cor. v. 7, and vi. 18, 19, and an incentive to purity.

I think "Oxonienſis," in his zeal for ſacramental doctrine, has rather overlooked the point urged, viz., that reſtoration to perfection is to be wrought both in body and ſoul, and not in ſoul only. "Staffordſhire Prieſt" is not clear in the uſe of "material" and "immaterial," and muſt learn by the way in which he is criticiſed, that it is impoſſible for him to define what will ever remain, to mortals, a myſtery.

Is there any authority for his uſe of the illuſtration from "Moses' rod"?

SEXAGENARIAN.

St. Bartholomew's Day, 1886.

THE ODIUM THEOLOGICUM.

SIR,—Would it not be more to the point if C. C., V-G., would refute the ſacramental "heresies" of the *Church Times* in the columns of that paper? It is a ſtrange method of controversy to be always "replying" in another journal. I look in vain for C. C., V-G., in the correſpondence columns of the *Church Times*. Why is this? In theſe days of free thought a man muſt be ſatisfied with his own fad, without cramming it down the throats of others. There is no longer a monopoly of truth; even the Reformers were not infallible—nor the Caroline divines. Truly

John P.
Robinson, he
Says they didn't know everything
Down in Judee.

I cannot believe that even Mr. Sandlands knows "the laſt word" on the burning theological queſtions of the day.

Our little ſystems have their day;
They have their day and ceaſe to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

C. M.

Buxton, Auguſt 21ſt, 1886.

THE Rev. Alfred James Blencoe, vicar of Witton, near Northwich, has been appointed by the Biſhop of Cheſter to the canonry vacant by the death of Canon Tarver, and was inſtalled on the 24th inſt.

THE *Yorkſhire Poſt* underſtands that the new vicar of Leeds (the Rev. F. J. Jayne) will preach his firſt ſermon on Sunday week. He has taken Deniſon Hall, Hanover Square, for his reſidence.

A HANDSOME paſtoral ſtaff has been preſented to the Biſhop of Bloemfontein by the Engliſh members of the Bloemfontein Association. It is about 5ft. in length, the crook is of metal gilt, the rod of poliſhed brown wood, divided by gilt metal rings. The crook is cuſped and riſes from a cap, the upper portion of which is creſted with a boldly boſſed knop; below are three detached ſhields. On one is the ſacred monogram, crowned; on the other are the arms of the ſee—namely, the croſs of St. Andrew and the ſword of St. Paul, with the words, *Laetabitur deſerta et florebit quaſi lilium*. The third ſhield ſhows the *Agnus Dei* on an altar, ſurrounded by ſtars, and the legend, *Fons hortorum, puteus aquarum viventium*. The ring under theſe ſhields, as well as the others, are chaſed like pine cones; the crook itſelf ſhows a quatrefoil ſection. All this work is hand-wrought, and has been executed by Meſſrs. Cox and Buckley.

THE Archbiſhop of Canterbury has ſent the following prayer to his Archdeacons ſuggeſting its uſe in the diocēſe:—"O God, Heavenly Father, Who by Thy Son Jeſus Chriſt haſt promiſed to all them that ſeek Thy Kingdom and the righteouſneſs thereof all things neceſſary to their bodily ſuſtenance; we humbly beſeech Thee that Thou wilt ſend us ſuch weather as that we may receive the fruits of the earth in due ſeaſon, and grant that we may uſe Thy bountiful liberality to Thy glory, the relief of thoſe that are needy, and our comfort; through Jeſus Chriſt our Lord: Amen." Copies may be obtained from Mr. Gibbs, Palace Street, Canterbury.

PREFERMENTS AND APPOINTMENTS.

Adderley, Rev. and Hon. Reginald, Curate at All Hallows', Barking; Prieſt-in-Charge of the Chriſt Church Miſſion in Eaſt London.
Blencowe, Rev. Alfred Janies, M.A., Vicar of Witton, near Northwich; Canon of Cheſter Cathedral.
Boys, Rev. Henry James, M.A., Rector of Layer Marney.
Law, Rev. Thomas, Vicar of St. James's, Stockton; Rector of Haughton-le-Skerne.
Lomax, Rev. J. H., Curate of Ripponden; Vicar of St. John-the-Divine, Thorpe, Halifax.
Macnaughten, Rev. Henry A., Vicar of Preſcot; Rector of Tankerſley, Barnſley.
Roberts, Rev. Edward Charles J., Perpetual Curate of St. Clement's, Notting Hill.
Robinson, Rev. Thomas, B.A., Perpetual Curate of St. Mary's, Ewſhot, Hants.
Thomas, Rev. J. W., Curate of Wrexham; Rector of Meifos, Montgomeryſhire.
Westbrooke, Rev. William Frederick Westbrook, Vicar of Caiſtor.

CLERICAL OBITUARY.

Anderson, Rev. Samuel, Incumbent of the Church of St. John the Baptist, at the Vicarage, Upper Falls, Co. Antrim, on the 14th inſt., aged 51 years.
Crawford, Rev. F. J., LL.D., Rector of Milton Bryant, at Milton Bryant, on the 19th inſt., aged 73.
Green, Rev. James Waſtie, M.A., Rector of March, at March Rectory, on the 15th inſt., aged 61.
Isaacson, Rev. John Frederick, B.D., Hon. Canon of Wincheſter, for forty-seven years Rector of Freſhwater, Iſle of Wight, at Freſhwater Rectory, on the 19th inſt., aged 83.
Lempriere, Rev. Everard, for ſixty-two years Rector of Meath, at Meath, on the 17th inſt., aged 86.
Tarver, Rev. Charles Feral, Rector of Stisted, Canon of Cheſter, at Stisted Rectory, on the 18th inſt., aged 66.
Pratt, Rev. C. P. Tidd, ſon of the late John Tidd Pratt, at the Vicarage, Bracknell, Berks, on the 21ſt inſt.
Witts, Rev. Edward Francis, for thirty-two years Rector of Upper Slaughtor, Stow-on-the-Wold, Deputy-Lieutenant for the County of Glouceſter, and J.P. for Glouceſterſhire and Worceſterſhire, at Förde, Sondfjord, Norway, on the 7th inſt., aged 73.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Peaſe and Co.'s Succeſſors, Spinners and Manufacturers, Darlington (eſtabliſhed 1752), hold the largeſt Stock of Mourning Dreſs Materials of every deſcription; execute orders the ſame day as received, and ſend patterns poſt free, at a ſaving to the purchaſer of 25 to 50 per cent.



The Church of England Pulpit.

THE HEAVENLY CITIZENSHIP.

BY REV. WILLIAM WOOD, D.D., VICAR OF
CROPREDY, LEAMINGTON.

SERMON PREACHED IN WESTMINSTER ABBEY, ON
SUNDAY, SEPTEMBER 27TH, 1885.

"For our citizenship (or commonwealth) is in heaven."
(*R.V.*)—PHIL. iii. 20.

WHEN we have got rid of the archaic and now misleading translation of the word which in the Revised Version is more properly rendered "citizenship" or "commonwealth," there still remains a good deal to be done before we can place ourselves at the point of view of St. Paul's Philippian converts, and understand the thought which he desired to convey to them by this striking figure.

With ourselves the State is looked upon as something which exists for the sake of the individual; with the ancients the individual existed for the State. We limit State functions to the maintenance of equal rights for all its subjects, and the guaranteeing security of life and property. In ancient civilisation it was different. The exceedingly small and highly-organised communities of Greece differed one from another, and all from the great and ever-expanding commonwealth of Rome; but in all alike man would have been considered imperfect without such a relation as citizenship conferred upon him, and in all a certain uniformity of character and opinion was arrived at by legislation, and, to some extent, carried out in practice.

Thus Roman citizenship was, in St. Paul's time, not only a distinction; it was still a brotherhood. It raised a man, in whatever rank he stood in life, above his fellows who had it not. It rendered the poor despised Jew, who was about to undergo the lash, as, in some sense, the equal of the tribune of the cohort, Claudius Lysias. Nay, there is a conscious pride in St. Paul's claim of his legal privileges as not purchased but inherited. "I was free-born." "A Roman, and uncondemned!" "They have beaten us publicly, uncondemned," he exclaims on a previous occasion, "men that are Romans, and have cast us into prison; and do they now cast us out privily? Nay, verily, but let them come themselves and bring us out." In all St. Paul's dealings with the Roman authorities there breathes a consciousness of his rights as a citizen of Rome, and a determination to have those rights respected. He appeals from a proconsul's tribunal to that of the Emperor himself, and when,

at the last, he glorifies God by his death, he suffers as a Roman, and not as a Jew.

And the Philippians, to whom he wrote, they were privileged persons also. They shared, as we know, and gloried in, the status of their city. One of the cries of the infuriated mob which ten years before had assailed Paul and Silas in Philippi was based on this fact. "No foreign customs, no foreign religion; we are Romans!" The rights of Roman citizens were still a rallying cry throughout the world, and yet under the two previous emperors they had been extended so widely as to enable every one to realise and (if he did not already possess it) to covet the privilege.

We shall see then, how it served as the introduction to a still higher and loftier conception, to a tie infinitely more sacred.

For there was another *Politeia* in which St. Paul had been educated. There were other "brethren" than those with whom he shared political privileges. There were those for whose welfare he yearned, and for whose salvation he would, in the largeness of his sympathy, have given his own soul to be anathema, brethren of his own flesh and blood, with whom he shared "the adoption" and the glory of the covenants by the giving of the law, by the service of God, and the promises—ay, "Christ Himself." It was a great thing to be a Roman citizen. It was a greater still to be a Hebrew of the Hebrews, "a citizen of the commonwealth of Israel."

And this city of God has in Jesus Christ assumed a nobler and more comprehensive form. Like the Roman commonwealth itself, it was no longer confined to men of the same blood or the same locality, but already claimed to become commensurate with the farthest limits of the world. "The hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father." "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Into this great *Politeia* the Apostle welcomes the "Gentiles" of Ephesus. Once "separate from Christ, alienated from the commonwealth of Israel, strangers from the covenants of the promise, having no hope, and without God in the world," but now "made nigh in the blood of Christ." "No more strangers and sojourners, but fellow-citizens with the saints and members of the household of God," into which they have been, of God's unspeakable gift, "free-born."

If, however, this citizenship bore some resemblance to that of the imperial city, which in truth served, to a great extent, to prepare men's minds for its conception, if the alien was brought near in Christ to brethren of other nationalities, and the slave found himself no longer a despised chattel, a "living machine," but "a brother beloved," there was yet one terrible experience for its members to go through, one which for three hundred years was seldom absent from their thoughts

The citizenship of Rome had been a safeguard and a protection from persecution and torture ; that of Christ was to be a pretty certain passport to both the one and the other, and often to the most hideous forms of death. Nero's cruelties at Rome were but a type of what befell the Christians in every city of the empire. Not only under emperors who ordered persecutions on principle, but even under good and merciful rulers, a very little sufficed to rouse the bloodthirsty passions of the populace against the members of a secret society whose object they could not understand, but which they knew to be animated by the closest internal sympathy. Did a famine occur, did a river burst its bounds and devastate the fields, did pestilence break out in a city, "The Christians to the lions!" was immediately the cry. And soon the convulsions and misery attending the dissolution of the empire itself were attributed to the national falling away from the old superstitions, and caused a positive reversion towards Paganism. What wonder that, when "men's hearts were failing them for fear," Christ's followers should despair of the present, and look to a future which seemed to them at no great distance, in which the glorious promises of a new Jerusalem should be realised, and the anti-Christian power be crushed before the second advent of the Lord? The blessed kingdom seemed never likely to be established in this world, and the vision of Perpetua was also the dream of countless sufferers, to whom death appeared as a golden ladder leading to the bright and happy pastures of eternal bliss. And when, in the rude feudal times which followed the settlement of the northern nations, some heavenly-gifted mind, a Bernard or an Anselm it might be, a Francis or an A Kempis, amidst the corruptions of a kingdom of Christ nominally co-extensive with the civilised world, would draw the hearts of men to that reign of peace, and love, and purity, which, ever predicted, was still unrealised, he must needs find it in the future happiness of the redeemed, and not in the still militant Church on earth. As Plato's dream in his "Republic," so More's "Utopia" was to remain in the region of fancy and imagination ; and woe to that Reformer who tried, as Savonarola, to carry out an ideal or a model state too good for ordinary flesh and blood to bear with !

Yet, after all, the battle was being fought and won for Christ. A power had been brought upon earth which was destined ultimately to triumph. the heaven might seem lost for a time, but it was working all the same beneath the surface, and the world could never again become what it once had been. Christian doctrines were doubtless imperfectly understood among half-civilised nations, as they have been ostentatiously repudiated by some in later times, yet we may clearly discern a gradual and certain progress towards ultimate victory.

When, however, we cast our eyes back on the

old civilisation, we often fail to understand the life of the ordinary individual. It needs an effort to realise it. No mere familiarity with scenery or knowledge of laws, or intimacy (for such it may almost become to us) with historians, poets, artists, with generals and statesmen who have shaped the fortunes of the world, can of itself be of much assistance. It is not the corporate existence that we are concerned with ; it is the life of the ordinary man. What was he like, for he was a man of like passions with ourselves? What was he like in his very self? What did he think of this strange mystery of being? Not what did Socrates teach, or Plato write, or Cicero believe, but what, to the myriads of men and women who under such and such conditions lived out their short span of existence, what were their hopes, their fears, their happiness, their misery?

For answer to much of this we must turn to their religious belief. "And these," you answer, "were they not to the ignorant Pagan all equally true, to the philosopher all equally false?" Yes, but this does not help us far. To the individual, the objects which he reverences as Divine have Divine properties. They are to him, at all events, in the place of God. What sort of gods, then, were these, and what was man's supposed relation to them?

We are so persuaded that "an idol is nothing in the world," and the tendency of modern thought has so drifted away from the early Christian belief in demoniacal influences, as connected with so-called revelations of Divine will and oracular responses, that we are apt to under-estimate the influence of the popular religions of the world on the minds of worshippers of the old mythology at the time of the revelation of Christ. "Great Pan is dead" to us, at all events, and has been so long that it is hard sometimes to conceive why the early Christians should have reprobated so strongly a cultus which possesses so little reality for ourselves. And the old deities of Olympus, who live for us only in the graceful fables of the poets or the allegorical personifications of art, seem to have been hardly treated by rude iconoclasts, who made no distinction between the rat-haunted Serapis of Alexandria and the idealistic dreams of Pheidias or Parrhasius.

Yet the popular religion, we must remember, however ridiculed by philosophers, entered into every part of the ancient life, and was a power to be reckoned with. Even in the brief narrative in the New Testament which touches on Greek and Roman idolatry, we have St. Paul brought into conflict with the spirit of Python, worshipped himself as Hermes at Lystra by the priest of Zeus without the gates, nearly torn in pieces by the fanatical devotees of Artemis at Ephesus, launching indignant eloquence at the unspeakable iniquities which gathered round the Corinthian Aphrodite, or, in more tolerant mood, as he stood on Mars' Hill, beneath the Parthenon, trying to draw away the fickle Athenians

from the "vanities" which surrounded them to "Him in whom we live, and move, and have our being."

But it is in the Apostle's directions to his converts in matters of ordinary life that we become most conscious of the all-pervading character of ancient heathenism. Is the Christian to hold aloof from all apparent recognition of the popular deities? Then, must he go out of the world altogether? The Dioscuri are tutelars of the ship in which St. Paul sails, the military standards under which the converted soldiers serve are idolatrous emblems, the meat sold in the shambles has probably been dedicated to some demon, the ordinary friendly meal is consecrated by a libation to Zeus. All harmless enough, perhaps, when a man has attained to St. Paul's own elevation of thought, and realises "the nothingness of an idol," all fraught with extremest danger to the feebler Christian.

But what to the heathen idolater himself? What was implied in this cultus, and in the more direct devotions of the temples? In other words, what was his religion to the citizen of a *Politeia* of the ancient world?

In the first place, then, it was not directly doctrinal. We find it very hard to conceive this. It is one proof of the extent to which Christianity has interpreted modern thought that it should be so. Go to some great missionary meeting. You will hear the truths of our holy religion dwelt upon as compared with the falseness of others. You will find it tacitly assumed that the "faith" which he professes is naturally the basis of the life of the worshipper. We never dream, or even charge others with dreaming, that the mere cultus of itself can do a man any good without corresponding efforts after a holy life.

It was not so with them.

I do not speak of philosophic teaching, of moral aphorisms such as those which made the stoic poet Persius a familiar subject for quotation in sermons of the Middle Ages. No, the philosopher and the moralist had little appreciable effect on the popular religion, and the attempt to harmonise the two was but an after-thought. Men's ordinary belief had nothing to teach them directly in the way of morality.

Why should it? It was not developed from any high-flown theory of the fatherhood of God, of the love of the Creator for the works of His own hand. It grew up just as we see it in heathen systems still, from fear, not love—the terror of the African before his fetish. There you have the moving cause. True that in Greece the anthropomorphised deities were clothed in the most perfect human forms that artists could devise, yet were they only beings of like or even baser passions than their worshippers. The "father of gods and men" himself was not one whose attributes could commend him to the adoration of any but the abject worshippers of power combined with

wickedness, and it was not necessary to go further than Paphos or Ephesus to find rude blocks of stone adored by a cultivated people, while, together with the mythology of Olympus, there co-existed a gross nature worship under as repulsive forms as ever Hinduism can present.

Are we struck aghast nowadays by the revelation of some abnormal wickedness in the midst of a Christian civilisation? What, then, must have been the condition—the normal condition—of those to whom the gods of the Pantheon represented their highest conception of the Divine?

And if we would heighten this picture of human degradation, we must remember (as has been well pointed out) that just in proportion as we rise above the simpler, gentler personifications of superhuman powers which were supposed to haunt this lower world, and scale the heights of Olympus itself, we find among the greater gods who were supposed to rule mankind a development of evil which served to stamp them with a deeper ignominy in the minds of reflective men. Poets who wished to corrupt their readers might use such fables as their ready tools; but what philosopher, what teacher of morality, when calling men to a higher life than that of the unreasoning brutes, could point to the examples of Zeus, or Here, or Hermes?

It was the Gospel of Jesus Christ that "brought life and immortality to light;" and it brought immortality to light by bringing life to light.

For what kind of immortality could that be which should in any sense be shared with the gods whom Greek and Roman professed to worship? What apotheosis was conceivable under such conditions of companionship?

The "kingdom" which Christ preached was a *Politeia* of another kind.

If, in its perfection, it could only be realised in a future state of existence,—and here men must expect "persecutions" and often cruel sufferings,—if, in its earlier stages of conflict with the anti-Christian world-power, the noblest and best must often have longed to depart out of the miseries of this sinful world to "where the wicked cease from troubling and the weary are at rest," yet still they felt it had already "the promise of the life that now is, as well as of that which is to come."

And so the Christian's immortality had begun even in this world. It is not with him "Escape for thy life; escape to the mountain lest thou be consumed." He is already come "unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." He is already a partaker of the life of Christ, and "the life which he now lives in the flesh he lives by the faith of the Son of God, Who loved him, and gave Himself for him."

What if the slave's fetters were not yet broken by the Roman law? As a Christian he is a full citizen: "No longer as a servant, but more than a

servant, a brother beloved." What though Roman privileges were still limited, and Christianity had not yet worked out in full the emancipation of the weaker sex? Yet by baptism into Christ they have all put on Christ. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female, for they are all one in Christ Jesus."

Now, had Christianity been content, like Judaism, to confine itself to a single nationality, had it been willing to remain, like the heathen religions which surrounded it, only one cultus among many, it might have been looked upon with toleration, possibly in time with respect by the Roman State. But this was impossible. Only a philosophical emperor, who mistook its real nature, could include its Founder in his collection of tutelary gods. The mass of the people were better able to appreciate its claims. Aggressive it must be, or nothing. "What agreement hath Christ with Belial?" Not a chosen few only, but the world itself was to be "leavened." The stone "cut out without hands" was to become a great mountain, and grow till it "filled the whole earth." Compare the noblest utterances of antiquity—Socrates before his judges, if you like, "I go to death, and you to life; but which is better, God only knows"—with the impassioned conviction of St. Paul, "I would to God that not only those, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

There spake the conviction that was to move the world. Uncertainty and doubt, nay, even probability, cannot influence the mass of men. If they are ever to be won to a higher life they need a revelation. And thus argues even Socrates himself: "Seek for truth, and take the best of human arguments you can to bear you up, as on a raft, through the stormy waters of life; yet still your voyage must be perilous unless you meet with some securer stay, some word from God, maybe."

And when, at length, this Divine Word was vouchsafed, and the light of which the Jewish nation had been the privileged torch-bearer was communicated to others also, what a change did it produce! Like the so-called miracle of the sacred fire in the church of the Holy Sepulchre, when the one feeble flame, carried in an old man's trembling hand, is, in a moment, transformed into thousands of lights, borne triumphantly in all directions, and dispelling the darkness of the vast area, so was it then: "The people that sat in darkness saw a great light; they that dwelt in the land of the shadow of death, upon them the light shined."

Think what a change was suddenly introduced in man's conception of God, when instead of human caprice you had perfect justice, instead of hatred you had love, sympathy for jealousy, the Eternal and Incomprehensible for a being limited by time and space!

Yes, as each messenger of the Gospel sped on his Divine mission to the furthest ends of the earth, a nobler object of worship than it had been possible for any but a philosopher to conceive was presented to the minds of all men, without exception, as they came within the limits of the Gospel revelation.

And man's own relations to this God,—how different were they from those which he had imagined in connection with the objects of his idolatrous worship! Here was One "in whom we live, and move, and have our being," yet no mere abstraction or "spirit of the universe," but a personal loving Father; One Who grudged man nothing, not even the sacrifice of His only-begotten; One Who, not in this or that favoured locality alone, but everywhere, was present with His children through His Holy Spirit.

And who that studies carefully the pages of history, and marks with interest the gradual and ever-progressive education of the world, can fail to be struck by the advance which has been made? Yes, the spirit of Christianity—the spirit of Christ shall I not call it?—has leavened even the ungrateful hearts that venture to repudiate its influence.

Slowly and surely, here and there, now seen, now lost, it has prevailed, softening the rude barbarism of early feudal Europe, and teaching a nobler revenge than that of newly-converted Clovis at Soissons, freeing the slave, ameliorating the condition of the serf, founding hospitals for alleviation of bodily sufferings, not limiting its sympathies only to the innocent, but entering into prisons, mitigating the penal code among civilised nations, begetting a greater fellow-feeling between classes, modifying and humanising international relations by the consciousness of a common brotherhood by a common faith.

Thus has Christianity carried on the work of human progress.

It is, in truth, what Plato dreamt of, "the pattern laid up in heaven for him who is willing to see it, and, seeing it, rule his life accordingly."

Interfering, as little as possible, with forms of government, abandoning the hopeless task of settling the details of civil constitutions, it yet subserves the main object of the ancient ideal State, of moulding the characters and regulating the consciences of all its true citizens.

No longer are thoughtful men obliged to separate morality from religion, because the religion of the masses must be either spiritualised or ignored. The great principles of Christian morality are interwoven with all our modern habits of thought.

But whence has the world derived them? How comes it that such lofty utterances as were once communicated only to a chosen few in the academy or the porch have become the property of millions, who could neither have thought them

out for themselves, nor have accepted them save as taught by some Divine authority? Did not the most Christian of Greek philosophers instinctively anticipate what has, in fact, occurred when he spoke of some "word from God?"

"That the Word was God, I did read," says St. Augustine, "in those Platonic books; but that 'He came unto His own, and His own received Him not. Yet as many as received Him, to them gave He power to become the sons of God,'—that I read not there."

Yes; it is the revelation of God in Christ, reconciling the world to Himself, that has converted the world. It is the answer of the heart of man to its Maker that has made possible a loftier morality than could ever be attained by men in general from abstract principles of reason. It is the consciousness of a brotherhood in Christ, a citizenship of a city not of this world, yet "a city which hath foundations," that has borne up poor suffering humanity, and glorified it in its sufferings.

"Best fate of all 'twere ne'er to have been born,
Next best at once to nothingness return."

So spake the heathen poet in his despair of any light which could illumine the deep abyss of human misery.

Compare this with the firm assurance of the Jew of Tarsus: "To me to live is Christ, and to die is gain. Yet what I shall choose I wot not. To depart and be with Christ is far better."

And as we see the identical laws of nature which regulate our own globe prevail also in the more distant parts of the universe, and witness to the same creative Will which stamped them on brute matter at the beginning, so in the moral world also we recognise the same God ruling in the kingdoms of men, and guiding the destinies of heathen nations, as well as preparing for them that love Him "such things as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

Let us, then, realise to the full our Divine citizenship. Let us live this life of ours not as men who have no concern

"in the loud stunning tide
Of human care and crime,"

but just because we are conscious of a higher aim than suffices for others, striving to make this world more and more "the kingdom of Christ and of God."

At Westminster Abbey the preachers for the current month will be—Sept. 5. The Rev. R. J. Knowling, Chaplain of King's College, London; 12, the Rev. J. D. Letts, vicar of St. Ann's, Stamford-hill; 19, Minor Canon Harford; 26, Minor Canon Aldrich Cotton. Canon Duckworth, as Canon-in-residence, will preach each Sunday in September at 3 p.m.; also on St. Matthew, 21st, and St. Michael, 29th, at 3 p.m.

"THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL."

By REV. HAMILTON STUART VERSCHOYLE,
M.A.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it."—Gen. ii. 17.

FAMILIAR as these words have been to all of us from our earliest years, I think we often overlook much of the teaching conveyed or suggested by them. I believe if we consider them carefully we shall find that they convey or suggest to us two most important truths, truths which are closely related to the very groundwork of Christianity, and which are far-reaching in their practical bearings. These teachings too we shall, I think, find to be quite independent of any particular decision of the vexed question whether the section of Holy Scripture from which the text is taken is, as some Christian students think, allegorical, or, as others think, historical. I think we may well leave the decision of this question to the few whose special form of learning fits them for such investigations, while we occupy ourselves with seeking for the moral and spiritual teaching contained in our text. But, while thus refraining from entering into this question of criticism, we may, I think, be permitted to make two remarks with respect to the possible results of such criticism. One is—that the deep moral and spiritual teachings which we find in this section, teachings which commend themselves to our consciences as true, and so as words of God to us, should lead us to regard as utterly unseemly any contempt for this section on account of the grotesque elements which it contains. Surely those who would thence regard this section as childish and beneath the attention of sensible men, can hardly have paid much attention to the world's greatest poem—(the "Divina Commedia"—or to the glorious architecture of Lombards and Northmen, in which we find how full of solemn teaching the grotesque can be, as, *e.g.*, in its expression of the bestial character of sin. The other remark I would make is, that we should do well to bear in mind the warning uttered by the late Bishop Thirlwall (in a charge expressing his dissent from a well-known destructive criticism of the Pentateuch) with reference to questions concerning the numbers and wars of the Israelites—the warning to beware of staking the truth of Christianity on the decision of such questions in one way or another. Even if our own faith be grounded deeply in the self-evidence of Christ, too deeply to be affected by literary criticism, we may, by connecting things which are not connected, weaken the faith of others or keep others from attaining to faith.

Let us now pass on to consider the teachings of the text. What is the meaning of "the tree of the knowledge of good and evil?" Some take it to

symbolise worldliness, some, fleshly temptations. I believe the teaching of the text is independent of the correctness or otherwise of such suppositions. But there is one supposition which would rob the text of much of its moral teaching, the supposition, namely, that the tree had *in itself* some power of producing this knowledge. This would involve such a confusion of the material and spiritual as would be inconsistent with our belief in a God of order. The reason why eating of the fruit of the tree produced this knowledge was because it was a sin to eat of it, and it was this because forbidden by God.

What meaning, then, can we find in the tree? Mark, it is not called "the tree of the knowledge of *evil*," but "the tree of the knowledge of *good and evil*." This connects in some way the knowledge of *both* good and evil with the tree, and thus represents man as created without that knowledge. Now without this knowledge man cannot be holy, for holiness implies this knowledge and the choice of good. Thus man is represented to us as created, not *holy*, but *innocent*; created "upright" indeed, as being without sin, not, however, holy, but *to become holy*. There is a great difference between innocence and holiness: the infant, who has never committed actual sin, may be called innocent; the man who has fought against temptation and overcome it, who has deliberately chosen holiness, may be called holy. This very not knowing good and evil is spoken of in Isa. vii. 16 as characteristic of infancy.

Adam and Eve, then, are represented as morally infants, as innocent, not holy, as not yet having chosen good or evil, as not yet knowing good and evil. The only arguments, I think, which could be advanced in favour of the opinion that they were created holy would be from their being pronounced "very good" and "made in the image of God." But the first of these expressions is used of all creatures, and would seem to imply that each creature realised the Divine thought for its initial stage; while the expression "made in the image of God" is used of sinful men in Gen. ix. 6 and St. James iii. 9. This teaching concerning man's original state which is implied in our text is expressed by St. Paul in 1 Corinthians xv., where he says, "That was not first which was spiritual, but that which was natural (psychical)," thereby repeating the teaching of Genesis i. and ii., that "man became a *living soul*" or "living creature," the same expression being used for man in Gen. ii. 7 which is used for the lower creatures in Gen. i. 21 and 24, while his higher destination and capacity is conveyed in the account of his special origin in the earlier part of Gen. v.

But this negative state of innocence was not to be man's permanent condition; to remain in it would have been to remain in a state but slightly in actuality, though greatly in capacity, removed from that of the lower animals. Man was created

to realise the divine thought of him, not only in its initial stage, innocence, but in its development and perfection, holiness.

Now, to be holy means to choose holiness, to be morally good, to choose moral goodness. In order to pass from innocence to holiness it was necessary that an opportunity for this choice should be presented, and this necessarily involved the possibility of sin; for in order to a real choice two alternatives must be presented, and for the choice of good to be possible there was necessary the presentation of the alternatives, good or evil, and so a trial or temptation. Yielding to this temptation they obtained the knowledge of evil from experience of their sin, and of good as that which they had rejected.

But was this yielding necessary to obtain that knowledge? No; for had they not yielded, the tree would still have been to them "the tree of the knowledge of good and evil," *i.e.*, their trial would still have been the means or occasion of conveying to them that knowledge; for by resisting the temptation, choosing the good, God's will, they would have obtained a knowledge of good from direct experience, and of evil by contrast, as that which they had rejected.

God, then, placing man in a position of trial or probation, what was the aim of that probation? We have seen that it was that man might learn the good and follow it, and evil and avoid it, that he might have his moral consciousness awakened, that he might pass from his state little (in actuality) above that of the lower animals, into that of a moral being. For, as we have seen, the temptation, though not yielded to, would have been the occasion of this knowledge. Thus the aim of the trial, or the probation, was *education*. This purpose, though its realisation was in part postponed, and its awful opposite—sin—produced, was yet in part fulfilled when the temptation took place and had its result, though that result was the choice of evil; and I believe that even then was begun, and that there is still being continued, the gradual fulfilment of the whole and ultimate purpose—the final free choice of holiness by all, the purpose of which St. Paul tells us (Eph. i. 10.) is "to gather together all things under Christ as Head."

Though, looked at from one point of view, the passing from innocence to sin—to that "abominable thing which God hates"—was most truly a "fall," yet, looked at from another point of view, even in choosing evil, man passed from a lower state to a higher, from a quasi-animal to a more human state, from an unmoral state—from a state only potentially moral—to a moral state (I use "moral," of course, in its wider sense as the opposite of "unmoral," not as the opposite of "immoral"). I would ask you to observe, in passing, how this falls in with the teaching which is pressed upon us by many sciences, that man has risen from a lower state, instead of descending from a higher. Here,

then, are the two main teachings suggested by the text—viz., that man was not created holy, but innocent, not morally good to choose goodness; and secondly that the aim of his trial was education. Both these commend themselves to our consciences as truths.

With respect to the first, reflection on the nature of goodness will show us the necessity of this truth. *Being* morally good means *choosing* moral goodness, *being* holy means *choosing* holiness. Here, then, we find an answer to the question which must have suggested itself to many—"What need was there for the work of Christ? Why did not God, being omnipotent, either make man holy and allow no fall, or make him holy after his fall?" He *could* not. Even to omnipotence to accomplish what is self-contradictory is impossible, and to *make* a being holy is a contradiction in terms, for to *be* holy, means to *choose* holiness. Jesus Christ came to suffer and die for us, that He might attract us to that choice, not merely by His teaching, not merely by His example, but, above all, by being the perfect revelation of the Father, with whom He is one, the perfect revelation of His righteousness and His love. As He said—"I, if I be lifted up from the earth, will draw all men unto Me;" He draws, He attracts us, but He cannot *make* us holy, that were a contradiction, as it is indeed a meaningless expression if taken in its strict literality. Because we *can* be holy, we *can* resist His will—"How often would I have gathered your children together, as a hen gathereth her chickens under her wings, and ye would not!" "How often did *I will* and ye *did not will*!" To bring us to the choice of holiness His Spirit is ever striving with each of us. O let us not resist or quench that Spirit! Needless to say the regarding the special form of the manifestation of the Son of God as made necessary by sin does not imply a belief that the incarnation was contingent on sin, or that it was not an end in itself.

The second main teaching suggested by the text is that the aim of the trial was *education*. This is the aim of all God's probation, a truth which commends itself to our consciences, because making education the aim is higher than making probation itself the aim. It makes a great difference, as Thomas Erskine so well pointed out, in our faith in God, in our manner of regarding Him and so in the spirit of our lives, whether we regard *probation* as the ultimate aim of our being placed here, or regard that probation as a means to a higher end—*education*. If the former, we are disposed to regard God as primarily a Judge and Avenger, who just waits to punish if we fail in the probation, and finds in that punishment a satisfaction to His justice; if the latter, we shall regard Him primarily as what He primarily is—the Father, our Father, who judges that He may save us from sin, whose justice finds no satisfaction in punishment in itself, but can only be satisfied by our becoming just, who is ever training and educating

His children (all mankind), striving to bring them to choose holiness ever more and more entirely, obliged to punish here or hereafter, but ever with the one aim—to lead them to, to educate them in, holiness. Let us look upon every temptation in this light; then we shall be able to "count it all joy when we fall into divers temptations": then each temptation will be to us a "tree of the knowledge of good and evil;" for in overcoming it in the strength of God we shall learn more of the goodness of good and of the evil of evil, and more of the goodness of God and of the helping grace of His Spirit. And even our sins He uses to educate us at last to a greater horror of sin. But when we yield to temptation, it becomes to us in one sense a tree of ignorance; for the paradox is true that the more we know of sin the less we know of it, for sin dulls the inward eye by which we perceive the light that condemns its darkness. And so, on the other hand, it was He alone "who knew no sin" that could truly be "made sin for us," truly realise all its heinousness, bearing it on His heart and agonising for it, and thus revealing to us what it is, drew us from it to God, reconcile (at-one) us to Him.



A COUNTRY parson, writing to the *Essex Chronicle*, gives the following extract from the balance sheet of his "benefice." Dr.—Gross income, £396. Cr.—Poor rates, £48 9s. 8d.; land tax, £30 7s. 6d.; house duty, £1 6s. 3d.; highway rate, £6; income tax, £11 6s. 6d.; tenths, &c., £1 4s. 6d.; total deductions, £108 12s. 5d. The writer asks—"Is any one in any other profession taxed like this in proportion?"

WHITTLEBURY Feast week commenced on Sunday, when the new vicar, Mr. Fletcher, took the opportunity of explaining to large congregations of his parishioners the dangers as well as the duties of such village festivals. In the morning his sermon was on Christian emulation, and in the evening on our Lord's cleansing of the Temple, and the relation of both the parish church and the parish priest to each and all of the parishioners. The festivities of the week combine one of the largest village flower shows in the midlands. 116 prizes being given. It is satisfactory to learn that complete unanimity now prevails in the parish, and that the squire, after some months' illness, was present at both the morning and evening services on Sunday.

THE *Record* has much satisfaction in announcing that the vicarage of St. Mary's, Islington, vacant by the death of Prebendary Daniel Wilson, has been offered by the trustees to the Ven. John Wareing Bardsley, Archdeacon of Warrington, and vicar of St. Saviour's, Liverpool. Mr. Bardsley is the son of the late Canon James Bardsley, formerly rector of St. Ann's, Manchester. He was ordained deacon in 1859, and priest in 1860; was curate of Sale, Cheshire, during 1859 and 1860, curate of St. Luke's, Liverpool, during 1860 and 1861, secretary of the Islington Protestant Institute from 1861 to 1864, and vicar of St. John's, Bootle, from 1864 to 1871, when he became vicar of St. Saviour's, Liverpool.



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, SEPTEMBER 4, 1886.

IRISH POLICY OF THE GOVERNMENT.

FIFTY years ago "Disraeli the younger," then in the hottest period of his hot youth, writing to Mr. Spring Rice, over the signature of "Runnymede," announced his specific for the pacification of Ireland, then as now "the victim of English faction." "Ireland must be tranquillised," he wrote. "So I think. Feed the poor, hang the agitators. That will do it. But that's not your way. It is the destruction of the English and Protestant interest that is the Whig specific for Irish tranquillity." It is curious to remark with what exactitude history has repeated itself. The Kilmainham Treaty is the counterpart of the Lichfield House Compact; the Whig policy of clinging to office by concession to O'Connell has been reproduced in an exaggerated form by Mr. Gladstone in his alliance with Mr. Parnell; and now, if last by no means least, we have the policy enunciated by Lord Beaconsfield put forward by his brilliant successor in the leadership of the House of Commons, as the basis of the action of the Government. For, when all is said, in those six words may be summed up the whole of Lord Randolph Churchill's masterly speech; and it is precisely because of this fact that the unmannerly gang who obey Mr. Parnell's orders did their little utmost to disconcert him whilst speaking, and have since wasted so much time and eloquence of the Irish sort in proclaiming their dissatisfaction with the proposals of the Government. Like the Ephesians of old, the men whose trade is sedition feel that their "craft is in danger," and are well aware that the success of the Government in dealing with Irish affairs would give the *coup de grace* to Irish-American conspiracy, of which Mr. Parnell is in name the guiding spirit. In another way the policy sketched out with so much definiteness and detail by the Chancellor of the Exchequer may be defined as a policy of benevolence. That character has, it is true, been claimed for all Mr. Gladstone's dealings with Irish affairs from the days of the Irish Church Resolutions in 1868 to his last fatal and compromising surrender to the Parnellite conspiracy.

But between the two there is the cardinal difference that, whereas Mr. Gladstone's benevolence was extended exclusively to the disaffected and the discontented, the disloyal and the turbulent, and was extorted by violence and disorder, actual and threatened,—that of the present Government is intended for the benefit of all classes alike, and will certainly do anything except enriching further the disaffected tenantry at the expense of the already impoverished landlords. After the limp and abject concessions to the agitators, it was refreshing to learn that no further concessions to the "land hunger"—in other words, the cupidity and dishonesty—of the Irish peasantry are to be made. The Government take their stand upon the last of Mr. Gladstone's Land Acts. That was intended to be final, and it is now to be so treated. If the peasantry, in their dishonest greed, attempt a "rent war," the forces of the Government will be employed in a vigorous and uncompromising resistance—an act of benevolence to the plundered landlords of Ireland, of which they stand in sorest need. Mr. Gladstone has, it is true, done his best to incite the tenantry to resist the payment of rent, but happily he has now reduced himself to a condition of impotence, and his mischievous suggestion that the tenant farmers of Ireland cannot pay the largely-reduced rents fixed by the Land Court—his own tribunal, by the way—though it may encourage the disaffected morally, may certainly be "countered" by the decisive action of the Government. Of the same kind of benevolence—the benevolence that asserts in practice that peace and prosperity are absolutely conditional on order and government, and which consists in protecting the loyal section of the population from the tyranny of the disloyal—the action of the Government with respect to disorder and outrage is equally striking. Sir Michael Hicks-Beach's action in quelling the Belfast riots, themselves the direct fruit of the conjoint action of Mr. Gladstone and Mr. John Morley, has been equally prompt and successful, while the appointment of Sir Redvers Buller as practically the administrator of the centre of agrarian disaffection in the south-west is a sure precursor of good results. Lastly come the promises of assistance in the development of reproductive industry—the inquiries, that is to say, into the possibilities of State aid in the improvement of Irish fisheries, main drainage, and the development of all lands not hopelessly waste and sterile—all of which are far more likely to improve the condition of the tenant farmers of Ireland than any quantity of what is commonly called "agrarian legislation," but which really means only the plunder of the landlord class, or even of Mr. Gladstone's latest specific—the quasi-independence of the Sister Isle. The only doubt with regard to this policy which suggests itself to the average observer, is whether it does not come too late. Had it been adopted in its

entirety when it was first suggested by Disraeli half a century ago, the condition of Ireland would at this moment be far other than it is. Unfortunately the Whigs of 1836 and the Whig-Radical faction since 1867 have had matters pretty much in their own hands, and have used their powers of mischief mercilessly and unsparingly. Whether it will be possible to undo the evil that they have wrought in the lifetime of a single Government is, perhaps, doubtful, but it is certain that the adoption of such a policy at the present moment is of the happiest augury for Ireland. The signs of the times are, indeed, more hopeful in that unhappy country than they have been for a long time past. The labourers are beginning to tire of a tyranny which prevents them from earning wages, and the townspeople are obviously growing weary of a system one of the first effects of which has been to drive wealth, intelligence, and respectability out of the country. A reaction, sooner or later, is inevitable, and in view of the positive benefits to all classes, promised by the Government, we shall probably not have very long to wait for it. The "sound and fury" of the Chicago Convention, like that of the Home Rulers in the House of Commons, really signify nothing in the presence of the simple and statesmanlike proposals of the Ministry.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—Every man's first object should be to obtain truth. His second should be to impart it to others. For this end, I suppose, your correspondents write. But whence should we seek truth? From our own consciousness? No. Where then? There is but one answer—the Bible.

We cannot understand the things in nature, for we cannot examine them without the light of the sun. We do not know the truth of the Bible save only as we see it through the light of the Holy Spirit. This is one of the cardinal truths of the Bible.

Now, I am afraid, Mr. Murphy, as also Mr. Gurney, forgets these simple things. He refuses to discuss the question of "Eternal Hope" with me, because he says I have stated my views and he has stated his, and truth cannot be proved.

These expressions, as he will easily see, militate violently against the nature of things. We have no business with stating our views. Our duty is to state Bible truth. What I have stated is what I conceive to be Bible truth. I have shown him clearly enough that his statements are not Bible truths. He calls them his views—I suppose he means what he conceives to be the teaching of the Bible, but this should not be afraid to substantiate.

I hope he is not serious in presenting the passage from Corinthians as one containing contradictions. Apparent paradoxes there may be, but contradictions there are none. Paraphrase the first and what have we? "As deceivers, and yet true." The world thinks

we are deceivers, God knows we are true. Where is the contradiction? There is nothing here which bears any comparison with the contradiction contained in the expression "Eternal Hope." I did not intend to take up your time, but let us for a moment examine the words.

"And now," says the Apostle, "abideth faith, hope, charity, but the greatest of these is charity." The main element—at least one of them—of the greatness of charity is its power to last. When faith is lost in sight, and hope vanishes before realisation, love lives on. Hope, then, from its nature, cannot last. But it is here described as eternal. Which thing is absurd. There are other aspects, but let this suffice.

There are just two points in "J. B.'s" letter, to which, for a moment, with your kind permission, I would like to refer: (1.) The novelty of the views expressed under the terms "Eternal Hope." (2.) The "common sense" way of looking at it.

1. In answer to the question which I asked, "Whether it is possible that it should have been left to this 19th century to find out this new doctrine?" "J. B." replies that there is evidence that the Fathers held similar views. To this I answer:—(a) "Similar views" and "same views" are not identical. (β) The evidence appears unsatisfactory. (γ) Canon Farrar gave them shape and a name. It is true there is nothing new under the sun, and so we may conclude that all and every form of error is simply an old thing revived. But it is one thing to revive, so to speak, an error, and another thing to produce a new dogma from Scripture.

2. There is nothing like common sense. I submit, however, that there is no "common sense" in "Eternal Hope." Common sense is eminently practical. Now what is the practical good of "Eternal Hope"? Suppose it true? Then what? The man relaxes his effort. I can be saved after death. This is well if the dogma be true—yet scarcely well. But there is much doubt about it. The man trusting to it has confided in a broken reed. What then? There is evidently no practical good, and there may be much danger in it. The common sense view of it, then, is to reject it altogether.

I should like to say before concluding this letter, that I have had very much pleasure in reading what Mr. Davies has written. We certainly do need to be aroused to feel the importance of our work. God will require it at our hands that we admonish and warn the rich that life does not consist in the abundance of things which man possesses. Better lives all round—more earnest, more active, more devout, more *truly* religious—is the great want of the age.

J. P. SANDLANDS.

Neugasse, 3, Bonn-am-Rhein,
August 31st, 1886.

ODIUM THEOLOGICUM.—"C. M."

SIR,—I thank your correspondent "C. M." for his courteous advice. If he thinks remonstrance will be of any use with the *Church Times*, he can try it himself. By the way it treats Canon Meyrick, I have reason to fear that I should not get a hearing. Therefore, as I wish to stay the plague of Romanism, I am obliged to write in any other paper that will do me the favour to admit me. As St. Paul says, "Woe is me if I preach not the Gospel!" As the *Church*

Times teaches heresy, week after week, it is a marvel to me that no one protests. Do any mourn in secret? Have all received the Papal virus?

2. Lately, the *Church Times* accused all who deny a corporal presence of the Socinian heresy, as if we were like those who deny our Lord anything but a human nature. But we hold a real objective Presence as much as the *Church Times*, only it is not a local corporal Presence, which is to be adored. This week it accuses us of Nestorianism. This is the same under a new name; but it is childish.

3. However, in its review of Mr. Burbidge's "Liturgies" &c., it confesses that to say that the substance of bread and wine ceases, would be what Canon Body calls, "Eucharistic Eutychianism." It also gives up transubstantiation, though formerly it said that our 28th Article agrees with Trent, and does not condemn the very doctrine which it denounces by name. So there seems to be some amendment—at least, there is what is called a "change of front."

4. But in this very review there is what is to be censured. Though our great divines say plainly that the only oblation we recognise is that of bread and wine, yet the reviewer here says that what we offer is the Body and Blood of our Lord. It blames Mr. Burbidge for saying that the only oblation is bread and wine. It argues that what we offer and what we receive must be the same. This is true, so far as the bread is concerned. As to the inward grace the case is different. If there was an oblation after consecration, *more Romano*, this would be true, though, even in that case, so long as we deny any local corporal presence, our offering the consecrated elements would be harmless. The danger is the heresy that our Lord's body is on the altar locally, as He was on earth when alive, and as He is now in heaven, and that, therefore, His body is to be there adored, as if we saw it in heaven. Having the fear of "C. M." before me, I will now stop. If he differs from me, he can confute me. If he agrees with me, he can take my place. One always likes to hear another on the same side. It is tiresome to have to speak alone week after week.

5. One word more, if the bread and wine remain, as our Lord's humanity did in the Hypostatic union, then to adore it even Rome denounces as rank idolatry! Adoration and the bread remaining cannot go together. One or other must fall.

C.C., V.-G.

P.S. Dean Swift said, "Whenever an Irishman is to be roasted there will always be another Irishman to turn the spit." However, as "C. M." writes from Buxton, I will suppose that he at least wishes to *pose* as an Englishman criticising Irish defects. So we will let it stand.

SELF-DENIAL.

SIR,—The question of the nature of that true self-denial which is pleasing to God seems to me to be answered, as completely as can be done in a few words, by the following, which has arrested my attention in reading Frances Ridley Havergal's letters, page 57, (Nisbet, 1885—a later publication than her *Memoirs*), "There cannot be true and acceptable dedication of substance without dedication of self." I must also quote what follows, though it is not a continuation of the same subject. "Dedication of self, true and unreserved, can only spring from love

and gratitude for His inestimable love in the redemption of the world by our Lord Jesus Christ."

JOSEPH JOHN MURPHY.

Belfast, August 30th, 1886.

Reviews and Notices.

"A CENTURY OF PROTESTANT MISSIONS." By the Rev. James Johnston, F.S.S. London: James Nisbet & Co. Pp. 36. Price, 6d.

THIS is a very useful little pamphlet, full of information and statistics. It is not altogether comfortable reading; our missionary expenditure is wickedly small, hardly one-tenth per cent. of our estimated annual income, and the number of converts is small too.

Mr. Johnston calls for more money—quite so, we fully agree. But it would be better if missionary societies would recognise that money is far the least useful of agencies; we want a Christian nation to do missionary work as a nation, by example, as well as, and much more than, by missionising. It requires more faith in Christ than this age, which believes in machinery, can show, to understand that the money of the worldly does no good to the missionary cause, while the mere lives of Christians work endless blessings.

"THE MONTHLY INTERPRETER." September, 1886. Edinburgh: T. & T. Clark. London: Kegan Paul, Trench & Co.

IN an exceedingly well-written paper, Professor Milligan discusses that very difficult subject, the Baptism for the Dead. (1 Cor., xv. 29-32.) We are very glad that he rejects the idea that St. Paul was alluding to any supposed custom of vicarious baptism, for no such custom has ever been shown to exist in apostolic times, when baptism was a reality rather than a rite, though undoubtedly such a custom did exist in the second century. By "the dead" he thinks only the Christian dead are meant; it may be so, but we are not quite sure. But we thoroughly agree that "the baptism mentioned in verse 29 is to be taken in its most pregnant sense. There is more under it than the thought of the mere initiatory sacrament of the Christian life." "The Christian dead," he continues "are not yet perfected. They have not yet attained to the full rest and refreshing which has been prepared for them; nor can they attain to it until the reign of Christ, carried on by means of His struggling and warring Church on earth, is finished. Every one, therefore, who enters by baptism into that Church, who takes upon him the name of Christ, and who pledges himself to a share in the contest of Christianity with the world, does so, not to his own benefit only, but to the benefit of the Christian dead." Such views as these on Christian baptism are most refreshing, though we are not sure that the limitation to the Christian dead is correct; we should prefer, if possible, to include the idea of dedication on behalf of those dead in sin.

Professor Johnson has a third paper on Christianity and the Mysteries, not quite equal to its predecessors.

In a paper on Joel's prophecy of the outpouring of the Spirit, Professor Redford contends that the words "all flesh" are not to be limited by the following

words to Israelites of all sorts and conditions, but to be interpreted in the largest sense. "Joel is not preaching merely to an audience of fellow-countrymen—he is the herald of God for the world."

Principal Douglas's paper on O. T. Revision deals mainly with topographical expressions. Canon Rawlinson writes about the sites of Zoan and Pithom; and Dr. Whitelaw on the Call (misprinted Case) of Abram.

"THE MASSES: HOW SHALL WE REACH THEM?"

By an Old Lay Helper. London: Charles Griffin & Co. Pp. 127.

WE have heard a good deal during the last few years about the masses, and of the various attempts which have from time to time been made to reach them. The Church Army is doing good work in many places, and the Church of England Working Men's Society is also doing a great work among the *bond-fide* working men; while on the other hand we have the Oxford Settlement at the East End, and Public School Missions in various parts of the Metropolis, which are enlisting much sympathy. This little book is written by one who has taken great interest in Home Mission work, and he deals with the various excuses, or as he terms them, "Hindrances in the Way," and tries to show how they may be met.

In the Introduction, speaking of the parables of our Lord, he remarks that the parable of the Good Samaritan is peculiarly applicable to the Home Mission field, and says:—

Contrast for a moment the methods of the Good Samaritan with those sometimes pursued among ourselves. *Before* the Good Samaritan attempts to convey the sufferer to the inn, he attends to his immediate wants, pours in oil and wine, and binds up his wounds.

What are *our* methods, he asks:—

Too much hurry and haste, expedition and bustle; we wish the poor man well—of course we do, or we should leave him alone—but as to studying his case at the outset, how can we spare the time? Fit or unfit, we mount him on the steed of our goodwill, and carry him off to the inn of the Church, where he arrives either too weak to profit by the care he may receive there, or so disheartened by the suddenness of his seizure that he makes his escape at the first opportunity, and goes back to his old quarters.

And he truly says that

If Home Mission-work is to be really successful, there must be a half-way house, a first stage of relief to the wounded, mid-way between the battle-field of the world and the inn of the Church, where the wounds of souls may be tenderly dressed with the oil of a kindly sympathy, and prostrate souls cheered with the wine of a good hope.

And suggests that we want a little band of Samaritans, spiritual ambulance-bearers, to go out and seek for the wounded.

In dealing with "hindrances in the way," he speaks of the many people who have a difficulty in finding the places in the Prayer Book (a by no means imaginary difficulty), and as a remedy he urges that we should in the first place, with regard to Mission Room service,—

Provide a stereotyped office for the Mission Service. Let it consist of essentials only—the Lord's Prayer, the Confession and Absolution, the General Thanksgiving, and a few of the most simple of the collects. Let this be printed on a stout card, for distribution at the service, and let the form be adhered to constantly. The lessons and hymns will ensure sufficient variety.

This plan strikes us as being very admirable, and we trust that the suggestion here thrown out will be

acted upon. We fancy, also, that in some places the numbered Prayer Book, which has been published by Canon Venables, will be of great use in helping people to learn the value of the Book of Common Prayer.

In the "no room for us" excuse, we are told of a working man who once went to a church to which he was invited by the vicar, but when he got there, accompanied by his crippled little girl, was driven first out of one pew, and then out of another, by an officious pew-opener; that at last they had to go to the "free seats," which being so uncomfortable, and in a gallery, that they left the church, and never went again; and as a remedy suggests the free and open Church system. We are well aware of the evils of the pew system, and the action of many officious pew-openers has been, no doubt, a great hindrance in the way of poor people frequenting the House of God. It is, however, a moot question whether the "free and open" system would work well in *all* cases. Yet in essentially poor districts there is no doubt that a "free and open" church is a great attraction, for to "the poor the Gospel is to be preached," and it should be offered without money and without price. The author also speaks of the necessity of a kindly welcome to those who attend services in Mission Rooms.

In speaking of the way in which the Secularists get hold of working men, he suggests as a remedy that the Sunday evening should be distinctly devoted to the *men*; and in the second place says:—

Let the minister arrange as a regular part of his scheme for a series of discussions or conferences, open to any man who likes to take part in them, to be held either on the Sunday evening after the service, or on some evening during the week.

This strikes us as being a most excellent way in which to deal with working men. Infidelity is rapidly spreading in one way or another; it is not so much by means of lectures by infidel lecturers, as it is by means of spurious literature that these principles are gaining ground; and if only some of the clergy could visit some of the workshops in the large manufacturing towns of the north of England, and hear the men discussing these questions in their own way, they would find that the evil is much greater than they imagine. It is by taking up these subjects, and discussing them fearlessly in these conferences, that much good may be done. We have a graphic account of a mission held in a cellar by a working man, and the way in which he speaks to those poor outcasts, whom the Church cannot reach, is deeply interesting; while on the other hand, we are told of one who was anxious to do some work for God, but receiving no encouragement from his vicar, eventually found his way to the ranks of the Wesleyans. The book is full of suggestions as to how we shall best deal with the masses, and we heartily commend it, one great feature being that all the suggestions are practical, and we trust that it will be widely read by those who are trying to solve the problem, "How to deal with the masses," so as to lead them back to the fold.

THE Rev. R. Linklater, vicar of Holy Trinity, Stroud-green, is applying for a faculty to effect the following improvements in his church, which have been sanctioned by his vestry:—"To place painted windows at east end of church when funds allow; to raise the altar table about a foot; to raise re-table with ornaments same height; to pave the chancel and sanctuary with tessellated tiles; to ornament the

walls of the church and other parts of the church with pictures ; to fit up the south chapel for divine service, to be used on weekdays and when the congregation is small."

PREFERMENTS AND APPOINTMENTS.

- Butt, Rev. W. W. A., Vicar of Westbury, Wilts ; Vicar of Minety.
 Court, Rev. James Walter, B.A., Rector of Widdington.
 Evan-Jones, Rev. Richard, M.A., Vicar of Llanllwchaiani, Montgomeryshire ; Surrogate for the Diocese of St. Asaph.
 Fawkes, Rev. Reginald, Curate of St. John, the Evangelist, Paddington ; Vicar of Spondon, near Derby.
 Goode, Rev. Wollaston, M.A., Vicar of St. Budcaux ; Vicar of Holy Trinity, Barnstaple.
 Hammick, Rev. E. A., Senior Curate of St. John's, Westminster ; Archdeacon of Zululand.
 Jones, Rev. Daniel, M.A., Vicar of Lampeter ; Rural Dean of Lampeter.
 Lindsay, Rev. John, Vicar of Brislington.
 Millard, Rev. Frederick, Vicar of St. Catherine's, Tranmere, Cheshire.
 Ockford, Rev. C. F., Organising Secretary of the Navy Mission Society ; Incumbent of St. Paul's, Scouthead, near Oldham.
 Parham, Rev. Frank, Assistant-Inspector of the Lyme portion of the Bridport Deanery.
 Pollock, Rev. H. C., Senior Curate of St. Mary's, Nottingham ; Vicar of St. Leonard's, Newark.
 Sleigh, Rev. William, B.A., Licensed to officiate in the Diocese of Chester.
 Templeman, Rev. E., Rector of Pitchcott, near Aylesbury, and Chaplain Retired List H.M.I.S. ; Chaplain and one of the Assistant-Masters of Schorne College.
 Titcomb, Right Rev. Bishop, formerly of Rangoon ; Vicar of St. Paul's, Frockley.

CLERICAL OBITUARY.

- Barclay, Rev. John, M.A., Hon. Canon of Chester Cathedral, at the Vicarage, Runcorn, Cheshire, on the 25th ult., aged 69.
 Barlow, Rev. William, for twenty-five years Vicar of Toftrees, Norfolk, at Toftrees Vicarage, Norfolk, on the 28th ult., aged 76.
 Eden, Right Rev. Robert, D.D., Bishop of Moray, Ross, and Caithness, late Primus of the Episcopal Church in Scotland, at Eden Court, Inverness, on the 26th ult., aged 82.
 Hunt, Rev. Robert, late Missionary in Patagonia, and C.M.S. Missionary in N.W. America, at St. Paul's Vicarage, Penzance, on the 27th ult., aged 80.
 Nicholson, Rev. Henry Isaac, Vicar, at Great Paxton Vicarage, on the 22nd ult., aged 80.
 Roper, Rev. John Riddall, M.A., at St. Boniface Villa, Ventnor, on the 22nd ult., aged 88.
 Shewell, Rev. Frank, M.A., Oxon, Vicar of Loddisswell, youngest son of the late Edward Shewell, Esq., of Lewes, at Loddisswell Vicarage, on the 16th inst., aged 57.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description ; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent.

NATURAL HEALING.

GENERALLY the causes of disease are of the most simple character, and we may suppose that attention to hygienic measures and natural laws would speedily eliminate the dis-

turbance. Of this, however, very few think. It were far better in many instances to do nothing medicinally, because nature would work on in her own way, and correct the defect, if some simple, favourable external conditions were afforded. There are many ways in which we can assist Nature in her work ; for instance, if we cut our fingers, the only share we take in the work of healing is to join the severed parts together, covering the wound with a false skin to keep out foreign elements, and Nature accomplishes the rest. So in more serious affections, it is always best to let Nature effect the healing, and for us to assist only by affording more favourable conditions under which she can work.

If we can bring to bear upon the deranged system the like agents which Nature employs, it is natural enough to suppose that we are on the road to securing more rapid results than by simply leaving Nature alone. When the system has been weakened by false treatment, or the ailment has been neglected too long, it is incumbent upon us to use such natural methods as are calculated to effect restoration. It is then that Magnetism, which is one of Nature's chief and most potent forces, becomes invaluable. It affords, at once, better conditions under which the recuperative powers can work more effectually, and whereby the cause of the mischief is gradually rectified, and eventually overcome. Nothing foreign to the healthy development of the system is introduced, therefore nothing irritates even the most delicate organism. Quietly the normal, harmonious balance which should ever exist in order to health, is restored, and the various symptoms, perhaps arising from a simple functional irregularity, are eradicated.

The sum of our argument, therefore, is, that all symptoms traceable to some slight defect in the working of one part or another of the complex human frame are amenable to a remedy which can, and does, assist Nature in her unceasing efforts to remove the causes of ill-health. The Magnetic method is eminently calculated to effect this change, because it is one of the chief omni-existent energies of Nature, and that most readily applied.

No doubt the diversity in the nature of the cases in which Magnetism has proved beneficial, is surprising to those who have not studied its *modus operandi*. We are prepared to make allowance for anyone holding such an opinion, because we ourselves have often been astonished at the wonders wrought by Magnetism, yet we can easily explain the ground of its successes.

The following is one of the facts we adduce to prove the soundness of our statements, and for further examples the reader is referred to our seventh biennial report, just issued, which we shall be pleased to send post free to any address :—

Mr. S. VEAL, 35, High Street, Wellingborough.

FEBRUARY 5th, 1886.—"It will be twelve months come the 20th of this present month since I obtained your advice and Treatment, and before writing to you I thought I would wait that time to see if the benefit received was permanent or not. You can now use this testimony in whatever way you like, for I have heard of miracles, and I think I can safely say my case is one, as many people who know me can testify. I will now try and explain my case, as perhaps some others may have faith to try your Treatment as I have done. Seven years ago, at the latter end of January, I was stricken down with Paralysis in my left side ; as my brain was affected the doctor thought I should not get any better. However, I got a little better, and was able to get out and walk about again, but it was only a month or two before I was taken in an Epileptic fit, and carried home insensible ; and after that I could not walk without a crutch and stick, and the fits came on me every month, and sometimes fortnightly. I was not safe, so I often went out in a Bath chair, and the doctor (he was a nice gentleman, and I cannot speak too highly of him) told me he thought I should never be free from fits, and I tried almost everything, but to no avail. I was advised to try your Treatment, and then I had one slight shock of a fit in March last, after I had worn your Nerve Invigorator three weeks ; since then I have not had one. I have put my crutch on one side, and I can now walk two or three miles, with my stick as a companion, and I do not now feel like the same man. I thank God from the bottom of my heart that He gave me faith to accept your advice."

Mr. B. Copson Garrett has devoted many years of his life to the practical adaptation of Magnetism to the alleviation and cure of various forms of disease. His published essays clearly demonstrate the natural action of the remedy, and may be had on application at his Consulting Rooms, where a private list of 1,000 names may also be obtained.—B. COPSON GARRETT, Medical Electrician, 16, Finsbury Square, London, E.C.



The Church of England Pulpit.

THE HOLY CITY.

BY REV. CANON LIDDON, D.D.

SERMON PREACHED IN ST. PAUL'S CATHEDRAL,
ON SUNDAY, AUGUST 22ND, 1886.

"Our feet shall stand in thy gates, O Jerusalem."—
PSALM cxxii. 2.

THE Psalm from which this verse is taken was probably written by a pilgrim to Jerusalem at some time previous to the Babylonish Captivity. On the one hand, it is clear that "the house of the Lord," the ancient Temple, was still standing; on the other, the reference to "the house of David," and the anxious prayer "for the peace of Jerusalem," its walls, its palaces, seem to point to a later period than that of David. The pilgrim who composed the Psalm would have belonged to one of the ten separated tribes; but he had remained after the general defection true to the divinely-ordered worship at Jerusalem, and his psalm may well have been composed on the occasion of his first visit. We observe in it his delight at the mere prospect of the journey, his ecstasy at finding himself, or at the very thought of finding himself, within the sacred gates; his wonder at the aspect of the city lying before him as he stood, probably, on the Mount of Olives; his sense of its ancient glories and of its present titles to honour—the thrones of David and of Solomon, the sacred Temple. But there are presages of coming trouble in the air, and as the Psalmist thinks of his brethren in the faith who live within its walls, and of "the house of God" which was its most prominent and its most precious feature, he offers a prayer for the peace of the holy city which has so large a place in his heart.

We must confine ourselves this afternoon to his expressions of delight at standing within the gates of Jerusalem. "Our feet stand," so runs the original, "within thy gates, O Jerusalem." Possibly he had not yet reached it, and in accordance with Hebrew usage he treats a future assumed to be certain as if it were present, so that "Our feet shall stand in thy gates," if not a literal translation, yet expresses the prosaic fact. But, however this may be, there is no question as to his enthusiasm, and he will himself partly enable us to explain it, while in considering the use of his language by other pilgrims during successive centuries, we must have recourse to considerations which belong

to an older age and to a wider outlook than was his.

Now, one thing that would have struck a pilgrim to Jerusalem who should approach the city, as was natural, from its north-eastern side, would be its beauty. The modern world, no doubt, has analysed the idea of the picturesque, but the ancients also felt it. The pilgrim who saw the city of Solomon lying at his feet could not but exclaim with the Psalmist of Hezekiah's time, after the discomfiture of Sennacherib: "The hill of Zion is a fair place, and the joy of the whole earth." Even an Israelite of the date of the Captivity whose eye rested on the ruins produced by the Chaldean triumph, could not but mourn with Jeremiah: "Is this the city that men call the perfection of beauty, the joy of the whole earth?" The stately buildings erected by Solomon on the south side of the Temple area, Solomon's own house, the House of Judging, the house of the forest of Lebanon, the palace of the kings of Zion, the palaces of the princes of Judah, round it the circuit of the walls, above all, the Temple—the Temple with its courts, with its burnished roofs, with its lofty gates, with its towers, surrounded as all this was, on three sides, by deep ravines and olive-coloured hills, would have delighted the visitor to Jerusalem in the days of Jehoshaphat or Hezekiah. The feature in the view which did seem to give especial pleasure was the compactness of the holy city as it was doubtless seen from the Mount of Olives, and thus the pilgrim of our Psalm—"Jerusalem is built as a city that is at unity in itself," or "is compact together." This compactness was produced by the compression of the city between the deep valleys which on three of its sides surround it—especially those of Hinnom on the south, and of Kedron or Jehoshaphat on the east—deep ravines like those which run round Durham, or round Luxembourg, which arrested the extension of the city on these sides, while the same effect was long produced by the fortifications which were necessary to guard against the approach of an enemy from the north and the north-west. Possibly this pilgrim had seen Damascus straggling out amid the beautiful oases which surrounds it in the plain of the Abana, or he had seen Memphis, a long strip of buildings, thickly populated, extending for some twelve or fourteen miles along the western bank of the Nile. Compared with those Jerusalem had the compact beauty of a highland fortress, its buildings are seen from below standing out against the clear Syrian sky, and conveying an impression of grace and strength that would long linger in the memory. No doubt in the eyes of a pilgrim in these old Jewish times, as afterwards, the physical beauty of Jerusalem must have suggested and blended with a beauty of a higher order. Men look with new eyes at walls, and towers, and streets, and edifices on which a heavenly presence is believed to rest,

or with which they have religious associations. To some of us here, perhaps, a humble village church, with no pretensions to beauty, or a place of worship in some dusty bye-street of this metropolis, is gilded with a radiance that we cannot discern in the grandest cathedral, because it is associated with moments of our own spiritual history that we can never forget. The beauty of the world of spirit imparts to the world of sense a subtle lustre which of itself it could never possess. "Walk about Zion, and go round about her, and tell the towers thereof; mark well her bulwarks; set up her houses that ye may tell them that come after." And why? "For this God is our God for ever and ever. He shall be our guide unto death."

And secondly, Jerusalem was the centre of the religious and national life of Israel. This only became fully recognised during the reign of Solomon, and it was the great object of Jeroboam to efface, if he could, this supremacy of Jerusalem by the new civil capital at Shechem, and by the new centres of worship at Dan and Bethel. But when Jeroboam had done his best, or his worst, religious men still went up to Jerusalem at the great festivals from Ephraim and Manasseh, from Naphthali and Zebulon, no less than from Judah and from Benjamin. "Thither," cries the pilgrim, "thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord." For Israel, as the people of the Revelation, was at once a civil society and a Church—the two were not then essentially distinct as has been and is the case in Christendom—and Jerusalem was the centre of Israel's civil life; "For there," sings the pilgrim, "are the thrones of judgment set, even the thrones of the house of David"—the ancient and venerable tribunals from which the successors of David and Solomon had dispensed justice during successive generations. Jerusalem was now, indeed, the capital of a small State, but there lingers around its walls and palaces memories of the time when its sovereigns had ruled from the Mediterranean to the Euphrates.

And Jerusalem was much more than the civil heart of Israel; it was its religious centre, its greatest distinction was that the Temple lay within its walls. "He chose the tribe of Judah, even the hill of Zion which He loved, and there He built His temple on high, and laid the foundation of it like the ground which He hath made continually." No other title to glory and distinction in those ancient days could compete with this—"the place where God did choose to put His name there." The deepest prayer in the true Israelite's heart wherever he might live, ran thus: "One thing have I desired of the Lord which I will require, even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple." Its stately beauty, its ordered religious services, its awful

sanctities, its precious associations, gathering volume year by year, with the deepest of sympathies of successive generations, made the Temple for pious Israelites unlike any other place on earth. Jerusalem was what it was in a good Israelite's eyes less on its own account than because it contained the Temple. "Yea," cries the pilgrim, as he looks out on the fair city beneath him—"Yea, because of the house of the Lord our God I will seek to do thee good." And so, although the city of Solomon and its Temple passed away, and a new city and a new temple rose upon the ruins of the old, pilgrims still came up with the old psalm upon their lips and in their hearts: "Our feet shall stand in thy gates, O Jerusalem!"

And a third characteristic of Jerusalem, which appealed to religious visitors like this psalmist-pilgrim was, if I may so phrase what I mean, its unworldliness. This appears partly in its very situation, Jerusalem was not on the sea, or on a navigable river; the little stream of the Kedron was dry for the greater part of the year in ancient days as now, and nothing but rude mountain-paths connected the city with Egypt on one side or with Syria on the other. It was thus cut off from those activities of commerce and intercourse with distant countries which are essential to the material well-being and development of a great capital. Solomon in all his glory never dreamt of changing the site, though he was keenly alive to the advantages of a merchant-navy, and did his best to encourage one in the distant port of Ezion-geber on the Red Sea; and Isaiah rejoices in describing Zion, "the city of our solemnities," as "a quiet habitation wherein should go no galley with oars, neither should gallant ship pass by." In his eyes its religious character as well as its security are insured by this seclusion from the great highways of the world of his day. Contrast Solomon and Isaiah with Herod. Herod, a clever man of the world, who viewed religious interest as one department of the game of politics, certainly completed the second Temple on a magnificent scale, and built for himself a handsome palace on the west side of the holy city; but if Jewish feeling demanded these concessions, Herod felt that the real capital of such a realm as he aspired to rule had better be down on the shore of the Mediterranean, as was Cesarea. Cesarea was just what its name suggests—a sort of smaller Rome. Its baths, its theatres, its temples, its public places, were in keeping with the Roman idea of civil life; above all, its situation placed it in immediate contact with the other great centres of civilisation and trade. When we consider what Cesarea was, and what Jerusalem was not, we understand what I have called the "unworldliness" of the site of the city of David.

And this characteristic may be further illustrated by the smallness of Jerusalem. It was a very small capital for the two tribes of Judah and Benjamin; it was astonishingly small to be the metropolis of

such an empire as that of Solomon. And its smallness was not accidental. No large capital could have existed in such a situation. As we have already seen, Jerusalem was bounded on three sides by deep valleys or ravines, while the fourth had to be strongly fortified. When Nebuchadnezzar took Jerusalem in the days of Jehoiachin, there were less than twenty thousand inhabitants in it altogether. When Titus took Jerusalem, the addition of the third wall had greatly increased the area of the city, but the six hundred thousand whom terror and zeal had gathered around or within its walls, were largely the population, not of the city itself, but of the adjoining districts. In point of size, Jerusalem could ill bear comparison with our larger London parishes—Marylebone or Islington; it would seem insignificant by the side of any European capital. It covers at this moment a larger area than was included within the walls in the days of Solomon, or in the days of our Lord, although not so large as at the date of the siege of Titus. But as it is, you can walk round it without much fatigue before breakfast. What does this teach us but the old lesson that material signs have nothing to do with the highest influences than bear upon the life of man? No city in the world has so profoundly influenced the higher life of millions of the human race as has Jerusalem. London, New York, Paris, are magnificent in their way—vast centres of material civilisation, with here and there some feeble witness for that which, after all, transcends matter—they are magnificent in their way, but in all that touches the highest thought and the deepest motives to action known to us men they are insignificant indeed by comparison with the little highland town in a remote province of the Empire of Turkey. Certainly they do not suggest to any inspired evangelist in his sublimest moments the vision of some heavenly city. They may have their attractions, but they do not draw to themselves all those highest sympathies which are intent upon the kingdom of spirit. We quiet Englishmen, surveying our own metropolis, are not tempted to indulge in the transcendental rhapsodies which Victor Hugo has lavished upon Paris; we read his effusions in cold blood; perhaps we smile at them as somewhat unsuited to an age of common sense; but if we are wise we do not smile at the ecstasies of prophets and of psalmists before that holier but smaller city in the distant East. For the measurements of the realm of matter afford no clue whatever to the measurements of the realm of spirit, and elect souls will go on crying to the end of time, with an ever-deepening meaning in the words: "Our feet shall stand in thy gates, O Jerusalem."

As the centuries went on, Jerusalem, thus dear to the heart of Israel as being what it was in itself, became yet dearer to it by misfortune. Of all that is most beautiful in life sorrow is the last consecration. Sorrow is the poetry no less than the disci-

pline of humanity. Scarcely had the great sovereign who did so much for the magnificence of Jerusalem been laid in his grave when the Egyptian king Shishak captured it from his foolish son Rehoboam and despoiled the palace and the Temple. A century passed, and the Temple was again plundered by an incursion of Southern Arabians and Philistine tribes. Sixty years later, after the defeat of Ahaziah, Jehoash, King of Israel, entered Jerusalem as a conqueror, and stripped the Temple and the palace of all the gold he could find. The city, too, must have suffered severely from the great earthquake. It escaped, as we know, the destruction threatened by Sennacherib; but the new fortifications with which it was surrounded by Manasseh after his return from Babylon did not avert its impending fate. Nebuchadnezzar entered the city, pillaged the Temple and the royal palace and carried king Jehoiachin and ten thousand captives to Babylon. Not long after the remaining Jews, under Zedekiah, revolted, and after a siege of a year and five months Jerusalem was again taken. Whatever was valuable that remained was carried to Babylon, the Temple was burnt, and the entire city was laid in ruins. We know something of the feeling of pious Jews at this frightful time, not only from the Lamentations of Jeremiah, but also from one or more of the Psalmists, who, concealed probably in some cellar or other place of refuge, watched the brutal ravages of the conquerors—watched the progress of destruction, and poured out in their inspired poetry all the anguish of their hearts: "O God, the heathen are come to Thine inheritance. Thy holy Temple have they defiled, and made Jerusalem a heap of stones. The dead bodies of Thy servants have they given to the fowls of the air, the flesh of Thy saints to the beasts of the land. Thine adversaries roar in the midst of Thy congregations; they set up their banners for tokens. He that hewed afore-time timber out of the thick trees were known to bring it to an excellent work; but now they break down all the carved work thereof with axes and hammers. They have set fire upon Thy holy places; they have defiled the dwelling-place of Thy name even unto the ground." And so when the work of ruin was complete, another Israelite cries out of his bondage—cries as if breaking a silence which had long been imposed upon him, whether by suffering or by reverence: "Thou shalt arise and have mercy upon Zion, for it is time that Thou have mercy upon her; yea, the time is come, for we Thy servants think upon her stones, and it pitieth them to see her in the dust." And this feeling of attachment to Jerusalem, ever-deepening in proportion to her misfortunes, is, perhaps, most passionately expressed by the Psalmist by the waters of Babylon; "If I forget thee, O Jerusalem, let my right hand forget her cunning! If I do not remember thee, let my tongue cleave to the

roof of my mouth! yea, if I prefer not Jerusalem in my mirth."

Undoubtedly the author of our psalm would already have seen in Jerusalem the pathos and the dignity which so often comes with suffering; and those who used this psalm in later ages would have felt increasingly this element of the attraction of the holy city. After the exile Jerusalem rose from its ruins but slowly. It was really rebuilt through the energy of Nehemiah, the favourite cup-bearer of Artaxerxes Longimanus. Then was the Temple plundered by Antiochus Epiphanes, and the subsequent destruction of the city itself was effected by his chief tax-collector. Twice afterwards Jerusalem was forced by hunger to capitulate to the Syrian armies, and then came the first Roman conquest, the slaughter of twelve thousand Jews within the Temple precincts, the profanation of the sanctuary by Pompey, the pillage of the treasury by Crassus, and the second capture of the city by Herod by the aid of arms, resulting in another hideous massacre. And all through these ages the pilgrims came there and sang with an ever-increasing enthusiasm: "Our feet stand in thy gates, O Jerusalem." The sorrows of the sacred city did but press its very stones more closely to their hearts. At last a destruction came that seemed to be final, and in the late summer of the year A.D. 70, after a siege the horrors of which are almost without parallel in history, Jerusalem was laid once more in the dust by the legions of Titus—so utterly in the dust, that for half a century its very site was deserted.

Certainly, if one thing is clear from Scripture and from experience, sorrows such as those of Jerusalem are the result of sin. Jeremiah in his day was never weary of pointing out the connection: "Thus saith the Lord of Hosts, the God of Israel. Behold I will bring upon this city all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear My words; for who shall have pity on thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? Thou hast forsaken Me, saith the Lord, thou art gone backward; therefore will I stretch out Mine hand against thee, and destroy thee. I am weary with repenting! Go ye now to My place that was in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of My people Israel, and now, because you have done all these works, saith the Lord, therefore will I do unto this house, which is called by My name, wherein I trust, and unto the place which I gave unto you and your fathers, as I have done to Shiloh." And this did but anticipate the words of one greater, incomparably greater, than Jeremiah, in a later age: "O Jerusalem, Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth

her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." And yet this traditional sin, continued from age to age, this perpetual rebellion against God and against light, this idolatry, this cruelty, this licentiousness, this scornful, shallow, thankless spirit which flaunted its vulgar insolence in the very face of the Eternal Mercy, could not kill out the sense of blessing which attached to the sacred spot in the eyes of successive generations of pilgrims. Thinking only of the sure mercies of David, thinking with the Apostle of a later age, that the gifts and calling of God are indeed without repentance, again and again under Manasseh as under Hezekiah, under Jehoiakim as under Josiah, they uttered their song, "Our feet shall stand in thy gates, O Jerusalem."

The events which make Jerusalem what it is in Christian eyes do not belong to the Old Testament. That wonderful self-manifestation of the Eternal Being among men which began at Bethlehem and Nazareth reached its climax at Jerusalem. On the hills around this favoured city, along its streets, in the courts of its great sanctuary, there walked in visible form One who had already lived from everlasting, and who had folded around His eternal person the body and the soul of the sons of men. Just outside its walls, He condescended to die in agony and in shame, only that He might rise in triumph from His grave, and on a hill hard by He went visibly up to heaven to reign for ever in glory. The death, the resurrection, the ascension of our Lord Jesus Christ conferred upon Jerusalem a distinction before which all its other titles to respect and to honour utterly paled, and when He termed it "the city of the great King," and when, foreseeing its approaching ruin, He shed tears at the sight of its walls and of its towers, He conferred on it in Christian eyes a patent of nobility which will only become invalid when His Gospel disappears from among men.

But the Jerusalem of Christian thought is no longer only or mainly the city of David. It is, first of all, the visible and universal Church of Christ. The towers and walls and shrines of the ancient city, as faith gazes on them, melt away into the outline of a sublimer prospect—that of redeemed humanity through all the Christian centuries gathered and harmonised into the city of God. This was what St. Paul meant when, writing to the Galatians, he contrasted with Jerusalem "that now is which is in bondage"—that is, to the Romans—"with her children;" the Jerusalem "that is above," or, as we should say, "the spiritual Jerusalem that is free, and is the mother of us all." That vast society in whose ample bosom the souls of Christian men, from generation to generation, find shelter and welcome and warmth and nourishment is the reality of which the old Syrian city was the material type. This is the Jerusalem of the Christian creed—"I believe in

one holy Catholic Apostolic Church ;" this is the Jerusalem of, perhaps, the greatest work of the greatest teacher of the Christian Church since apostolic days—Augustine's treatise on "The City of God." There may be controversies among Christians as to the exact direction and extent of its walls, just as there are controversies among antiquarians as to the extent and direction of the walls of its material prototype, but as to its place in the thoughts and affections of all true Christian men there should be no room for controversy. No other association of men can have such claims on the heart of a Christian as the Church of God. What if sin and division have marred its beauty and its unity. The old Jerusalem did not cease to be Jerusalem in Jeremiah's eyes because of the sins of priests, of princes, of peoples which he so unsparingly denounced. The factions which rent the city that fell beneath the legions of Titus did not kill out the love and the loyalty of its noblest sons. The true remedy for disappointment and sorrow on the score of shortcomings and differences within the sacred city is to be found in such prayers as those which we offer in our holiest service to the Divine Majesty, beseeching Him to inspire continually the universal Church with the spirit of truth, unity, and concord. "O pray for the peace of Jerusalem; they shall prosper that love thee," is surely not less meant for Christians than it was meant for Jews. Christians who, with the Apostle, have good reason to believe that in membership of the Christian Church they have, indeed, come unto Mount Zion and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to Jesus, the Mediator of the New Covenant, have good reason to cry, with a new and more intelligent thankfulness than that pilgrim of the older days: "Our feet stand in thy gates, O Jerusalem."

And this earthly Jerusalem suggests another city, a true vision of peace with which the visible Church of Christ is already in communion, and into which all those true children of Zion, who are joyful in their King, will one day be received. "And," says the Evangelist, "one of the seven angels carried me in the spirit to a great and high mountain, and showed me that great city the Holy Jerusalem, descending from God out of heaven, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. . . . And the city lieth four-square . . . and the foundations of the wall of the city were garnished with all manner of precious stones. . . . And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. . . . And the gates of it shall not be shut at all by day, for

there shall be no night there. . . . And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life."

May God of His great mercy grant that many of us here present to-day, whose eyes have never rested on the city in which David reigned, and hard by which our Lord was crucified, may meet hereafter in that city above; that through the grace and mercy of our Divine Saviour, we may enter its precincts, if not as saints, yet as penitents; and that as our hearts rise up in thankfulness too deep, too strong for words to the throne of the All-merciful, our lips may yet utter the song, ancient but new: "Alleluia! Our feet stand in Thy gates, O Jerusalem."

THE END OF OUR FAITH.

BY THE REV. CANON RUSSELL, M.A., CURATE OF ST. ANN'S CHURCH, DUBLIN.

SERMON PREACHED AT ST. ANN'S CHURCH, ON SUNDAY, AUGUST 8TH, 1886.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—ROMANS vi. 22.

"LIFE (it has been truly said), almost from the beginning to the end, is a series of fresh beginnings. We not only have to take the past as a starting-point for the future; we have, in a certain sense, to be perpetually going back and undoing the past, and commencing once more afresh." (Bishop Temple.)

I suppose there is no one that is not trifling with time and its opportunities, who does not feel the force of this observation. Some there are who feel it too deeply to find words strong enough in which to express their sense of its importance. How often does the thought force itself on us, "If I could only take courage to go right on, without one backward look, I should do well. If I could only begin life again with all that I have learned from the bitter teachings of experience, then I might hope to make some way along the path to heaven." This, we know, may not be. The past cannot be recalled. "Time's waters will not ebb nor stay." We cannot undo what has been done—cannot even cease altogether to think of it.

Do we not sometimes feel as if it were impossible to forget—that years heaped upon years cannot bury our dead selves quite out of sight? Yet if it were only a dead self, if it had not power to haunt us, to cling around us and drag us back, we should not dread it as we do. Can we be freed from this tyranny of the past? Can we shake it off from us, so that it no longer will hang like a clog about our necks? To that question, we thank God, He has found for us an answer. The

message of the Gospel, as it is delivered by the Apostle in this chapter, is a message of freedom. "Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." They who come to Christ, come to Him that He may "undo the heavy burden," and let the oppressed go free. The sin that we cannot throw off, that seems part of our very selves, that crushes us down with shame to the ground, so that we cannot look up to Heaven, and say with the heart of a little child, "Our Father;" for that sin Jesus Christ died, that He might put it out of His sight for ever. No wonder that one who has taken home to his very heart that truth, "Jesus the Son of God died for me," should go over it again and again, as if he never could say it too often. The words in which he will express himself, to others seem so poor and trite, strike upon the ear with such a dull monotony, that we are tempted to grow impatient of them, and call them religious platitudes, or the mere cant of a party. But how often is it, that the hollowness of which we complain is in ourselves rather than in him. Could we but know half of the light and joy and gratitude of heaven, out of which such words often are uttered, we should make more of them than we do. We should ask ourselves—What if there be some secret in them which is still hidden from me? Might I not be a happier man—better able for my work, able to do more in the world for God—if only I could see with his eyes, and know as he is given to know, "the things which belong unto my peace." For what is the view which has really opened itself out to one who is possessed with such a conviction as his? We have it in these words of the Apostle:—"Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Freedom, that word so dear to the human heart, one of the noblest watchwords we can frame for any cause, that word finds its true consecration here in the Gospel of Jesus Christ. Were we really free to serve God, to love Him as we would, we should be happy indeed. We know we are not free. In our deepest moments we feel that there is a burden pressing us down so that we cannot "run the way of God's commandment." "My sins (says one who was labouring under the consciousness of such a yoke) have taken such hold upon me that I am not able to look up." If that weight is to be lifted off, it can be only by One of whom it is written:—"He bore our sins in His own Body upon the tree." To come to Him indeed, is to have done with sin as our master, to "reckon ourselves dead to sin, but alive unto God, through Jesus Christ our Lord." It is "to have our fruit unto holiness, and the end everlasting life."

There is the future which Christ sets before you if you are really His. The Apostle might have summed up all that God has to offer to the believer in his Master's words, "He that believeth in the

Son hath eternal life." But he chooses to express himself as He does, that men may not mistake His meaning. It is as though he had said, Would you know what it is, this life which you have in Christ; then have fruit unto holiness. Be good, unselfish, holy, and you will know what the end must be, "everlasting life." It is a truth which we would do well to lay deeply to heart.

The end—the whereunto of our faith—is not always clearly apprehended at the outset. It is not a question which is settled at once. It cannot be disposed of by a word, or an argument; we come to feel it out, each one for himself as we move forwards; for death and life are not the arbitrary awards of divine justice; they follow as the natural consequences of our actions. "He that soweth to his flesh shall of the flesh reap corruption:" "What fruit had ye of those things whereof ye are now ashamed, for the end of those things is death."

To the man who has sold himself to sin St. Paul would say, "Look to what you have brought yourself. In what you are now, in the wreck and ruin of your whole moral being read for yourself the meaning of the doom which is expressed in that word "death." Then again, "He that soweth to the Spirit shall of the Spirit reap life everlasting"—"Ye have your fruit unto holiness"—and the end? Why, you can see for yourself what it must needs be. In the seed corn is enfolded all the wealth and beauty of the coming harvest—Christ in you, as the spirit of holiness, is the hope of glory.

The only and real way of proving our faith is by living it out. It may seem very weak and worthless—you can but come with it to Christ, "Just as you are—tossed about by many a fear, by many a doubt." You hardly know whether there is any reality in it or no. You can but cast yourselves on Him in your blindness—can find no other words in which to make your appeal to Him than those of another suppliant of whom we read in the Gospel, and whom He did not disown. "Lord, I believe; help Thou my unbelief." You hardly dare to hope you will ever find Him and the heaven which He has promised. Do not therefore despair. Be the faith which you have ever so poor, yet come to Him with it all the same. Your trust is not in what your faith can do for you, but in what He is. His words are, "Him that cometh to Me I will in no wise cast out." Ask those who have taken Him simply at His word, and who have clung to Him in their sore need of one like Him—able and willing to save, who in the darkness have reached out "lame hands of faith" and hope, if haply they might find Him—ask them if He has failed them, or see, rather, for yourselves in what they are, in what you know of them, in their lives and deaths, if there be nothing then to answer for it, whose they are, and whither they are going, and what must be the "good things that God has prepared for them that love Him."



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, SEPTEMBER 11, 1886.

THE TITHE AGITATION IN WALES.

THERE is no doubt that the agitation against tithes which is now going on in North Wales is like most social questions, complicated by various considerations and by ulterior objects. It is said that the agitation is wholly sectarian, and we do not need this assurance to convince us that the farmers who are resisting the Rector of Llanarmon-yn-jâl are partly actuated by a desire to disestablish the Church in Wales. This was made plain by the tenant-farmers of Broncoed, near Mold, who protested their inability to pay tithe without an abatement of 25 per cent., until they learned that the real tithe-owner was a layman. Then, we are told, they paid cheerfully! But it is not only sectarian jealousy which is at work, for Wales, thanks to Mr. Gladstone, is also the scene of a nascent land agitation, which may ultimately have results not less important than those of the Irish Land League. Our late Prime Minister, in his apologetic pamphlet, insists that what he calls "national associations" will not be confined to Ireland. He writes:—

"Ireland has received signal assistance from Scotland and from Wales on the great and capital subject of her nationality. Should there be—and will there not be?—questions coming forward, in which Scotland or Wales have a special national interest or feeling, it is probable that Ireland, so long at least as she continues to have a voice through her members in British affairs, will reciprocate the boon. What is less likely, and even more important, is that the sense of nationality, both in Scotland and in Wales, set astir by this controversy, may take a wider range than heretofore. Wales, and even Scotland, may ask herself, whether the present system of entrusting all their affairs to the handling of a body, English in such overwhelming proportion as the present Parliament is, and must probably always be, is an adjustment which does the fullest justice to what is separate and specific in their several populations.

According to this notion, the United Kingdom is a confederacy of four nationalities. The historian and the ethnographer will smile at this idea, while the man of the world will be apt to ask why the Heptarchy should not be restored, if England and Wales, Scotland and Ireland, are each to be treated as separate entities, with local powers and local sovereignties, bound to each other by only the *simulacrum* of royalty. Wessex and North-

umbria are not less distinct in natural character than England and Ireland, and if separation be good for the latter, it cannot be less good for the former. We hold that Mr. Gladstone, by his selfish and sophistical advocacy of Home Rule, has largely conduced to, if not actually caused, the present agitation in Wales against payment of tithes. Tithe is a form of payment which has the misfortune of uniting against it both those strong feelings—the Dissenting hostility to the Church, and the Welsh farmers' desire to pay as little rent as possible. Churchmen ought to bear in mind that a tenth of the produce of the soil was originally assigned to the clergy in return for their professional services, and that in the case of Nonconformists the tithe is exacted without any consideration or *quid pro quo* in return for it. Now that the rates and taxes, and other charges upon land have so much increased, and the profits have so much diminished, if not vanished altogether, it is not surprising that the cultivators are anxious to reduce the charges as much as possible. We should be glad to see some practical solution applied to the difficulty of the present method of paying tithes. Probably the most satisfactory and best for all parties would be the *compulsory* redemption of the tithes. At present it is optional, and at the high figure of twenty-five years' purchase. Would it not be desirable and expedient to allow it to be redeemed at fifteen years' purchase? We believe that the cost of collecting tithes is very considerable, so that probably the clergy would be no losers by allowing the redemption at a lower figure. We are glad to see that the Home Secretary on Monday night said that the Government had it under consideration whether any alteration of the law is necessary.

By the death of Mr. Samuel Morley many philanthropic institutions in London and Bristol lose a great supporter. It is said he gave away between £20,000 and £30,000 yearly. The Congregationalists will also miss him, as twenty-four of their chapels in the metropolis were indebted to him as their founder.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

DR. F. MICHELIS AND THE OLD CATHOLIC MOVEMENT.

SIR,—There are, doubtless, amongst your many readers, some to whom the "Old Catholic Movement" in Germany and elsewhere is full of interest. These have watched the course of this movement with more or less anxiety, and have often bestowed upon it their best wishes. One of its most active and zealous leaders, Dr. Michelis, died in the spring of this year. As I was personally acquainted with him,

and as I have here had the pleasure of seeing something of his great friend and coadjutor, Dr. Reusch, I have learned the principal facts of his life. A brief account of these facts may not be altogether unacceptable just now; so, with your kind permission, I will give it.

F. Michelis was born in July, 1815. His father was a Roman Catholic, his mother was a Protestant. After her husband's death, however, she and her daughter joined the Church to which he belonged. Michelis was educated at Münster, the town of his birth. He was ordained in the year 1838. He gave early indications that he was a man of no ordinary talents. He studied earnestly and deeply natural history and philosophy. On these subjects he has written a great number of very learned books—perhaps as many and as learned as any man of the present day. In 1867 he issued his "Fifty Theses on the Reform of the Present State of the Church." The pamphlet was entered on the list of forbidden books. The occasion was almost that of another Luther.

Eminently Catholic, he was more eminently honest. He held many positions of importance as professor and pastor, but always showed a spirit that was not always and unreservedly submissive. He was always ready to listen to the voice of reason, but never for a moment would he give away his conscience, or call that right which he felt to be wrong. There was in him, indeed, just that disposition which would not only not submit when anything wrong was promulgated, but would speak out in plain and unmistakeable terms. He was the man for the occasion.

We need not follow Michelis through the many phases of his eventful life. This would occupy too much of your space; besides, the part of it that interests us most is that which finds him in open conflict with the Romish Church. This was brought about by the promulgation of the Infallibility Dogma.

This new dogma was issued in the month of July, 1870. After its appearance Michelis wrote in the *Allgemeinen Zeitung* the following open accusation against Pius IX.:—"I, a sinful man, but stedfast in the Catholic faith, hereby raise before the Church of God open and loud accusations against Pope Pius IX. as a heretic and spoiler of the Church, for that he has misused a form of a General Council to declare, as a revealed dogma of the Faith, a proposition which has no scriptural or traditional authority, but is in direct opposition to the constitution given to the Church by Christ; and he has attempted to introduce the godless system of absolutism in the Church. . . ." Bishop Krementz demanded, under threat of suspension, that Michelis should retract this accusation. He was not to be frightened so easily to give the lie to his conscience. Many spoke against the dogma before its promulgation, Cardinal Manning amongst the number, but afterwards gave it their whole and undivided assent and consent, notwithstanding all its consequences. Not so Michelis. He was accordingly suspended—bidden to perform any priestly functions in the diocese.

On the 26th and 27th of August, 1870, a Conference, called together by Döllinger, was held at Nuremberg. Michelis took part in it. A goodly number of learned men from all parts of Germany were present. At this Conference distinct and strong views were generally expressed against the Infallibility Dogma.

Just about this time the Franco-Prussian war was at an end. The organisation of the old Catholic

Movement, so far at least as Germany was concerned, was complete. There was a gathering at Whitsuntide 1871, of Old Catholics at Munich. Another was held at Heidelberg in August. Michelis took part in these as well, also at the conferences which have been held in different parts of Germany in subsequent years. At these conferences he was one of the most active and energetic speakers.

Besides the business of the conferences, always arduous, he undertook the duty of speaking at the great centres of life and thought. He was, so to speak, the great missionary of the cause. For this work he was eminently fitted both by character and learning. He was fearless and courageous. He was ready in speech and argument. His adversaries, and these were many, found in him a knight in every way worthy of their steel. He was never at a loss for means wherewith to repel a home-thrust. His person was commanding, and his mode of unfolding and presenting his subject brought and carried conviction with it.

Whenever and whereon he was going to speak, he always gave a charm and straightforward intimation of his object. There was never any room left for doubt as to his subject-matter. He meant what he said and said what he thought. He courted opposition, that he might have opportunities of convincing his opponents of their errors. He has been called the Paul of the movement. He was ready to preach everywhere, and was willing, if need be, to suffer martyrdom for the cause which he had at heart. He believed that the Pope had usurped an authority which could in no sense belong to him. He felt that he had a mission to contend against his blasphemous assumption. He would often say to me in our walks—we took many walks together at Freiburg—"I have two main objects in life, the one is to contend against the Infallibility Dogma, and the other is to contend against Darwinism." He was a naturalist (*Naturforscher*) of no mean order.

The reception which Michelis received at his meetings differed as the places he visited. He sometimes had crowded and sympathetic, often enthusiastic audiences, and sometimes, again, very noisy and uproarious ones. He was sometimes mobbed and pelted with mud. On one occasion he was struck with a stone on the head, and rendered for a time insensible.

He eventually settled down at Freiburg, as Parish Priest of the Old Catholic Congregation, in the year 1875. He was generally esteemed by the members of his flock. From Freiburg, as from a centre of great activity, he worked not only in the Grand Duchy of Baden, but also in other parts of Germany and Austria. At work with speech, he was not idle with his pen. He wrote numberless pamphlets and newspaper articles. It was hoped by his many friends that this activity would have continued through many useful years; but the hope was not to be realised. On the 28th May of this year he was taking his usual constitutional on the Schloss-brig, sat down to take a little rest, was seized with an apoplectic fit, and died. There was a good gathering at the funeral. Bishops Rheinkens and Herzog were both present. Efforts are being made to raise a suitable monument to his memory.

There can be little doubt that one of the most interesting men of his time has passed away from a very active scene of labour. It would be difficult to estimate how much of its success, the Old Catholic movement, owes to him. He was remarkable as a

reformer, and he was remarkable as a writer. His writings deserve to be more widely known. The reason, perhaps of their having but a limited number of readers is to be found in his style. His style was himself. It was high, in the sense that it was not easy to attain to it—a type, doubtless, of the elevated position to which he sought to raise religion. Peace to his memory!

J. P. SANDLANDS.

Neugasse, Bonn-am-Rhein,
September 4th, 1886.

ETERNAL HOPE.

SIR,—I am glad to observe, in the PULPIT of to-day, that Mr. Sandlands manifests a disposition for discussion. Those who entertain dismal views seem generally to shrink from it.

He seems to intimate when he refers to my letter, that I made use of the term "Eternal Hope," and he says, "There is no common sense in Eternal Hope." I submit that I have not introduced those words into any of my letters. Even if I had, I should be prepared to defend the phraseology. If we abandon the notion of Augustine and Calvin, that our earth is the centre of the Universe, and make some efforts to realise the real facts of creation, our hopes will embrace an infinitely wider area than was within the limits of their imagination. A man may hope, not only for himself and his family, but also for his country, for the civilised world, for the savage world. His hopes may extend beyond the race of Adam, and if he conceives that there are innumerable worlds of intelligent beings, with new denizens constantly springing into existence, the term "Eternal Hope" may be justified to his mind. We, as individuals, may emerge or ascend from the delightful anticipations of hope to the still more beatific emotions of joyous, unclouded love. Our anxieties in regard to ourselves may cease, never to return. But can we suppose that the energies of creative power will ever be paralysed? Is it possible to conceive of any limits to the peopling of the universe? Are there not good grounds for believing that all the intelligent creatures of God must pass through trials and difficulties; all must acquire a knowledge of good and evil by experience? In a manuscript volume of interesting matter, I found these words: "It may be said, why did not God make man holy at once, so as to hate sin? Because it would have been His holiness, not ours." This is in harmony with the sermon of the Rev. H. S. Verschoyle in to-day's PULPIT. He says, "To make a being holy is a contradiction in terms, for to be holy means to choose holiness."

I find no difficulty in entertaining the delightful anticipation that those who acquire an assured position of undoubting security in their union with Christ, will during eternity, view with sympathetic fears and hopes, the struggles and triumphs, which must for ever present themselves to the view of the intelligent creation.

Mr. Sandlands intimates, if I understand him rightly, that the Fathers, or some of them, held similar but not the same views as the present advocates of the Larger Hope. The ideas of Gregory of Nyssa, as stated by Dr. Farrar, cover the whole ground, and appear to me very congenial to the teaching of reason and common sense. "The soul, having an affinity to

God, must ultimately return to God. . . All punishment is educational, purgatorial, and remedial in its object." This Father, who died before Augustine became known, evidently had great authority. As far as I am aware, the holders of the Larger Hope in our days entertain opinions identically the same as the foregoing, and those expressed by other Fathers.

Mr. Sandlands says, "our duty is to state Bible truth." I beg to bring forward with undoubting confidence, as Bible truth, that it is the clear irrevocable design of God, "having made peace through the blood of His cross, by Him to reconcile all things unto Himself. If we reject, or fail to appreciate that grand truth, our conception of the Divine government and purposes are not more recommendable to the heathen than what is taught concerning their own deities, and they have no rational motives for preferring Christianity, if such narrow-minded expositions present it in its fair proportions.

J. B.

Canonbury, September 4th, 1886.

SIR,—Mr. White's theory of "Conditional Immortality" seems to have been anticipated by the German poet Heine. I commend his lines on the subject to the notice of Mr. Sandlands:—

Ewigkeit, wie bist du lang,
Länger noch als tausend Jahr,
Tausend Jahre brach ich schon,
Ach! und ich bin noch nicht gar.

Ewigkeit, wie bist du lang,
Länger noch als tausend Jahr,
Und der Satan kommt am End
Frisst mich auf mit Haut und Haar.

For myself I cannot accept the theory of "Conditional Immortality," it is only torture, ending with annihilation. What would be thought of any civil Government that first tortured the condemned and then executed them. We have changed all that; the days of the boot, the rack, and the thumb-screw are gone, and gone for ever. The more humane, merciful, and just, our ideas become, the more clearly we see these attributes in the Divine Being; and "as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts." These are wholesome words, and very full of comfort.

Another remark, in conclusion: Some decline to accept the literal truth of certain words of Scripture, because this would involve intellectual contradiction, e.g., "This is my body." Well, if the intellect justifies this method of interpretation, why should not the moral sense have an equal claim allowed to it? Speaking for myself, the intellectual strain of Transubstantiation would be much less than the moral strain of eternal torment.

A WAITER FOR LIGHT.

THE TWO TREES IN EDEN.

SIR,—In your last issue we are favoured with an interesting sermon by Mr. Verschoyle. The reader cannot deny the difficulties connected with the "Tree of knowledge of good and evil," but he may feel gratitude for the reverential manner in which the writer of the sermon accepts the words of the Bible as opposed to the treatment of Rationalists. The rationalising spirit bows low before the plan of putting

a sword into the hands of critics to cut Scriptural knots; the results are unfortunate, for either the bluntness of the weapon fails to cut the knot, or by its handling wounds the holder! It does one's heart good to find that a writer on the first temptation is by no means such a Rationalist. It may not appear appreciative to disagree with Mr. Verschoyle's premiss, and yet agree with his conclusion that "the aim of the trial or the probation was *education*." His premiss is clearly put before your readers. "Adam and Eve are represented as morally infants; as innocent and not holy; as yet not having chosen good and evil; as yet not knowing good and evil." Your readers, Sir, may readily agree with the distinction between "innocent and holy," but I must demur to the idea that our first parents are to be regarded as "morally infants" at their creation. They came upon the arena of life full grown in physical form and mental power. The first account of Adam's creation in Gen. i. 24-30, and ii. 8-19, proves this, and these accounts imply an immense deal of information given by the Creator, as to human nature physically and morally, and man's position relatively to the animal and vegetable kingdoms. In the second chapter, this high mental and moral supremacy is further made clear by the institution of the two trees. I contend that the nature of Adam's position cannot be rightly dealt with unless *both trees* are considered in their conjoint education and probation—compare Gen. ii. 9 with iii. 3. But of this by-and-bye. I am now concerned with the words "morally infants; . . . not knowing good and evil." It will be generally allowed that the first pair were created innocent in not having the stain of sin or the desire (universal now) to incline to the evil and decline from the good. They could not at the first creation say—as men sorrowfully say now with St. Paul—*Meliora probo, deteriora sequor*. If the words I quote imply that in their knowledge of good and evil they were experimentally and practically innocent and ignorant, of course the writer will meet with general agreement; but in no other sense were they "morally infants." They were not created *infants*. Physically, we may believe, they were the perfect type of humanity; mentally they must have been equal to the wisest of kings, for the Omniscient was their great Teacher, and their minds were formed capable of communion with their Maker. Morally and spiritually created "in the image of God"—the highest blessing conferred upon them—some ideas must have been imparted as to evil and the superior beauty of holiness. This position (of preparedness for their probation) must surely be allowed, or what probation could there be?

The temptation of the second Adam resolves to my mind the question at issue. There was no experimental knowledge of evil arising from evil done in the Son of Man. The tempter came to Him and found no holding ground in Him. His temptation by Satan was a trial as to the presence or absence of faith and obedience. Our Lord's life, from childhood onward, displays faith as "a living faith," *i.e.*, inseparable from an exact obedience, therefore He turned away from the tempter. In the case of Adam and Eve, their faith was "a living faith" as long as it remained an exact obedience, but they did *not* turn away from the voice of the tempter, they fell by giving heed to it; our Lord's will remained true to His Father, theirs the reverse. Satan's first attack was made against their faith in God—"Yea, hath God

said"—and shaking this foundation, the superstructure of loyal obedience fell, the first attack on our Lord (taking our Lord's reply) was on faith involving obedience.

Our Lord's mission to earth is variously rendered, but the words are applied to it, "Lo, I come to do thy will, O God;" and He could say, "Not my will, but thine be done." The first pair were sent into the world on a primary mission, and probation of faith and obedience, set forth in the two trees in the midst of the garden. They were surrounded by extraordinary aids to strengthen their faith in God's veracity and their obedience to God's will. How long their faith and obedience continued it would be very interesting for us to know, and though we cannot learn this from Revelation, yet careful consideration of their manhood-growth, their aids to faith (specially in their constant communion with their Maker) seems to make the terms misapplied of "moral infants; . . . as yet not knowing good and evil."

May I say a few words on the two trees and the *two* commands, as I conceive, given to Adam and Eve—two commands inseparable with the Divine Ruler. I would draw more attention than I find generally given to the two passages, Gen. ii. 9, and iii. 3. These trees are said to have been both planted "in the midst of the garden;" as they could not occupy the same spot, they must have been placed as near as possible to each other.

Believing, as I do, that man was not created immortal, but that his continued life and exemption from death depended on his faith and obedience, resorting to the "tree of life," the probation and education of the first pair was thus made dependent on *two* commands: 1st, they were often face to face with the one tree, which likewise spoke to them of faith and obedience, in the possibility of actual sin in disobedience to their Maker by even contact with it—"ye shall not eat of it, neither shall ye touch it, lest ye die": 2nd, I argue from Scripture that they were commanded as to the "tree of life," to draw near, eat and live. See Gen. iii. 22, 23. Take the two trees together, and there is no difficulty in seeing a twofold command of abstaining and partaking. Faith and obedience in the one case brought a present and abiding reward of life continued; and absence of faith, and disobedience, brought their own recompense, their reward of death.

A. D. PRINGLE.

Blakeney, September 4th 1886.

NO DISPUTE AS TO PRESENCE IN THE NICENE PERIOD!

SIR,—I read this most valuable admission in the *Church Times* for the 3rd inst., viz., that there was no dispute about the Presence in the Nicene period. I may say that Chrysostom lived in the Nicene period, for he was at the Constantinople Synod, which was held in 380 A.D., about fifty years after that at Nice. Well then, in Chrysostom's time there was no contest about the Presence. But he maintained against the Eutychians, that the Bread and Wine remain unchanged in their *substantia* or *oovia*. If this was the unanimous opinion of the Nicene Period, as the *Church Times* says, then, up to that time, no one asserted a local corporal Presence, nor the adoration of such unheard of Presence. What then was universally held? A Presence of grace, efficacy,

virtue, such as was consistent with the belief that there was no local corporal Presence taking the place of bread and wine. What alone held the field for four hundred years, we need not hesitate to call Catholic Faith, though others may call it "Virtualism."

C.C., V.-G.

Reviews and Notices.

"THE NEO-EUCCHARISTIC SYSTEM, ETC., A THIRD AND FOURTH LETTER TO THE ARCHBISHOPS AND BISHOPS OF ENGLAND." By the Rev. Frederick Meyrick, Rector of Blickling, and Non-Residentiary Canon of Lincoln. Price 2d.

THESE letters are mainly the learned author's defence of charges of dishonesty, etc., as to quotations, brought against him by the *Church Times* and the *Church Quarterly Review*. We have read the charges, and Canon Meyrick's answers, and we agree with what a Bishop wrote to him:—"It seems to me that you have clearly vindicated your honesty and industry, and shown the unfairness of your critics." But all this is beside the real question, which is this—Has Canon Meyrick rightly stated the true doctrine as to the Presence? We answer, with a majority of the English Bishops, that he has. We may be told again, as we have been told already by the *Church Times*, that we know nothing about the question. This charge the *Church Quarterly Review* also makes against Canon Meyrick. But this is on the plan of, "You have no case; abuse the plaintiff's attorney." That we do know something of the real question, we will now proceed to show.

1. As to the Fathers, they use what Archbishop Longley calls "hyperbolic expressions," high-flown, poetical language. This does not make their writings useless. But it makes it necessary to correct their poetry by their prose. When Eutychians and Apollinarians said that two natures were impossible in our Lord, the Fathers, Chrysostom, Theodoret, and Gelasius, proved the contrary by saying that the Divine Presence in the Eucharist did not destroy the substance of the bread and wine. If Rome and present Romanisers are to be believed, this was a betrayal of the truth to the heretics. This was as much as to say that our Lord had only the appearance of a man, as it is feigned that, in the Eucharist, there remains only the appearances of bread and wine. If the two natures were to be maintained, it must have been by the fact that the substance of bread remains. If what the Fathers asserted was merely that the Body of Christ in the Eucharist is clothed with the appearances of bread, this is exactly what the heretics said of our Lord's Divinity, that it is clothed merely with the appearance of manhood.

2. The *Church Times* of the 30th July says that we are like the Socinians, who deny our Lord's Divinity, because we assert that bread and wine remain in their nature unchanged. But we do not deny that there is present what our Lord calls His Body. The question is, as Ridley said to his judges, How is it present? Ridley said by spirit and grace—that is, virtue and efficacy. If our Lord calls this virtue from His Body, His Body, we see in the union of this virtue with the bread, a resemblance to the union of His Deity with the humanity. So we leave the Socinian simile aside.

3. In the same number, the *Church Times* says very truly that if any Body of our Lord is locally and corporally present, it must be His glorified Body, as there exists no other. Very true; but it was His dead Body, His Body broken, His Blood shed, His *cadaver*, that our Lord said of the bread, This is my Body. Bishop Andrewes argues that therefore His words cannot be taken literally, because no such Body now exists. So he and the *Church Times* agree, only that the consequences they draw are opposed to one another. The Bishop says one thing, and they say the contrary. The Bishop denies a corporal presence, because the only possible corporal presence is that of a *cadaver*, which does not now exist. So far for the Bishop. But the *Church Times*, maintaining a local corporal presence, says that it must be of a living Body, because no other exists. Though even here it contradicts itself, because it holds that there are two Bodies—one a natural Body in heaven, another unnatural, and everywhere present at once.

4. His critics try to convict Canon Meyrick of misquoting Cosin, Laud, &c. But this is all "the viper gnawing at the file." Our divines, starting from Bertram, go on through Ridley, Cranmer, Andrewes, Cosin, Jackson, Sutton, Bull, &c., down to the rise of this new heresy. What they maintain is that a grace from Christ's Body comes down on the bread by virtue of consecration, and that therefore the bread is called, and is, our Lord's Body—see Bull, as quoted by Waterland.

5. Ridley is a safer guide than Hooker on this point. Hooker says the only point between us and others is, as to the place where the presence first is. Ridley is agreed with Rome as to the place, and differs only as to the modus. Hooker nodded when he said that Rome and we agree that the presence is in the heart, only differing as to whether the presence must be first in the bread, which Hooker denied. But Rome believes that our Lord's body, blood, &c., are corporally present. Now, she does not pretend that they are so in our hearts, which is impossible. So here Hooker nodded. Besides he must have forgot that the Catechism says that the bread is the means whereby we receive the grace. He must have forgot this, when he says, "What should induce men to think that the grace of the Eucharist must needs be in the Eucharist, before it can be in us that receive it?" The Irish Synod fell into the same mistake, when, in its authorised report, it said that the grace comes directly from heaven, and not with the bread from the hands of the priest. And it introduced into the Church Catechism, hitherto revered by the Church as a document not to be tampered with, an answer to the effect that faith is the only means of reception, ignoring the bread altogether. This sad mistake is intensified by the assertion that this new question and answer are taken from the Twenty-eighth Article, as being of higher authority than the Catechism; the fact being that the answer is manufactured out of both the Article and Catechism. What the Article says is that the giving, taking, and eating are spiritual. This account of giving, taking, and eating being spiritual, cannot exclude the bread and the priest. The new answer confines itself to "taken and received," thus excluding the bread and the priest. This is so dishonest a tampering with Article and Catechism, that it is most sad that it is referred to in the New Preface, where it is stated falsely that it is taken only from the Twenty-eighth Article. The idea that the grace comes directly from heaven contradicts the bread being the means, unless

the bread comes directly from heaven also. Whatever learning existed in those who mangled the Irish Catechism and Canons, it was nullified by the most intense antagonism to Church doctrines, which are really as much opposed to Rome as they are to Dissent.

THE consecration of Dr. Dowden as Bishop of Edinburgh is to take place at St. Mary's Cathedral on St. Matthew's Day, the 21st inst.

A CORRESPONDENT complains that the choir of Durham Cathedral was allowed to sing at the opening of the Independent chapel on the 1st inst.

MR. SPENCER CHARRINGTON, M.P. for Mile-end, has filled the great east window of St. Dunstan's, Stepney, with stained glass from the studios of Messrs. Lavers and Westlake.

THE Bishop of Winchester has become one of the patrons of the Church Army. Under the sanction of the Primate of Australasia, this work has begun in Sydney with great encouragement. Lord Brabazon is announced to preside at the public meeting which is to be held at Wakefield on the day before the Church Congress. Four officers have been invited by different clergymen to work among the hop-pickers in Kent.

In its memoir of its late editor, Dr. James Wakley the *Lancet* says he made a special request that a confession of faith should be introduced into any notice of his life, and asked that it should be known that he was not among those scientific experts who reject religion. "Feeling (he said) my deep responsibility to God for the position in which, in His providence, He has placed me, I desire to testify to the comfort derived during my sickness from a lively faith in our Lord Jesus Christ, and that I die in the sure hope of a glorious resurrection." Dr. Wakley was a Churchman.

ON the 1st inst. an adjourned meeting of the committee of the Anglo-Continental Society was held in London. Dr. May was in the chair, and Count Henry di Campello and Signor Mola were present by invitation. The following resolution, moved by the secretary (Prebendary Meyrick), and seconded by General Lowry, was carried unanimously:—"That this committee, having heard with thankfulness the statements made by Count Enrico di Campello, record their continued confidence in his principles, and they trust that his work for the reform of the Church in Italy may receive the blessing of God." A strong desire was also expressed by the committee for the resuscitation of spiritual work among the Italians in London.

THE HEALTH EXHIBITION AND DR. HIME.—Some few weeks ago Dr. Hime, Head Master of Foyle College, was presented with a beautiful engraving emblematic of all things pertaining to health and strength by the Executive Committee of the Health Exhibition, signed by the Prince of Wales as President, and countersigned by the Duke of Buckingham and Chandos. Written in copperplate across the surface of the engraving is "For Services Rendered." The services rendered to health by Dr. Hime are his book "Morality," the second chapter of which bears directly on the subject. Across the top of the engraving is written—"From labour health, from health contentment springs."

PREFERMENTS AND APPOINTMENTS.

Ash, Rev. Robert Halcott P., Incumbent of Appleton Thorn, near Warrington.
 Boddy, Rev. A. A., Curate-in-Charge; Vicar of All Saints, Monkwearmouth.
 Bromley, Rev. Cecil, M.A., Second Curate of Padiham, near Burnley, Lancashire; Rector of Coates, Whittlesea, near Peterborough.
 Carter, Rev. W. S., B.A., Curate of St. Paul's, Paddington; Clerical Organising Secretary to the Young Men's Friendly Society.
 Causton, Rev. F. J., Vicar of All Saints', Alton; Vicar of Petersfield.
 Cooke, Rev. James, Curate of Southwick, Sunderland; Curate-in-Charge of Shadforth, Durham.
 Green, Rev. W. Lionel, Clerical Secretary of the London City Mission; Vicar of St. Budeaux, Devonport.
 Hervey, Rev. F. A. J., Rector of Sandringham and Domestic Chaplain to the Prince and Princess of Wales; Chaplain in Ordinary to the Queen.
 Holderness, Rev. J., Vicar of Easton, near Wells.
 Jowett, Rev. George Thomas, Perpetual Curate of St. John the Evangelist, West Vale, Greetland.
 Kempson, Rev. Howard, B.A., Vicar of Ilkley.
 Kinnear, Rev. Henry Gott, M.A., Rector of Copgrove.
 Pollexfen, Rev. Henry, M.A., Vicar of Stanwick St. John.
 Pullblank, Rev. Joseph, Curate of Walton; Senior Inspector of Schools in Religious Knowledge.
 Taylor, Rev. Arthur W., Incumbent of St. Peter's, Farnworth.
 Worledge, Rev. C. W., Canon of the Cathedral and Collegiate Church of the Holy Spirit, Isle of Cumbrae; Vice-Provost and Chantor.

CLERICAL OBITUARY.

Bonnett, Rev. Stephen, B.A., of Caius College, Cambridge, for nearly sixteen years Vicar of Popham and Woodmancote, at the Vicarage House, on the 29th ult., aged 60.
 Buston, Rev. Roger, B.D., late Fellow and Tutor of Emmanuel College, Cambridge, at Twyford Vicarage, on the 29th ult., aged 80.
 Cardall, Rev. William, M.A., Vicar of Christ Church, Mayfair, at Clevedon, on the 4th inst., aged 75.
 Jones, Rev. William Price, late Rector of Clee and Cleethorpes, at Maryville, Cheltenham, on the 28th ult., aged 66.
 Langton, Rev. Charles, of Eastwood, Bournemouth, at Frankfort-am-Main, on the 26th ult., aged 85.
 Littlewood, Rev. W. Edensor, M.A., Incumbent of St. Thomas's, Finsbury Park, at Bush End Vicarage, Hatfield Broad Oak, on the 3rd inst., aged 55.
 Locker, Rev. Richard, at Aston, Stone, suddenly, on the 4th inst., aged 65.
 Meredith, Rev. Richard, Chaplain to the late Marquis of Cholmondeley, for forty-four years Vicar of Hagbourne, and sixteen years Rector of Westborough-cum-Dry Doddington, at Grantham, on the 3rd inst., in his 90th year.
 Pollard, Rev. Cecil Sherard, M.A., of the Universities' Mission, Central Africa, youngest son of the late G. O. Pollard, Esq., at the Consulate, Mozambique, of fever, in August, aged 26.
 Powys, the Hon. and Rev. Atherton Legh, formerly Rector of Titchmarsh, Northamptonshire, at Gotham Rectory, Derby, on the 28th ult., aged 76.
 Roberts, Rev. Arthur, M.A., fifty-five years Rector of Woodrising, at Woodrising Rectory, on the 3rd inst., aged 85.
 Yerburch, Rev. Richard, thirty-one years Vicar of New Sleaford, and four years Vicar of High Bickington, at High Bickington Rectory, on the 29th ult., aged 69.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent.



The Church of England Pulpit.

THE DISOBEDIENT PROPHET.

BY REV. CANON LIDDON.

SERMON PREACHED IN ST. PAUL'S CATHEDRAL
ON SUNDAY, AUGUST 29TH, 1886.

"And when the prophet that brought him back from the way heard thereof, he said: It is the man of God who was disobedient unto the word of the Lord."—1 KINGS xiii. 26.

WE have before us the remark of the old prophet of Bethel when he heard of the tragical death of the younger man of God who came out of Judah, and who had disobeyed God's command by returning to eat and drink at Bethel. The history has just been read to us in the First Lesson, and its various bearings on questions of conduct which are constantly presenting themselves will warrant our reconsidering it.

Now, let us observe, first of all, the great professional and spiritual eminence of this young prophet who came out of Egypt. Josephus went so far as to think he was even the great prophet Iddo; but Iddo seems to have outlived Jeroboam, as he certainly wrote a history of the reign of Rehoboam's successor, Ahijah. The name of this prophet is, in point of fact, not recorded. He belongs to that great company of men and women of all ages and countries who have contributed much to the service of God, much to the well-being of their fellow-creatures, while on earth it is only remembered what they did, and not who they were; but as to his high standing among his fellows there could be no question. This would appear, first of all, from the Divine mission with which he was entrusted. Jeroboam, as you remember, had conducted to a successful issue the revolt of the ten tribes against the house of David, then represented by the obstinate and foolish young king, Rehoboam. The prophets who, under Divine direction, supported Jeroboam in this enterprise meant, no doubt, that the ten tribes, while becoming politically independent of the reigning house at Jerusalem, should not depart from their accustomed religious belief and practice, and thus no dishonour would be done to the Mosaic revelation, and the religious unity of the country would still be unimpaired. But with Jeroboam what he would have called practical politics, meaning the politics which had made him a very important person indeed, came first, and the interests of religion afterwards—a long way afterwards. Jeroboam thought that if his subjects were to continue, after the manner of their fathers,

to make periodical pilgrimages to Jerusalem, it could not but be a source of danger to the political fabric which he had just built up with so much care and labour. If the ten tribes were to remain a separate State they must, so he thought, have virtually a separate religion, and if they had not such a religion ready to hand it must be invented for them. Accordingly, Jeroboam fell back upon the experience which he had gained during his enforced exile at the court of Egypt as the guest of King Shishak.

In early and imperfect conditions of religion, religion is apt to be chiefly, if not exclusively, valued as the source of temporal blessings and as a security against temporary evils. In Egypt the productive powers lodged by Almighty God in the natural world were supposed to be phases of the Divine life itself, conceived of as something inseparable from nature, and thus they were worshipped as Divine, and under such figures as that of the bull Apis, of Memphis, and of the calf Nevis, at Heliopolis or On. One of these supplied Jeroboam with his new idea of representing the Divinity as especially a sort of agricultural providence, thus suited to the taste of farmers and herdsmen like the people of the Northern tribes. Accordingly, a golden figure, probably of the bull Nevis, was set upon the hill top at Dan, the northernmost town of Israel, at the foot of Mount Hermon, and another was set up at Bethel in the extreme South, within a mile and a half of the frontier of Benjamin. They were, no doubt, explained to the Israelites as merely representing their old religious belief, only under a new and more attractive aspect; while possibly, in defiance of the Mosaic revelation, an appeal would have been made, when likely to succeed, to the learning and the thoughtfulness of the Egyptian priesthood, who constituted a sort of university professoriate at On and elsewhere. Jeroboam, like other religious innovators, could not stop where he would, where policy might dictate. He had to make changes in the priesthood as well as in the representation of the Divine Being. The tribe of Levi, so we gather from the Chronicles and from the Egyptian monuments, even when scattered through the ten revolted tribes, remained true to the house of David, and Jeroboam forthwith consecrated priests out of all the other tribes from the mass of the people, and by right of his own appointment. He evidently thought all such matters of no real consequence in themselves, and he had no hesitation about dealing with them as the political circumstances of the moment might seem to require.

Certainly Jeroboam knew what he was doing when he fixed on Bethel as one of the two scenes of his novel experiment. Bethel could at least rival Jerusalem in its associations with the history of the patriarchs. Near Bethel Abraham had pitched his tent; at Bethel Jacob, sleeping on one

of the limestone boulders at the top of the hill for his pillow, had seen the vision of the ladder that reached from earth to heaven, and had heard the promise: "In thy seed shall all the families of the earth be blessed"; of Bethel, which previously bore the heathenish name of Luz, Jacob had said: "This is none other than the house of God; this is the gate of heaven"; at Bethel he had received his second name, so full of deep, religious significance, the name Israel; the pillar which he set up at Bethel, on the spot where he heard the voice of God, was the first beginning of the sanctuary of later days; and the assemblies held there under the Judges, at the time when Jerusalem itself was still a pagan Canaanite town, show the religious importance which attached to Bethel. Jeroboam, then, was appealing to associations among the most sacred in the early history of the race—associations the religious value of which no child of the Patriarchs could possibly gainsay.

And the religious interest thus attaching to Bethel was borne out by its situation. It embraced within its circuit two hills, on the easternmost of which Jeroboam raised the golden figure of Nevis, with the address: "Behold the God which brought thee out of the land of Egypt." From this point the eye commands the mountains around, beyond Jerusalem, even the dome of the Mosque of Omar; while to the east the deep gorge of the Jordan, and the hills of Gilead and Moab, rising out of it with abrupt beauty to the desert reaches beyond, form a prospect which might well impress the feelings and imaginations of men on a great historical occasion. Immediately beneath the altar of the calf was the opening of the defile of Michmash, leading down to the valley of Ai, the scene of Jonathan's unselfish heroism, the scene of Joshua's first failure and of his decisive victory.

Here it was that the new king of Israel, in splendid royal array, surrounded by his court and by his army, with the new ministers of the new religion in attendance around him, stood before the altar of the calf Nevis to offer the inaugurating sacrifice.

Plainly, to intrude upon him at such a moment with a message denouncing his work, and foretelling its destruction, was to risk certain death. Such a mission could only be entrusted to, and undertaken by, a man of remarkable courage and of robust convictions. And thus the high character and capacity of the nameless prophet of Judah appear; secondly, from the manner in which he discharged his mission. He was instructed to accept no hospitality at the hands of the men of Bethel, the object being to bring home forcibly to them the conviction that they were no longer in religious communion with the true representatives of the religion of Moses; and he was not to return by the way along which he had come—a precept intended either to symbolise perpetual progress as the law of prophetic life, or to lessen the risk of

his capture by the emissaries of Jeroboam, or simply to test his obedience. In order to return speedily from Bethel by the northern route, the prophet seems to have approached it by a circuitous route. He seems to have struck across the hills east of Jerusalem, then to have made his way by by-paths through the ranges which slope down to the Jordan in Eastern Benjamin, and then, turning up the valley of Ai, and through the defile of Michmash, to have appeared without any previous warning before the astonished king. What followed is well known. Jeroboam had mounted the platform around the altar to burn incense before the golden calf, when the prophet rushed forward and apostrophised, not the king, but the altar. He would show that his mission was directed not against a man, but against a false system. "O altar, altar, thus saith the Lord, Behold, a child shall be born into the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." He added an immediate sign that the remote prophecy would be fulfilled. The altar was rent, the half-consumed offerings were spilt upon the ground—the result, in all probability, of the sudden shock of an earthquake. The indignant Jeroboam attempted to seize the audacious prophet, but in the very act the king's hand was paralysed, and only restored at the prayer of his intended victim.

When violence had failed, Jeroboam tried courtesy: would the prophet return with the king to his palace and accept the gift which was ordinarily given after distinguished service to the members of the sacred order? The prophet refused. He had express orders to accept no hospitality in a place which was under the ban of Almighty God. He set out at once on his homeward journey to Jerusalem by the great northern route which runs from Jerusalem by Gibeah and Ramah to Bethel, and so far all was well. The cause of true religion had been vindicated with conspicuous effect by a man, as it seemed, of dauntless courage and scrupulous fidelity to the Divine commands.

And now came his trial. An old prophet who lived at Bethel was informed, by his sons, of the scene which we have just been reviewing, of the courage of the man of God, of the striking and public humiliation of King Jeroboam. The old prophet had his ass saddled, rode after the man of God, and found him sitting under the tree, which, as the original implies, was long after marked as being that which was associated with this event. The younger man of God, no doubt, was weary with the effort and excitement of the day, and the old prophet begged him to return to Bethel and to eat with him. The man of God replied that he had exact instructions that he was not to do this, and, further, that he was not to go over any of the ground by which he had already

travelled. The old prophet was equal to the occasion. He would meet one claim to direction from heaven by another claim, no matter what the latter was exactly worth. "He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But," adds the sacred historian, "he lied unto him."

Now, it is natural to ask what was the old prophet's motive in taking so much trouble to induce the younger man to do what was wrong? Was the old prophet a false prophet of the type which a few years later abounded in Israel during the ascendancy of the Baal worship? Were his sympathies really on the side of Jeroboam and the new religion of the Egyptian calf, and did he think anything fair if he could only ruin the courageous young man who, on an occasion of such capital importance, had covered both the upstart religion and the upstart king with such great and public discredit? This is what has been thought by some eminent authorities; but it cannot easily be reconciled with the sequel of the history, for how should a false prophet be entrusted with the message announcing to the prophet of Judah the punishment of his transgression? How would a prophet who was opposed of the whole mission and work of the prophet to Judah have insisted upon giving him honourable burial in his own grave? Once more—if the old prophet were at heart on the side of Jeroboam and the calf-worship, how are we to explain his confirming the prediction of the prophet of Judah about the coming destruction of the altar at Bethel? It is impossible to suppose that the old prophet was other than a true prophet of God, who had settled at Bethel, and the motive for his conduct must be looked for among those which might have weighed with a person so circumstanced.

And here we must observe that this old prophet, although a true prophet, was evidently a person with no keenness of conscience, with no high sense of duty. There he was, settled at Bethel, witnessing the triumphant establishment of the new idolatry, and of the false, uncommissioned, intrusive priesthood. It does not appear that he had had the heart to say a word against the profane proceeding of Jeroboam, while yet he had no hesitation about claiming heavenly authority for a message which he knew was solely dictated by his own wishes. He was evidently an easy-going old prophet, not embarrassed by scruples when he had an object in view; and the appearance on the scene of a younger man, conspicuous for the courage and energy in which he himself was personally deficient, would naturally have affected him in a double manner. Each of us, my brethren, has his better and his worst side, and belonging to each side or phase of our characters is a separate set of motives, which sometimes are in

conflict, but sometimes combine strangely enough to produce a single course of action. The old prophet may very well have felt, in the one mood, that he would be morally better if he could come into contact with a young man so evidently his superior in all that made the prophetic office an instrument of good. On the other hand, when in another mood, he may not have been sorry to test the character of one whose excellence was a rebuke—he could not but feel it—to himself. He may not have been distressed at the chance of discovering that this young man, who seemed to be so favoured by God and so honoured by man, was really, after all, not so very unlike other people, accessible to temptation, capable of inconsistency, liable to failure and to sin. The two motives—admiration on the one hand, and a subtle, almost unsuspected, form of envy, on the other—would have worked concurrently in the same direction, and have led the old prophet to seek his younger brother under the tree on the Jerusalem road, and to tempt him to return with him to Bethel.

See here a tragical instance of the misuse of authority. The prophet of Bethel had the sort of authority which accompanies age and standing. It is an authority which comes in a measure to all who live long enough; it is an authority which belongs especially to fathers of families and to high officers in Church or State—to kings, to statesmen, to bishops, to great writers, to conspicuous philanthropists, to public eminence in whatever capacity. It is a shadow of a greater and unseen Authority which thus rests upon His earthly representatives, and invests this or that creature of a day with something of the dignity of the Eternal. What can be more piteous than when, with deliberation or thoughtlessly, it is employed against Him whose authority alone makes it to be what it is? What more lamentable than when the old make truth and goodness more difficult of attainment to those who look up to them; or when, like this prophet of Bethel, they deliberately allure youth into the paths of sin by appealing to its simple confidence in the wisdom of riper years, or to its reverence for a claim to teach which would speedily disappear if the world at large were to join them in undermining loyalty to God's commands? Ah, there are prophets of Bethel in all ages! We all have need to remind ourselves that advancing years do not always mean progressive goodness, that they sometimes mean only progress in the fatal accomplishment of cynicism, that outward symbol of a seared conscience and of a hardened heart. We all have much reason to be careful lest, with advancing years we look with unfriendly eye upon higher forms of virtue or of enterprise than we ourselves have ever attempted, but which God has put it into the heart of younger men to attempt. We know the language of the modern prophet of Bethel, pouring out cold water very steadily upon efforts after

piety and goodness of which he ought to be the natural guide and protector: "Young man, when you have lived a few more years in the world you will see the wisdom of what I tell you, and will give up that nonsense."

This disposition to discourage high and generous ideals of duty which have not presented themselves to an older generation, or, still worse, have been neglected by it, is not unknown in the history of the Christian Church. A great movement may have taken place, in which God, the Holy Ghost, has placed before a generation of younger men a higher conception of what God's truth and God's service really mean than had occurred to their predecessors. It is always possible, or more than possible, that in a movement like this men will make mistakes, and that such a movement is all the better for the restraining, steady, guiding influence of authority; but when authority, instead of guiding, discourages, instead of making the best use of the sacred fire—of which, after all, there is not too much in the world—sets to work deliberately to extinguish it, the consequences are disastrous; either the higher enthusiasm is checked, and authority succeeds in the equivocal task of re-establishing the reign of laxity and indifference, or enthusiasm revolts in bitterness—it may be in un-Christian bitterness—against an authority which so misuses its privilege, and either casts all authority to the winds, or seeks new representatives of the principle of authority elsewhere. Be sure, in any case, that it is easier to tempt the young prophet back to Bethel, and make him eat bread and drink water, than to guard against the lion that awaits him on his homeward way, and the unavailing regrets that in all but the very basest natures will follow his ruin.

The prophet of Judah who had braved death and had rejected royal courtesies at the altar of Bethel, fell when tempted by the old prophet. He returned to Bethel and ate bread and drank water in the old prophet's house. And then the man who had led him into temptation, under the influence of a sudden inspiration pronounced his sentence. "It came to pass as they sat at the table, that the word of the Lord came unto the prophet that brought him back: And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee but camest back, and hast eaten bread and drunk water in the place of the which the Lord did say to thee, Eat no bread and drink no water, thy carcase shall not come unto the sepulchre of thy fathers." And when the younger man had again set out, and had met his fate and all was over, and the report had reached the ears of his tempter, there was the same assumption—no doubt it was a sincere assumption—of an almost judicial solemnity at this striking spectacle

of the fierce and dire punishment of sin. "And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: Therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him."

This is the world's way. It first allures us into disobedience and sin, and then, when we have gone far on the road to ruin, it assumes the air of outraged respectability; it reproaches us for having obeyed its own guidance only too faithfully; it wipes its mouth and talks like a very prophet of truth and virtue; and it pronounces our social, our moral doom.

It may be thought that the younger prophet sincerely believed his own instructions to be cancelled by the alleged message of the angel to his older brother at Bethel. A moment's thought should have told him that this could not be. He knew that God had spoken to himself; he knew that God does not contradict Himself. He might have been embarrassed for the moment by the confident story of the old prophet about the angel, if he did not suspect, as he might well have suspected, that all was not right, and that there was dishonesty somewhere. When any of us know certainly one piece of the Divine will, we simply have to act upon it, let others say what they may. No earthly authority can cancel, or suspend, or dispense with duty which is perfectly clear to our own conscience. If a father bids his son tell a lie, the son's duty, notwithstanding the fifth commandment, is to disobey him. Why? Because, in giving such an order, the father cancels his own authority—he destroys that moral basis upon which alone it rests. If a bishop were to tell one of his clergy to preach against the eternal Godhead of our Lord and Saviour, disobedience to such a bishop, notwithstanding his true apostolic commission, would be a sacred duty. Why? Because, in giving the order, the bishop would be striking a blow at the whole body of beliefs, the truth of which alone makes his office something better than an imposture. No; authority can never trifle with the basis on which it rests without ceasing to be authority, and the prophet of Judah might have known that neither the age of his tempter, nor the claim to a special revelation, could possibly warrant disobedience on his part to the clearly expressed command of God.

It has been maintained that the punishment awarded to the prophet of Judah was a disproportionately severe punishment. "He forfeited his life," men say, "not for committing murder, not for committing adultery, but only for eating bread in a particular place. After all, the command to abstain from eating and drinking at Bethel was not a moral precept, it was only a positive precept. It did not embody

a moral truth apart from which God would cease to be what He is. It only enforced a command, without which, had it never been given, the moral law and the Divine character would still have been entirely unaffected by the omission." This is what is said, and certainly, brethren, the precept violated by the prophet of Judah was only a positive and was not a moral precept. But there are times when positive precepts assume high moral importance, and there are persons upon whom the observance of positive precepts exerts, or may exert, the very highest obligation—persons in whose case a precept, positive in itself, assumes a distinctly moral character. Thus the observance of the Sabbath, as it was enforced by the Jews, was a positive precept; it did not rest on the same intrinsic ground as the first commandment or as the laws against committing murder or adultery; in other words, we can conceive God as having commanded one day in three or one day in nine specially to be observed in His honour, while yet being morally what He is in Himself, and we cannot conceive Him as being morally Himself and yet condoning murder or adultery or lying. But the precept of the Sabbath has about it a moral character on account of its intimate relation with the moral duty of consecrating a certain definite portion of life especially to God; and hence it has a place even in the moral law. And, in the same way, although no moral issue was universally involved in the matter of eating or not eating at Bethel, such an issue was involved in the particular case of the prophet of Judah. True, the precept was positive; but a prophet entrusted with a great mission on which the religious future of his country largely depended was bound to consider his instructions as morally obligatory. It was his mission which gave those instructions their importance, and to disobey them was not merely to do this or to do that—it was to repudiate the whole principle of obedience, which was the essential spirit, the vital force of the prophetic office. What was a man of God but a man who differed from other men in making his own those words of the Psalmist: "I have set God always before me," and how could this be done unless God's will was obeyed so far as it was known in great matters and small alike? It is in itself no great crime for a tired man out in a field at night to go to sleep; but when the Queen's troops are before the enemy, a sentry who deliberately composed himself for a nap would deserve to be shot. After all, the prophet of Judah was not one of the peasants or townfolk of Bethel; he could not have been as they had he wished it. Great opportunities, great endowments, great trusts carry with them corresponding awful obligations. To whom much is given, of them much shall be required. Disobedience which might have been venial in an ordinary Israelite was a capital crime in a man so highly favoured as was this prophet,

and the Eternal Justice, always just, punished it accordingly.

In view of this history we do well to remind ourselves of the truth that no man, however good and strong, is inaccessible to temptation. If anybody could have seemed certain to resist an invitation to play false to his sacred commission it would have been this prophet of Judah. He was highly gifted; he was absolutely fearless; he was not, it seems, dishonest; he had struck terror into the heart of a powerful monarch at the proudest moment of his sinful career; he had proved as insensible to his cajoleries as he had been to his threats of vengeance; he falls in with a member of his own profession, his inferior in everything except in age, and he falls—he falls when resistance could in no circumstances have cost him a moment's anxiety. He sinned, it seems, almost out of good nature, because it was easier to acquiesce than to say "No" to a garrulous and importunate old man. Depend on it, the temptations which play the worst havoc with our souls are not those which present themselves on great occasions and in a formidable shape. The story in the Talmud that Nimrod, the mighty hunter of lions, was killed by a spider that crawled up into his brain during sleep has a moral meaning. Great temptations rouse resistance—they provoke new efforts, they put us on our mettle; we think of the judgments of our fellow-men, of consistency with our best selves, as well as of the will of God. The temptations which ruin thousands are those which come to us in a commonplace way, from some friendly or unsuspected source, and when there is nothing striking, nothing dramatic in resisting them. It is easier for most men to defy the threats of Jeroboam than to tell the old prophet of Bethel to go about his business. It has been said with much truth that if the Evil One would only take a bodily shape the world would be much better than it is. He gets his way in the most ordinary affairs of daily life simply because no one bestows a thought on him as being all the while, as he is, busily at work behind the scenes. May our Lord and Saviour, who conquered him of old, enable us, weak as we are, to detect and to resist his advances, in the firm persuasion that God's commandments stand sure whether we keep them or not; that transgression, if unrepented of, means certain punishment; that God is faithful, and will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may be able to bear it. "Oh, turn away mine eyes, lest they behold vanity, and quicken Thou me in Thy way!"

THE Rev. W. C. Tucker, association secretary of the Church Pastoral Aid Society in the West Midland district, has been appointed to a similar position in London.

THE TRUE USE OF RICHES.

BY THE REV. J. F. NEWELL, A.B., RESIDENT-CURATE, DOVEA, THURLES, CO. TIPPERARY.

SERMON PREACHED IN DOVEA CHURCH, ON THE NINTH SUNDAY AFTER TRINITY, AUGUST 22ND, 1886.

"And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles."—ST. LUKE xvi. 9.

THESE words you have just heard me proclaim from the Holy Table. They are the words of Christ to His Church, and they contain His teaching to it regarding a thing which the whole world has set its heart upon, deeming it of the very highest value, viz., *riches* and the right nature and use of them. Perhaps no subject occupies so intensely and so universally human hearts as does the acquisition of riches. And when acquired, many and various and opposing are the directions heard on all sides as to the best mode of expending them. A small number, the devotees of art and culture, claim for themselves a special hearing as possessors of superior wisdom, and as alone rising above the sordid desires and animalism of the common herd. These say, spend your thousands and tens of thousands on what they term objects of art and superior culture, fine paintings, and buildings and statuary. A larger and more sordid crew, whose whole soul is centred in self, utterly regardless of the misery that is around them, gloat over their material prosperity. "Pull down," say these, "the blinds, lest we hear the cry of suffering humanity. O my soul, be jolly! Take thine ease, eat and drink and be merry." These are animals and not men. Their god is their belly; their glory is their shame, who mind earthly things. A third and yet larger class remains. How I feel for them! either from ignorance or from reckless despair, their cry goes up, "Let us eat and drink for to-morrow we die!"

High above all these babel discordant sounds of men, the voice of Christ is heard, in the Holy Gospel of this day, calling aloud for attention. You have heard what the world has had to say on this great matter. Hear me. "I say unto you Make to yourselves friends of the mammon of unrighteousness; that when it shall fail, they may receive you into everlasting habitations."

I know no portion of the Blessed Saviour's teaching in which His meaning is so generally missed, and even perverted as it is in this parable of the Unjust Steward. It has been the sneer of some who have represented it as inculcating villainy and roguery, and as affording an example of the doctrine "Do evil that good may come of it." "Make to yourself friends out of the mammon of your unrighteousness," has indeed been often whispered into the dying ear of those who have

all their lives steeled their hearts against the cries of suffering humanity. And of this mammon death itself can scarcely force them to relax their grasp. In days gone by the ruthless baron and the steel-gloved warrior have often allayed in the hour of death their rising alarms, by this horrible perversion: "Evil may be done that good may come." "Make to yourselves friends from the proceeds of your iniquitous deeds," has been the condensed history of many a stately mediæval pile, and perhaps of some in modern days too. But it is a horrible perversion of the teaching of the Holy Child Jesus. We indignantly refuse to accept it as His.

We know that in the long run in the last issue, good never comes of evil. Evil can have only evil for its child. This is its genesis. The rule of the just Judge now is, and at last will be: "To every man according to his works, Glory and honour and peace and immortality to every one that doeth good. But to them that obey not the truth, but obey unrighteousness, tribulation and anguish upon every soul of man that doeth evil." These words ought to have a special force for Ireland to-day. Those who have piled up riches by acts of cruelty, injustice, and wrong, as well as those who have lawfully acquired them, but who after having all their lives turned a deaf ear to the cry of the poor destitute, thinking that they can wipe out all their sins of omission and of commission by one last pious act, will find no countenance in this teaching of Christ. "Efface such an idea utterly (says St. Augustine) from the tablets of your hearts. Give alms of your righteous labours. Give of that which ye possess rightfully. The widow's mite from her penury, the result of the poor man's honest toil, are a far more fragrant sacrifice to God, than the largest sums unjustly got. Do not represent to thyself thy God to be such a one as this. Set not up such an idol in thy heart as this, nor deem that thou canst blind His eyes or win His favour by a bribe. You dare not offer a bribe to an earthly judge to pervert judgment, and if thou couldst find such an one in thine heart, thou wouldst despise him and condemn his acts. Thy God is not such a one as thou wouldst not willingly be thyself. He is not inferior to thee. He is more just, He is the fountain of justice." Therefore thou must not do evil and think that good will come of it. And then in the most charming manner, the good bishop offers for imitation the story of Zacchæus, the little man with the big heart, and tells us how he cared for the poor and how he hated injustice, and how Christ honoured his house with His presence, bringing to it a message of salvation.

In studying this parable, you must bear in mind that its stand-point is this world. Its language is that of this world. In principles and in motives both master and man are typical characters—men distinctly of this generation. And we must observe

too, that it was not Christ, but his own master that praised the steward, nor was it his dishonesty that even he commended, but his shrewd forethought. It is exactly here our Lord proposes his conduct to the "sons of light" as worthy of imitation.

But the command to you from the holy table was that you should make friends from the mammon of unrighteousness, in order that when this mammon shall have failed, these friends may receive you into eternal habitations. You will be asking yourselves, Who are those friends, and what are those eternal habitations into which they will receive you, and why are these riches termed the mammon of unrighteousness? I should be glad to say something on each of these, even at the risk of being thought tedious.

Well, who are those that have everlasting habitations but the saints of God? If there is joy in heaven over one sinner that repenteth, over one sheep brought back to the fold, amongst angels of God, angels to whom you certainly never have ministered in anything, except perhaps it be in producing this joy, but who may have ministered much to you; and if there be joy in the breast of some good angels who may not have known you personally at all, what must we not think of the joyous reception that will be given you by those poor saints to whose wants you once may have ministered, recognising in them the wants of Christ Himself? With joyous acclaim these will recognise and welcome such to everlasting habitations. Thus a cup of cold water loses not its reward. These are the friends, poor in this world's mammon, rich in the true riches, God's poor saints. But there is yet another way of explaining this which I must not withhold from you. Christ Himself is the Friend. But in condescension He identifies Himself with all His poor saints, and speaks in their person. He it is who receives into eternal habitations.

For observe what the Lord will say to those who shall stand on His right hand. "I was hungry and ye gave Me food; I was thirsty and ye gave Me drink; naked, and ye clothed Me; in prison, and ye visited Me." And upon their inquiring when they had performed these kindly offices to Him, His answer is, "When ye did them to one of the least of Mine, ye did them to Me." And then shall He receive them into everlasting habitations, as children of His Father.

But who are these least ones of Christ? They are the poor of Christ's Church, rich in faith. They are those of Christ's Church who, having no worldly support of their own, are giving their lives to the advancement of the kingdom of light in this world; or those who, having had means of their own and worldly prospects, have denied themselves of all, and have taken up the Cross and followed the Saviour's call. In the long roll of these least ones of Christ's Catholic Church, faithful men who in obscurity have lived and served and done

their duty, will doubtless be found many who have belonged to this Church of Ireland. All need your support. These are ministered to by even the cup of cold water; by even a kindly word; by a little kindly aid given as to Christ Himself to mitigate the sufferings of God's deserving poor. To do this, to refuse this—what a thought! Ye do it or refuse it to Me, says Christ! But use discrimination. Much injury is sometimes done by kindly-intentioned people dispensing their bounty without discrimination among the lazy, the drunken, and it may be even the dissolute.

Unless these alter you would not care to share with them the eternal habitations. Pray for these; feel for these; try to make these feel that you are concerned at heart for their forlorn condition, and that you are really their friend, but that your presence among them has only this for its object, viz., to seek their reformation.

And now, brethren, I am glad to think that this Church is doing something to fulfil the command of Christ in His Holy Gospel for this day. I am glad to know that there is a society that has for its object a kindly regard for poor dumb creatures—birds and brutes. I recommend every little boy and girl to join the Dickey-bird Society. It has now on its roll 100,000 names. And as to poor suffering humanity, I believe this parish takes a kindly interest in this also. The basket of fragrant flowers sent up to the invalids in our hospitals who are shut out from the open sky, and the song of birds and the green fields, will be taken as if sent up to the Master Himself. "When ye did it to one of the least of Mine, ye did it to me." I must not omit the effort which is being made to do a lasting good to the children of the parish by building a school, and I am hopeful that this effort will be crowned with success. I merely mention these things as illustrating the great variety of ways in which the Saviour's command to you can be fulfilled, in making friends out of the mammon of unrighteousness.

But why is this mammon called the mammon of unrighteousness? I think it is so called by way of contrast, and also from its usual tendency and association. The word mammon means simply riches, a man's possessions. Houses, and lands, and money are not evils in themselves. But as evil associations have a tendency to corrupt good manners, so riches, from the evil company in which they so frequently are found, have got the bad name which in truth belongs only to their possessor. And again, the riches of this world are called the mammon of unrighteousness when compared with the true riches. What are the true riches? Those that will stay with you; those that will not fail you. Hear St. Augustine as to these—"You have houses and lands and servants. I blame them not—you have inherited them, or you may have justly acquired them. But true riches these are not. If you call these riches, you will lose them; and if

you set your heart upon them, you will perish with them. Lose, that thou be not lost. Give, that thou mayest gain. Sow, that thou mayest reap. These riches will not stay. They are full of poverty and full of accidents. Be thou thyself rich. This man has a fine house, and lands, and many servants. Happy man! says the passer-by. He is rich! It may not be so. True riches remain when these are removed. The strange children whose mouths utter falsehoods say, 'Happy is the man whose garners are full with all manner of store, whose sheep bring forth thousands and ten thousands in their going forth.' But what saith David? 'Yea, rather happy is that people whose God is the Lord.' "O Lord my God, O Lord our God, make us happy by Thee! Be Thou Thyself the lot of our inheritance, our house, and our home, and portion for ever! He is truly rich who has Thee. Grand thing! He is ours, and we are His. He is our inheritance and we are His husbandry." Yes, we are, in the beautiful language of this morning's lesson (1 Cor. iii. 9), God's *το γεώργιον*—"His little field." Oh, may this little field be filled with everything that is lovely and of good report. May it be fragrant as the smell of a field which the Lord hath blessed. Oh, may we be fruitful, and yield to His cultivation. "But if, under the attention of so great a hand, we be barren or bring forth thorns"—I am loth to utter what follows. Let us make an end with a theme of joy.

THE Bishop of Ripon and Archdeacon Norris announce that they cheerfully withdraw their proposal to celebrate the Queen's Jubilee by the completion of the funds for the bishoprics of Wakefield and Bristol in favour of the scheme for a Church House adopted by the Archbishop of Canterbury. They think, however, it would be a graceful act on the part of wealthy Churchmen to complete this great act of Church extension before the year of Jubilee, and suggest that if fifty promises of £1,000 each could be announced from the President's chair at Wakefield next month it would invigorate the confidence of all in the Church's future. We shall be very glad to announce that their expectations have been realised.

OF two names returned to him, as Visitor, by the Cambridge Professors, in whom the nomination is vested, the Bishop of St. David's has selected that of The Rev. Herbert Edward Ryle, M.A., Fellow of King's College, Cambridge, for the vacant office of Principal of St. David's College, Lampeter. Mr. Ryle is the second son of the Bishop of Liverpool, and was born in 1856. He was educated at Eton and at King's College, Cambridge, of which he became successively Scholar and Fellow. He won the Carus Prize in 1875 and 1879, the Jeremie Prize in 1877, the Crosse Scholarship in 1880, the Hebrew, Evans, and Scholefield Prizes in 1881. He took his degree in 1881 (being placed in the First Class in the Theological Tripos), and was ordained in 1882 by the late Bishop of Lincoln. He has been Divinity Lecturer at King's and Emmanuel Colleges, and is examining chaplain to the Bishop of Liverpool.



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, SEPTEMBER 18, 1886.

TITHES.

LAST week, in commenting on the agitation in Wales concerning this impost, we suggested that the most satisfactory, and the only final way of solving the difficulty would be the *compulsory* redemption of the tithes. In the present state of the law, we believe that every owner of land which is subject to tithe has the option of redeeming that rent-charge at the high figure of twenty-five years' purchase. This option, however, as we are informed, is never exercised except in the case of land which is designed to be laid out for buildings. The question is whether it would not be profitable to the Church in the present depressed state of the land market, and of the agricultural interest, to allow it to be redeemed at a much lower price. If we are to have, as a correspondent remarks, a Utopia of peasant proprietors, it will be anything but a pleasant and prosperous time for the tithe owners. Before granting Home Rule to Ireland, Mr. Gladstone's instincts of justice impelled him to attempt to buy out the landlords; in the same way, we think that before a peasant proprietorship of the land is inaugurated, it would be just to the clerical tithe owner that the tithe should be absolutely redeemed. In the most prosperous times, and when paid by churchmen, it is an objectionable impost, and a clumsy, vexatious, if not expensive way of remunerating the clergy. Before the Commutation it acted as a direct restraint on the cultivation of the soil, and since then it has become a variable and vexatious rent-charge to both payer and receiver. Judging from some of the letters that have appeared in our contemporaries, we should say it is an expensive duty to collect under the most favourable circumstances; it costs 5 or 6 per cent. to collect, and often considerable deductions have to be made for amounts that are irrecoverable, rates, taxes, tithe dinners, etc. In the case of small and vicarial tithes, collected from a number of small proprietors, we have heard that the cost of collection sometimes exceeds 25 per cent. of the amount claimed. We shall be glad to have the experience of our sub-

scribers and readers on this point, because if it be true, the clergy could well afford to allow church tithes to be redeemed at a lower price than twenty-five years' purchase. If the redemption is to be made *compulsory* by Act of Parliament, the price will have to be fixed by valuers at the lowest figure, consistent with the rights and equitable treatment of all parties. Our Parliament is always reluctant to employ compulsion, but in this case we believe it to be loudly called for, and desirable in the interests of the Church, and the Church would be wise to facilitate the transaction as much as possible, consistent with the principles of justice and equity. Furthermore, if she wishes to continue to be the spiritual educator, trainer and guide of the nation, she would do well at once to acknowledge that tithes are an unsatisfactory, obsolete, and vexatious means of remunerating the clergy, and to facilitate by every means in her power their final and complete extinction. This we believe can now be effected with little, if any, pecuniary loss, and with very considerable moral and social gain to the clergy. It is pre-eminently a question which should be attempted to be solved by our bishop-legislators, and we trust that they will be urged thereto by their Diocesan Conferences. The *Guardian* and other contemporaries urge that tithes would be made more endurable and less irritating to the cultivators of the soil, by compelling the landlord to pay them. This, however, is quite contrary to the sound English principle of connecting duty with property and service with payment, and we believe that it would render the Church of England more the Church of the landlords than it is said to be at present. In any case it would only prove a temporary, perhaps a very temporary, adjustment; because land is now rapidly changing hands, passing for the most part into those which cultivate the soil. So that, if it were effected, all the annoyance and objections to the payment of tithes for spiritual services would be revived in the next generation in an aggravated form. The present time seems to us to be very favourable for an equitable and final adjustment of the matter. There is a lull in the agitation for Disestablishment, and a Conservative majority in the House of Commons and in the nation at large. And if there is any one man who is capable of carrying the matter through in a just and equitable manner, it is Lord Salisbury, who formerly redeemed the pecuniary affairs of the Great Eastern and the London, Chatham and Dover railways from a deadlock of complexity and confusion, to the entire satisfaction of all parties interested.

THE Gloucester Musical Festival was a great success in every way except pecuniarily—that is, the stewards had been so lavish in procuring talent that the expenses exceeded the receipts to a small extent, requiring a subscription of £2 from each one to

balance the account. The meeting will be noteworthy for the eloquent sermon of Dean Butler on the influence of sacred music. The suggestion to rich men to maintain a high-class orchestra for the enjoyment of the poorest, that they may partake of the comfort of good music, we hope may not pass unheeded.

THE vicar of Haile, Cumberland, has been committed for trial on a serious charge—that of solemnising matrimony between two persons under age without licence or publication of banns, and in the teeth of remonstrances from the parents of the lad, a youth of eighteen. The prosecution was undertaken after the matter had been referred to the Bishop of Carlisle.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE TITHE AGITATION.

SIR,—It appears to me that in your suggestion of a remedy for the above you have got the right sow by the ear. The payment of a tenth of a farmer's gross income for the professional services of a clergyman may have been suitable and expedient in the world's infancy, when payments for services of all kinds were commonly made in kind; but it is wholly unsuitable and actually injurious at the present day. Tithe Commutation and Redemption Acts have doubtless considerably tempered the harshness and injuriousness of this compulsory method of payment as far as Churchmen are concerned. But Nonconformists, as we see in Wales, are agitating against it as unjust. Various remedies have been suggested, such as compelling the landlords to pay the tithe, but this would be inexpedient and actually unjust, unless the tithe was made proportionate to the rent the landlord actually received for the land. In the promised Utopia of peasant proprietorship, when every farmer will be his own landlord, I fear that it would be impossible to collect the tithe. Dual ownership of any kind of property, especially of land, is economically bad. Mr. Gladstone has, in the interests of so called justice, created it in Ireland by transferring a portion of the landlord's property to the tenant, but his Land Acts have not as yet brought peace and prosperity to that paradise of agitators. I believe that the best chance of peace and safety to our beloved Church will be found in the speedy and therefore *compulsory* redemption of tithe. The price at which it ought, in fairness to all parties, to be effected will have to be settled by experts and valuers. The present price of twenty-five years purchase is altogether too high and is found to be prohibitory, except in the case of land laid out for building purposes.

MEDICUS.

SIR,—May I suggest through the PULPIT to all whom it may concern, the advisability of tithe receivers petitioning Parliament to appoint a Commission to inquire into the subject of tithes.

The "tithe agitation" in Wales is doing good, much as all law-abiding men must regret the real origin of this agitation, viz., the disappointment felt by Dissenting preachers at the results of the late

Election; the terrible fear of the Liberation Society that, unless they use new revolutionary means, their chances of success in their special crusade will be thrown back; and the desire of Socialistic agents in England to copy Irish tactics.

The Bishops and clergy of our Church are a more law-abiding and justice-loving community than any of the above-named parties choose to allow. I, for one, would not allow, at the expense of private peace and popularity, the perfectly just claim as to tithes to be set aside by such agitators; but, as a citizen, I would welcome an inquiry into the matter calmly and fairly made.

If it can be shown that, under the depreciation of the landed interest and the reduction made in rents, there should be a reconsideration of the "Tithe Commutation Act," then, I say, let the Bishops and clergy of England and Wales be the first to ask for a fair and impartial inquiry. Whatever the result may be, we should welcome it. My own idea is that such an inquiry would tend to enlighten the public mind on a subject on which many entertain wrong notions; and if our incomes suffered after a fair examination of the subject, we should morally be gainers, because we had desired a fair inquiry. P.

September 8th, 1886.

ETERNAL HOPE.

SIR,—I do not object to "J. B.'s" observation—"that I manifest a disposition for discussion." I do object to his saying, rather intimating, that my views are dismal, unless he qualify the observation. He may have that opinion, but it neither proves nor advances anything.

Does "J. B." reject with equal scorn the doctrine which the terms "Eternal Hope" describes? Then why object to the name? The name is the one that is commonly received. But does he not take the ground from under his feet when he adds, "Even if I had, I should be prepared to defend the phraseology"?

May I submit that what he adds as contradistinguished from the views of Calvin ill accords with the "common sense," of which he had so much to say last time? I do not suppose for a moment that either Calvin or Augustine would have done anything to preclude any man from hoping all things for every man and all worlds too, but this has nothing whatever to do with the question under discussion.

Permit me to say here that I think Mr. Verschoyle's observation somewhat absurd—"To make a being holy is a contradiction in terms, for to be holy is to choose holiness." No man chooses holiness, until his will, by the Holy Spirit's influence, is inclined thereto. If we can make ourselves holy, we need no grace of God. The quotation from Gregory of Nyssa is quite capable of reconciliation with the generally received views, and Bible teaching, on the question of eternal punishment. I have not the "Fathers" to consult, and so I am not prepared to say how far the doctrine of restitution was favoured by Gregory of Nyssa. The question is, however, immaterial, as our anxiety should be to know "what saith the Scripture."

Does not "J. B." see that his interpretation of . . . "to reconcile all things to Himself" . . . proves too much? God cannot reconcile sin to Himself.

I hope "J. B." will kindly excuse me when I say that that I am rather—I will not say amused, because of the subject—but I do not know how to regard his description of Bible Truth as narrow. What is broad? What is narrow? If I see a square and call it a square, is that broad or is it narrow? You say the question is absurd. I answer, "True, but the analogy is not."

"Waiter for Light." I like the designation. We should always pray for more light, more light. I do not know if the *nom de plume* is appropriate. I do not judge. Heine's words, to my mind, sound like a caricature. I do not know if Mr. White would think it a compliment to regard them as an anticipation of his views. We leave this.

The second paragraph contains no argument and so may be passed over. Illustrations prove nothing.

I think "A Waiter for Light" should see the distinction between making words say what they mean, and what they don't mean. There is often literal truth where, so to speak, there is a figure. For instance, when the Saviour said, "I am the Door." He spoke literal truth in what is only apparently a figure. Our notion of a door is something made of wood, by means of which we enter from the outside into a desired room or place." We have only to suppose that the door need not be made of wood, and conceive it a means of ingress, to see that the Saviour spoke literal truth. If "Waiter for Light" will think out this thought he will not see any reason for not accepting the words "This is my body" as conveying distinct literal truth. We have nothing to do with misinterpretations. And there is no conflict with intellect.

The moral sense does justify eternal punishment. "Shall not the Judge of all the earth do right?" The decree is, "Except ye repent, ye shall all likewise perish."

J. P. SANDLANDS.

Brigstock Vicarage,
September 11th, 1886.

SIR,—Although Mr. Sandlands and I do not appear to agree about the nature of proof, I admit he is perfectly reasonable in asking for proof from Scripture of the doctrine which may intelligibly, whether logically or not, be called that of Eternal Hope, and I proceed to offer such proof.

Immediately after the Fall, it was prophesied that the seed of the woman should crush the serpent's head. All agree that the seed of the woman means Christ, and the serpent means the power of evil. To crush the head of a serpent, or any other vertebrate animal, means not merely to wound, but to kill it, so that this is a promise of the ultimate abolition of evil.

St. Paul, without using metaphor, renews the same prophecy. "As in Adam all die, so also in Christ shall all be made alive." "The last enemy that shall be abolished is death." "God shall be all in all." (1 Cor. xv. 22, 26, 28.) Death obviously means the collective consequences of sin; and life, in the New Testament, when mentioned of the world to come, always means a state of salvation.

The same expression, *abolition of death*, occurs in 2 Timothy i. 10, "Our Saviour, Christ Jesus, who abolished death." And in the Epistle to the Hebrews, which, though not from St. Paul's pen, contains his teaching, we read (ii. 14), "That

through death He might abolish him that had the power of death, that is, the devil." The word translated abolish in these three places is *καταργεῖν*.

In Romans v. there are five separate assertions of the universality of salvation :—

"If, by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one Man, Jesus Christ, abound unto the many." (v. 15.)

"And not as through one that sinned, so is the gift; for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification." (v. 16.)

"As through one trespass the judgment came upon all men to condemnation, even so through one act of righteousness the free gift came unto all men to justification of life." (v. 18.)

"As through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." (v. 19.)

"Where sin abounded, grace did abound more exceedingly." (v. 20.)

And in other passages :—

"God hath shut up all together unto disobedience, that He might have mercy upon all." (Rom. xi. 32.)

"It was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth or things in the heavens." Col. i. 19, 20. In the language of the New Testament, "things upon the earth and things in the heavens" means "all things visible and invisible." See Col. i. 16, Ephes. vi. 12, (Revised Version) and Heb. ix. 23, and xii. 26, 27.

"That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth." Ephes. i. 10.

"Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able to subject all things unto Himself." Phil. iii. 21.

"The living God, who is the Saviour of all men, specially of those who believe." 1 Tim. iv. 10.

Our Lord spoke less on this subject than St. Paul,—as might be expected from the progressive character of Revelation—leaving St. Paul to continue and develop His teaching. But two of His sayings recorded by St. John are as decided as anything in St. Paul :—

"God sent not His Son into the world to condemn the world, but that the world should be saved through Him." (iii. 17.) "I, if I be lifted up from the earth [on the cross] will draw all men unto myself." (xii. 32.)

Mr. Pringle, in the PULPIT of 28th August, proposes that those who hold these views should put down in parallel columns some of the more important passages which are quoted on both sides of the controversy, and try to reconcile them. So far as I am aware, the only argument from Scripture which has the least appearance of conclusiveness against the possibility of salvation in a future state, is the use of the word which we translate eternal; but this is a word of, in some degree, indefinite meaning, and need not mean absolutely endless. In Rom. xvi. 25, it is applied to the time between Adam and Christ (see Revised Version.)

Mr. Sandlands, in the PULPIT of 21st August, says

that "Luther did not discover the doctrine of justification by faith; he explained it merely." He did much more than explain it; he rediscovered it, after it had been as completely lost as the doctrine of a final restoration has been.

JOSEPH JOHN MURPHY.

Belfast, September 5th, 1886.

ADAM AND EVE MORALLY INFANTS.

SIR,—In the interesting letter of Mr. A. D. Pringle, which appears to-day in the PULPIT, he says: "I must demur to the idea that our first parents are to be regarded as 'morally infants' at their creation."

I have thought a great deal on that important topic, and I venture to submit remarks I put down at the beginning of this year:—"I cannot regard the fall of man as a descent from a high condition of mental energy and moral excellence. It seems clear to me, from the declaration of the Bible, and the lessons afforded by the books of Providence and Nature, that the first pair were infantile in their simplicity and artlessness, without any knowledge, and necessarily destitute of experience. Their cerebral organisation was perfect and well balanced, with no inherited tendencies of any kind; their nervous system strong, and yet exquisitely sensitive, every vital organ vigorous and sound. But they knew nothing, and it was impossible for them to form correct ideas concerning any being or beings superior to themselves, about their own constitution, position, and prospects, and their relations to any possible descendants or any other beings. To them it was given, to commence the solemn process of learning the nature and properties of things and circumstances, and the inseparable connection between causes and consequences, with the liabilities and dangers involved, not by a forcible or mechanical infusion of knowledge, but by very gradual, and often bitter, personal experience, aided with wise and salutary reticence by the Creator.

It appears to me very fantastical to talk of Adam's will or freewill as being much more than that of a child. The demeanour of Adam and Eve, and the language attributed to them in the Biblical narrative, are quite infantile. The spirit manifested by Adam is mean, and exhibits no moral excellence. To my mind, the introduction of Adam and Eve into existence, was simply the commencement of the disciplinary processes through which the human race have to pass, during an important part of their preparation for immortality.

As far as I am able to comprehend the matter, the term "original sin" is an invention of theologians, to soften the horror occasioned by their conception of the Divine Government. The moral power of a child is weakened by the faults and sins of a parent, partly through the effect of example, and certainly through the inexorable operation of the law of heredity. That law I regard with great admiration, in connection with a grand process of discipline, which will ultimately work out the good of all, through much suffering falling on the innocent as well as the guilty. I am astonished that ministers of religion do not more earnestly and frequently avail themselves of its solemn lessons, to awaken reflection and arouse a sense of responsibility in the young. When I see families, including tender and amiable women, exhibiting the repulsive effects of scrofula and other frightful results of impure blood, occasioned by vicious conduct in parents or

ancestors; or when I behold one affecting proof after another, that "the evil which men do lives after them," I can hardly listen with patience to the vague and indefinite generalities constantly enunciated from pulpits, and which apparently neither enlighten the intellect nor impress the heart.

J. B.

Canonbury, September 11th, 1886.

PREFERMENTS AND APPOINTMENTS.

- Agassiz, Rev. Rodolph, M.A., Rector of Radnage, Bucks.
 Eden, Rev. Frederick Nugent, M.A., Curate-in-charge of Norton; Vicar of St. James's, West Hartlepool.
 Evans, Rev. Arthur Cornwallis, Curate of Bruton; Chaplain in Her Majesty's Fleet.
 Gedge, Rev. J. Wycliffe, M.A., Diocesan Inspector of Schools and Secretary of St. John's Foundation School, Leatherhead; Rector of Buriton, Hants.
 Gray, Rev. Dr. Edward Ker, LL.D., Vicar of St. Michael and All Angels', North Kensington; Incumbent of Curzon Chapel, Mayfair.
 Lawley, Hon. and Rev. Algernon George, Curate of the Eton Mission, Hackney Wick; Curate-in-Charge of St. Andrew's, Bethnal-green.
 Mulholland, Rev. Thomas Cromwell, Vicar of St. James's, West Hartlepool; Vicar of St. James's, Stockton-on-Tees.
 Oldfield, Rev. William John; Commissary of the Bishop of Jamaica for the Diocese of British Honduras.
 Oliphant, Rev. Francis George, Curate of Stoke-on-Trent; Perpetual Curate of Little Aston.
 Ramsden, Rev. William N., Curate of St. John Baptist's, Hulme; Curate of St. Benedict's, Ardwick.
 Ryle, Rev. Herbert Edward, M.A., Fellow of King's College, Cambridge; Principal of St. David's College, Lampeter.
 Turner, Rev. Edmund Clarke, M.A., Vicar of St. Michael's, Macclesfield; Honorary Canon of Chester Cathedral.
 Wakefield, Rev. A. G. C., B.A., Curate of St. Philip's, Birmingham; Perpetual Curate of Anslow.

CLERICAL OBITUARY.

- Berry, Rev. William, Rector of Little Peatling, and afterwards of Lewisham, at Bruntingthorpe, suddenly, on the 11th inst., aged 70.
 Oxlee, Rev. Richard Arthur Worsop, M.A., of Worcester College, Oxford, formerly Vicar of Scampston, at Cowesby Rectory, the residence of his father, on the 31st ult.
 Powell, Rev. Thomas, at Dorstone Rectory, on the 7th inst., aged 84.
 Richards, Rev. Francis Arthur, M.A., late Head Master of the Grammar-school, King William's Town, South Africa, and the second son of the Rev. H. M. Richards, Rector of St. Laurence, Winchester, at Betchworth, Winchester, on the 7th inst., aged 28.
 Taylor, Rev. W. Langham, of Cockermouth, at Leascul, on the 19th ult., aged 29.
 Whieldon, Rev. Edward, M.A., Vicar of Croxden and Bradley-le-Moors, at Hales Hall, Cheadle, on the 1st inst., aged 61.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels, carriage paid.

NATURAL HEALING.

GENERALLY the causes of disease are of the most simple character, and we may suppose that attention to hygienic measures and natural laws would speedily eliminate the dis-

turbance. Of this, however, very few think. It were far better in many instances to do nothing medicinally, because nature would work on in her own way, and correct the defect, if some simple, favourable external conditions were afforded. There are many ways in which we can assist Nature in her work; for instance, if we cut our fingers, the only share we take in the work of healing is to join the severed parts together, covering the wound with a false skin to keep out foreign elements, and Nature accomplishes the rest. So in more serious affections, it is always best to let Nature effect the healing, and for us to assist only by affording more favourable conditions under which she can work.

If we can bring to bear upon the deranged system the like agents which Nature employs, it is natural enough to suppose that we are on the road to securing more rapid results than by simply leaving Nature alone. When the system has been weakened by false treatment, or the ailment has been neglected too long, it is incumbent upon us to use such natural methods as are calculated to effect restoration. It is then that Magnetism, which is one of Nature's chief and most potent forces, becomes invaluable. It affords, at once, better conditions under which the recuperative powers can work more effectually, and whereby the cause of the mischief is gradually rectified, and eventually overcome. Nothing foreign to the healthy development of the system is introduced, therefore nothing irritates even the most delicate organism. Quietly the normal, harmonious balance which should ever exist in order to health, is restored, and the various symptoms, perhaps arising from a simple functional irregularity, are eradicated.

The sum of our argument, therefore, is, that all symptoms traceable to some slight defect in the working of one part or another of the complex human frame are amenable to a remedy which can, and does, assist Nature in her unceasing efforts to remove the causes of ill-health. The Magnetic method is eminently calculated to effect this change, because it is one of the chief omni-existent energies of Nature, and that most readily applied.

No doubt the diversity in the nature of the cases in which Magnetism has proved beneficial, is surprising to those who have not studied its *modus operandi*. We are prepared to make allowance for anyone holding such an opinion, because we ourselves have often been astonished at the wonders wrought by Magnetism, yet we can easily explain the ground of its successes.

The following is one of the facts we adduce to prove the soundness of our statements, and for further examples the reader is referred to our seventh biennial report, just issued, which we shall be pleased to send post free to any address:—

Mr. S. VEAL, 35, High Street, Wellingborough.

FEBRUARY 5th, 1886.—"It will be twelve months come the 20th of this present month since I obtained your advice and Treatment, and before writing to you I thought I would wait that time to see if the benefit received was permanent or not. You can now use this testimony in whatever way you like, for I have heard of miracles, and I think I can safely say my case is one, as many people who know me can testify. I will now try and explain my case, as perhaps some others may have faith to try your Treatment as I have done. Seven years ago, at the latter end of January, I was stricken down with Paralysis in my left side; as my brain was affected the doctor thought I should not get any better. However, I got a little better, and was able to get out and walk about again, but it was only a month or two before I was taken in an Epileptic fit, and carried home insensible; and after that I could not walk without a crutch and stick, and the fits came on me every month, and sometimes fortnightly. I was not safe, so I often went out in a Bath chair, and the doctor (he was a nice gentleman, and I cannot speak too highly of him) told me he thought I should never be free from fits, and I tried almost everything, but to no avail. I was advised to try your Treatment, and then I had one slight shock of a fit in March last, after I had worn your Nerve Invigorator three weeks; since then I have not had one. I have put my crutch on one side, and I can now walk two or three miles, with my stick as a companion, and I do not now feel like the same man. I thank God from the bottom of my heart that He gave me faith to accept your advice."

Mr. B. Copson Garrett has devoted many years of his life to the practical adaptation of Magnetism to the alleviation and cure of various forms of disease. His published essays clearly demonstrate the natural action of the remedy, and may be had on application at his Consulting Rooms, where a private list of 1,000 names may also be obtained.—B. COPSON GARRETT, Medical Electrician, 16, Finsbury Square, London, E.C.



The Church of England Pulpit.

THE WORSHIP OF THE SANCTUARY.

BY REV. J. NAPLETON, RECTOR OF WYMLINGTON.

SERMON PREACHED ON SUNDAY, AUGUST 22ND,
AT ALL SAINTS', SOULDROP, BEDFORDSHIRE.

"Jesus went out, and departed from the temple: and His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."—ST. MATTHEW xxiv. 1, 2.

HOW grand, how majestic, how imposing was that fane at Jerusalem! The eye of living man can never perceive, his imagination alone can conjure it up as it might have been, and probably was, at the time when His disciples called our Blessed Lord's attention to the buildings of the temple. But when they did so, what a deterrent reply they received! He whom they doubtless expected would draw some high lesson from the solid and massive character of the work, and its architectural proportions, *He* looked them full in the face, and with fixed and speaking eye addressed them thus: "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." They were taken aback, and for the time completely silenced. And why was it that this solemn rejoinder was made? Was it to teach them that no longer would there be occasion for an earthly tabernacle, no longer a house to be filled with the glory of the Lord, no further need for calling forth the talent, the skill, and the culture which God has given and commanded mankind to exercise, in rendering the holy place adapted to draw out feelings of admiration, of reverence, and of devotion? Was it to teach *them* and *us* that, God being everywhere present, He must be sought everywhere, and can be found everywhere with equal power, and fulness, and nearness?—to teach us that He had only to be sought in prayerful, earnest longing, and it mattered not where or how we sought Him, He was certain to be found as really, as spiritually in one place as in another? These are some of the inferences which have been drawn from our text, but it seems to us that they are wide—very wide of the mark. It was with the destruction of Jerusalem in the near future, and with the *last times*, with the tribulations which should then be felt, before His mind, that our great Redeemer, our great Judge, thus spoke. He meant not that earthly temples would be unnecessary, and therefore that this one would be destroyed

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in a few years' time, while the subsequently erected structures for divine worship throughout the world would ultimately be thrown down likewise at the end of the world, because they were useless and superstitious, and a stone of stumbling to those who would worship God in spirit and in truth. He meant not this; but rather that the ungodliness of men would become so great and so widespread that they would stop short of no profanity, outwardly "secularising" as it is nowadays called, the places dedicated to God, and inwardly rendering those places an abomination by the coldness and unspirituality of their worship—that God, who was present between the cherubims of old, would withdraw Himself utterly from the temple at Jerusalem and deliver it to the enemy—that God, too, whose presence in the Christian sanctuary is denied by those who know Him not, is not understood aright by those who confound it with idolatry; and is mocked by the empty-hearted formalist, whose ritual is not prompted by his faith and intelligence—that God will by-and-by withdraw His presence—suddenly and entirely, and in that awful hour only the elect shall be saved. If the punishment of those who profaned the Jewish temple with their iniquitous lives and unworthy acts was so vast and unrelenting, oh, what shall theirs be who have crucified the Son of God afresh, and put Him to an open shame? In our life in the world, how many things there are which are to be classed as *negative* faults, sins left undone or duties carelessly performed! Our idle words, our neglect of duty, our selfish aims and unloving, unthoughtful programme of a future that we may never live to see! Well may we say "Oh, lay not these heavy sins to our charge; but blot them out from the book of Thy remembrance, and enable us henceforth, by Thy Holy Spirit, to yield our members as servants to righteousness unto holiness!" Well may we give utterance to such a prayer as this in speaking to God of our moral errors—but how much more solemnly do we need to "offer a prayer so humble, deep in the silent breast, for the blessing of God the Father, and His mystic peace and rest?" The peace of God!—where and how have we sought it? How many a time and oft have we heard the peace of God which passeth all understanding invoked upon us from God's altar, how seldom have we found it! How often has the worship of the sanctuary been treated by us as a duty, an obligation, instead of as the medium of our approach to God's more immediate presence, wherein we are to lose ourselves unto the world, and be found of Him in peace, casting all our care upon Him who careth for us, and having no wish or thought abiding in the breast save to know what is His will, and then to do it out of the fulness of love which fills our hearts to overflowing! Oh, the depth and the height and the breadth of that blessing which is accorded to the penitent who

waits for it at the altar, and receives it through the means of grace there offered—the remission of sins, and the outward as well as the inward assurance of forgiveness which is there accorded to us! And if the blessing be great, in proportion to it is also the curse of those who despise or ignore it. “Ye will not come unto Me that ye might have life.” Try, then, and realise the responsibility of having the high privileges of Christian worship offered to you, brought close to your doors. Avail yourselves of it regularly and thankfully. Be neither a formalist nor a Puritan in your religious life. The letter without the spirit, on the one hand, and the religion that denies the necessity for all outward observances, refusing to believe that without the intervention of the sacraments of the Gospel, the grace and covenant blessings of that Gospel are not promised to men in Holy Scripture, on the other—both these are equally vain and unevangelical. Christ did not condemn the temple at Jerusalem because a place of worship becomingly beautified and adorned could ever be a sin in God’s sight, but because of the profanity and iniquity of those who ought to have worshipped there in all the beauty which holiness confers, be it on Jew or Gentile. The use and dedication of the Jewish temple was also intended as a pattern, and the Christian Church has followed it. First of all, the house was to be built unto the Lord—for His glory and the worship of His holy Name. Then, it had a founder who spared neither labour nor substance for its enrichment. By the bounty of King David was the House of the Lord prepared. Lastly, it was King Solomon who superintended the building. After him it was called the Temple of Solomon, and to his honoured memory was it dedicated. So too is it with our Christian churches. They are built for God’s glory and worship, that His priests may offer the same sacrifice continually. There is the altar, where the one offering—once and for all offered on the Cross of Calvary—is to be never repeated, but constantly represented before the mercy-seat, the Body and the Blood which are verily and indeed taken and received by the faithful penitent, whose sins are then and there blotted out, to be remembered no more against him. Those sacrifices offered under the law year by year could never, we are told, make the comers thereunto perfect; but He who prepared a Body for His dear Son, in which He should do His will, hath taken away the first that He might establish the second. It is no new, unfinished, imperfect sacrifice which the Church here offers continually, but it is the finished, complete, all-sufficient sacrifice which she represents so constantly, not yearly, but monthly, weekly, daily, before the Throne, in the Person of Him who ever liveth to make intercession for us, even “Jesus, who descendeth daily from that throne above to His faithful people, in the Sacrament of love.” The three Persons of the

Blessed Trinity are each mysteriously symbolised in our churches,—God the Holy Spirit, by the water in the font; God the Son, by the bread and wine, as elements of the Holy Eucharist; and God the Father, by the living souls who animate the sacred building with the voice of penitence and prayer, the voice of praise and thanksgiving among such as keep holy day. Thus is God commemorated. Then, too, the bounty which provided what materials were needed to raise the edifice is also commemorated. We have our foundation-stone laying, our founders’ tombs, and memorial windows and chapels. Whether the motive of the gift be pure or not, God’s honour or the commendation of the world, we cannot always tell with certainty, especially in these days of the worship of Mammon; but the gift is always a good gift, and should be regarded as powerful under the Author and Giver of all good gifts, to the strengthening of the Church’s life and work, and as setting forth an example for others to do likewise. Lastly, there is the dedication of the building to some pious man or woman. It is, of course, well that some of our churches should be dedicated to the Name of the Holy Trinity, of Christ, and of the Holy Spirit, but not all; for, while this is the highest honour, and sets forth our faith, we need for our help and guidance to set before us the lives of holy men and women who have lived and struggled as we are ourselves doing in Christ’s church militant here in earth. We do right to aim high, and so to dedicate our sanctuaries to the memory of the holy Apostles, and other good men and women in Holy Writ; but they lived under somewhat different circumstances to us. They had nearer communication with the Holy Spirit than is outwardly vouchsafed unto us. They too lived in the time of our Blessed Lord, and knew Him face to face. We can only come unto Him through the veil, that is to say His Flesh. So that I think there is full scope for calling our churches after the names of other men of less fame and later date. In doing so it is, of course, most essential to carefully avoid those of whom nothing is known but a very uncertain and doubtful tradition. To canonise such as these is not only misleading, it is disrespectful to the saints who have certainly lived and died in the faith; and by conferring honour upon a fiction, instead of upon God, through His chosen and well-tried servants, it must be an act displeasing to Him.

With this proviso, however, there is no reason why our churches should not be dedicated to the memory of any saint of God, whether ancient or modern, who has held fast the faith, and died in sure and certain hope of the resurrection to eternal life. And I think we often lose much comfort and help from the narrowness wherewith custom, and especially the fear of mariolatry and saint-worship, has invested our Anglican use. You have probably noticed how, when what are miscalled evangelical

Protestants dedicate a Church, they rigorously adhere to the Name of the Holy Trinity, of Christ Church, of St. Paul, or some other Apostle, and strenuously avoid those of unscriptural saints. But even these good people are fain to remember those whom they themselves more especially delight to honour. You will find in different parts of the country churches bearing the names of Wycliffe, Cranmer, Latimer, and Ridley, and other martyrs to the Roman persecution. When I was beneficed in the diocese of Worcester, I found to my great surprise that the Bishop who had consecrated my own Church at Coventry in 1832 had a memorial church in Birmingham which is known as Bishop Ryder's Church. I cannot see why the names of true servants of Christ, who have not a universally accepted recognition, but only a local history, should not be thus commemorated, for the memory of the just is blessed, whosoever they be. But I would have their names coupled with and placed after that of God, of some event in the history of Christ upon which we ground an Article of our faith, such as the Incarnation, the Holy Cross, the Resurrection, or the Ascension of our Blessed Lord, or of some Scriptural or Catholic saint of the Church. And this is only acting up to that spirit which upraises its Alleluia for all the saints who from their labours rest—for all saints, not only for apostles, martyrs, and prophets who stand around the Saviour on high, but for every well-known or unknown soul which has gone back to the God who gave it in the true faith of the Holy Name of Jesus. But there is another thought in connection with our text which must not be overlooked. If the stones of the temple were to be thrown down, when was it to be? Not until the cup of iniquity was full—not until the need of a Jewish sanctuary had been superseded by the call for Christian places of worship. The Church of Corinth, the Church of Ephesus, the Philippian Church, the Thessalonian Church, with their magnificent buildings, have all been long since destroyed, and why? Because they were unfaithful, unloving, earthly-minded. Fond of and skilled in high art, they had in some instances sunk away from the Living Sacrifice to the low level of art-worship. Instead of art being the handmaiden of Christian expression, it had been raised to the place which none but Christ Himself should fill, and turned into an idol. Therefore their idolatry cost them their greatest treasures of architecture, gems which they valued for their own sake, not for that of Him whom they were built to enshrine. But because art may be a snare, and often proves fatal to the spiritual advancement of some who see not higher than things material, yet things material are not to be scorned, or the help which art affords to be refused. If the ritual of heaven is described to us as being most gorgeous, most imposing, most artistic, surely there can be no sin in our trying to reflect it as far as we can on earth. God has linked all our

present happiness and comfort in this life with what is material—He has united the material with the spiritual in the person and work of Jesus Christ, and that union is effected through the agency of matter when we are born again of *water* and the Holy Ghost, and when we come unto our Saviour through the *bread* and the *wine* that convey to us His most blessed body and blood. It is only those who either cannot perceive anything higher than what is of the earth, earthy, or those who having an over-righteous horror of being tainted with transubstantiation and other errors of the apostate Church of Rome, are blinded that they should not see beyond the pulpit to the altar, who deny the use of what is beautiful and imposing in the worship of God, even though, as far as art goes, they may admire what men raise as structures for the furtherance of the worship of God. Thus one of the most distinguished art-worshippers of our time, John Ruskin, recently asked a person who appealed to him for a subscription towards liquidating a debt upon a dissenting chapel: "Can't you preach and pray behind the hedges—or in a sandpit—or a coal-hole?" And the Bishop of Liverpool, who is now actively prosecuting one of his clergy for "Ritualism," when opening the parish church of Ormskirk last month, took occasion to strongly deprecate external worship, as not being a sign of true religion, founding his remarks upon the text we have chosen to-night. "They were apt to fancy," he said, "there must be an immense amount of religion because there was an immense amount of show; stained glass, sculptured marble, beautiful dress for the priests, a good attendance, magnificent singing; and when they saw that, they thought it must have some weight in the sight of God; but there never was such singing as in the temple. He firmly believed that the dens and caves of their primitive forefathers were far more beautiful and lovely and far more respectable in the sight of God than the grandest cathedral. Why? Because the men who worshipped *there* worshipped in spirit and in truth, the ministers who preached *there* preached the whole truth as it is in Jesus." But for all this, it is possible to "worship God in spirit and in truth" quite as really, and far more scripturally, through the grace of the sacraments than through our *feelings and impulses*, which are so often mistaken for the promptings of the Holy Ghost. The pulpit is *not* the most holy place. By all means let us have, as the preacher just quoted says in the same sermon, "more of the Holy Ghost—more of the Bible religion in the Church of England—and let the heart and lips of the minister and people be loyal to God." But the Bible religion is centred in the altar, not the pulpit. While we hear and receive the Gospel faithfully preached, we shall remember that Christ is our High Priest *for ever*. What is He but our Priest and Victim? The *Saving* Victim, slain to bless. And to His subordinate priests He saith: "Do this"—that is, offer this

sacrifice—"in remembrance of Me." And if our text teaches that the cup of iniquity must be full and running over *before* the temple should be destroyed, so it shows us that so long as there was any necessity for that temple to be used, so long should it remain. Likewise also, so long as the Church of Christ remains, that is, even unto the end of the world, so long shall the church, the altar, and the holy sacrifice continue, though there be always plenty who will ignore and deprecate them, preferring the ministry of the self-constituted preacher to that of the divinely appointed and ordained priest, whilst others lose themselves in an empty formalism, or mistake art for religion, or, yet worse, desecrate and profane the holy place in their unbelief and hardness of heart. So long as there are diversities of gifts and operations, so long must there be differences of administrations provided by any Church calling itself a true branch of the one holy, catholic, and apostolic Church, as our Church of England does. Rightly must these things be, where there is one Lord, one faith, one baptism. In a Church which would minister to minds of such different types as those of Pusey, Kingsley, and Martyn, there must be in one place an ornate ritual, in another a musical service, in a third an eloquent preacher; but in *all* there should be zeal for God's house, a dignity about the worship of the altar, a showing forth of the Lord's death, with the assurance of God's Holy Spirit that God the Son, Redeemer of the world, is there to be found as He can be found nowhere else. Pray—preach—above all, *practise*—let your worship be as inwardly sincere as it is outwardly becoming and full of *meaning*—be each one as a living stone of that temple, consisting of the whole body of the faithful, devoted for the service of the ever-blessed Trinity, knowing that whosoever neglects his appointed portion, "the stones out of the wall (that is, his brother Christians) will cry out against him."

THE MEATH PROTESTANT ORPHAN
SOCIETY.

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SERMON PREACHED AT TRIM, NOV. 22ND, 1885.

"And behold, the babe wept, and she had compassion on him, and said 'This is one of the Hebrews' children.'"—
EXOD. ii. 6.

THE land of Egypt, dear friends, was almost the same in its physical aspects 3,456 years ago, as it is at the present day. Then as now the great river Nile rolled oceanwards its mighty flood, fertilising on either side a narrow strip of country, beyond which all was desert and barren sand, scorched beneath the same hot and cloudless sky as now. Those very pyramids and temples of

heathen gods, which have tested the learning and ingenuity of modern explorers, stood there then. There were the same beasts and birds and reptiles—man only and his customs were different then to what might now-a-days be seen in Egypt. To our eyes how strange a spectacle would that be which Miriam witnessed on that day so many centuries ago. A princess of the royal house of Pharaoh, going down with a crowd of attendant maidens to bathe in the river, according to the simple custom of those primitive times; the babe discovered among the rushes, lying in its rude cradle, weeping in consternation at its lonely plight; the tender words, the soft caresses, which no woman would refuse at such a time; the noble pity of the princess, who saved the child in obedience to the kindly dictates of her own heart, and knew not that she was but an instrument in God's hand, and that he whom she "drew out" of the river (for the name Moses means drawn out), was to effect a mighty revolution in the fortunes of that people whom her father persecuted, was one whose name would never die, but live to all posterity. Such was the discovery of Moses.

There are to be found in the Bible several stories of the childhood of men who afterwards became great and worthy servants of God. In these the greatest masters of painting in the Middle Ages found subjects on which they did not disdain to spend the best part of their lives and their rarest skill. The same subjects still claim the admiration and reverence of our elders, while they rivet the attention and educate in holy thoughts the opening minds of our children. Who has not felt the deepest pity and sympathy for the young Joseph, sold by his cruel brethren as a slave to foreign merchants, or wept with Jacob at parting from his youngest and best-beloved child? Who has not been filled with awe at the thought that the Lord God Almighty, the ruler of the earthquake and the storm, He whose all-piercing eye can fathom the remotest depths of space, should condescend to speak at dead of night to that little child, whose mother had dedicated him to the service of the Temple—Samuel, the son of Hannah and Elkanah. What a halo of divine majesty has Rubens thrown about the infant Saviour Himself, as He lay in His lowly manger; while the Eastern sages crowded around in humble adoration, and offered their priceless gifts of gold, frankincense, and myrrh; or in that other picture, where He is represented as fleeing with His father and mother into Egypt from the fury of the cruel Herod. Idealisation it may be, but it has its purpose in filling our hearts with reverence and devotion and love. And farther on in the New Testament, we find a grand example for the imitation of parents and children of our own day in the story of the diligence with which the little Timothy was fitted for that great work to which he was afterwards called in the Master's service, by the care-

ful and unwearied instruction in the Holy Scriptures, given to him by his grandmother Lois and his mother Eunice. May we not suppose that they, like the princess of Egypt, were unconscious instruments in God's hands, doing service which was afterwards to bear such precious fruit?

Our Lord Jesus Himself always showed great love for little children. Tender as He was to all, He was particularly tender towards them. When His disciples rebuked those who brought little ones to Him for His blessing, you remember that He said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." And when His disciples had been disputing among themselves on another occasion, who should be the greatest of them, He did not rebuke them with stern words, but "He took a little child and set him in the midst of them, and when He had taken him in His arms, He said, Whosoever shall receive one of such children in My name, receiveth Me; and whosoever shall receive Me, receiveth not Me but him that sent Me." The innocence of childhood was pleasing to the Son of God Himself, and shall not we too imitate Him and take an interest in the bodily and spiritual welfare of those especially, whose natural guardians are dead; shall we not foster the kindly impulse which God has planted in our hearts, and strive to make ourselves the instruments for their well-being in His hands who has declared Himself to be the Father of the fatherless. Simple, undoubting, childlike faith—that, as our Lord Himself declares, is the essential requisite for our entry into the kingdom of heaven. We all had it once, when we heard from our mothers' lips the wondrous story how the Son of God was born a little child like ourselves; how He lived among men, and died upon the shameful cross for our redemption. Would to God that we all had that same childlike faith now! It is so easy to lose it among all the temptations of the world, and so hard—ah, so hard!—to regain it. A sovereign may be driven from his kingdom and yet recover it at last. Laborious assiduity may twice or thrice restore to the merchant that fortune which reverses have taken from him. A criminal may pass years in the convict's cell, and may regain his sense of honour and his character. But much harder than any of these tasks, is that of bringing back to the mind that simple childlike faith when once it has been cast away. How very, very seldom is it done, save by some marked interposition of God's own hand! Many a hoary sceptic, as we may well believe, would give all that he possesses, if he might believe again in God as he believed while he prayed in early years beside his little bed; but alas! his faith is gone and he cannot take it back. The foul brood of doubt and gloom and distrust

have usurped its place, and he cannot oust them. I beg you, God commands you, to do all that is in your power to save these little orphans, who still have faith, from such a wilderness of doubt, and to lend your aid to bring them up in the steadfast principles of honesty and of religion.

And in the next place, a little reflection will tell us, paradoxical as it may seem, that the child is father to the man in a certain sense—that is to say, that the bent which is given to the young mind, when it is first opening, will most probably determine its direction when it has arrived at its full powers, and is able to exercise its judgment to the full extent; and that if a boy or girl is allowed in early years to be careless about the things of God, and the welfare of that soul which has another and an eternal existence before it, they will in all probability be just as indifferent in maturer years, or even more so, and that though they may call themselves Christians, they will either be lukewarm or have no belief at all; but that on the contrary, if they are carefully trained when young to love and honour God, and to be attentive in the performance of their duty to Him, they will most likely continue so when they have come to years of discretion.

It is often said by homely people that you may bend the sapling to whatever shape you please, but that the full grown oak defies every effort to alter it in the slightest degree; and experience has proved over and over again how truly this proverb applies to the early guidance of the young. First impressions are of the utmost importance, and therefore every grown-up Christian who has the welfare of his religion at heart, should endeavour to cause them to be good. Clergymen, visitors, teachers, whether in the Sunday or the day school, should thoroughly understand how vital a thing it is to get hold of the young and train their infant minds in the love and honour of God; and more than all, fathers and mothers should be alive to this necessity, for remember that the Protestant children of this generation will be the Protestant parents of the next; that it is to them we must look for the life and continuity of our Church; and if they should turn out faithless members, whence shall we then recruit our ranks? So I think you will admit that the Meath Protestant Orphan Society deserves your hearty support, for it not only cares for the bodily maintenance of the fatherless, but also for their Christian education, stipulating for their regular attendance at church, as well as at Sunday and daily schools approved by the clergyman of the parish, and requiring his certificate to this effect before any order whatever for payment can be made.

We Protestants of the Irish Church can ill afford to lose even one of our members. Your fathers and grandfathers in past times have been careless, I believe, in this matter, not foreseeing its very great importance in the future with regard

not only to religion, but to social and political questions also. They were perhaps not so very much to blame, for they could not be expected to foresee that the Legislature of Great Britain itself would sever one of the strongest links which bound England to Ireland. And that our Church was so, we may believe on the testimony of that very statesman who afterwards, under the necessity of mere party interests, disestablished it; for in 1835, when Lord John Russell proposed to take away a small part of the Irish Church property, Mr. Gladstone vehemently opposed the motion on the express ground that that Church was one of the strongest supports of the Union. That, however, is all done, and will not, I suppose, be undone. What we Protestants of all denominations have now to do, is to close up our ranks, to stand loyally by one another, the rich to aid the poor; to be no longer disunited, to help ourselves as others will not help us, to stand firm to our religion, and to train our children carefully in all its precepts, and not to lose one member if we can possibly avoid it—not even one little orphan child; for emigration of late years has been added to the other causes which have thinned our ranks, and those whom we sorely need at home have settled in America, Canada, or Australia, beyond all recall. And, generally speaking, it is the youngest, the most vigorous and energetic, who emigrate, so that our loss is far beyond that of mere numbers, it is the life-blood of our Protestantism that is draining away. We have too long been in the position of a man drifting heedlessly down the current of the stream, not thinking of the Niagara which is ahead of him. Let us take care lest there be a Niagara ahead of us; let us think not only of the present but of the future; let us neglect no means, however slight and unimportant they may now seem, to strengthen our position in the future; and we can only do that by taking care of our children, tending their bodies and souls alike, bringing them up to be good citizens and good Protestants. A tremendous responsibility is laid upon our shoulders—it is our duty and our interest not to neglect it.

I fear that our Church in the immediate future will have to encounter troublous times, the danger of which it is by no means wise to under-rate or ignore. There is on the one hand scepticism or even open infidelity. In England there is a distinct leaven of this in all classes of society, and some even of the clergy are not free from it, as you may well believe, when I tell you that the rector of a large London parish, speaking a year or two ago in the hall of an Oxford College, declared openly that what we want now is “a Christianity without myths and without miracles.” To some I may perhaps appear to dwell too often upon this topic, but for my own part I do not think it wise to shut our eyes to danger when it is so very near ourselves. When our neighbour’s house is on fire, we naturally take precautions for

our own safety; and we are so closely bound by ties of social intercourse to England, that although, thank God, there is but little of that scepticism among us as yet, we shall do well to guard against the possibility of infection. And on the other hand there is Romanism. Will any sane person, comparing the state of England and Ireland now with what it was even thirty or forty years ago, deny that Roman Catholicism has made vast strides during that period, while Protestantism in the same period has not succeeded at best in doing anything more than maintain its position—except perhaps in Ulster? Else what is the meaning of our dwindling population, our unions of parishes, our half-empty churches? I almost stand aghast sometimes, fearing for the future, when I reflect upon the perfect organisation of the Roman system, the unity and devotion of its adherents, the persistency with which it attacks and sweeps away one obstacle after another, and the secrecy of its movements, and then think of the miserable disunion of us Protestants, the lukewarmness of some and the quarrels of others. Scepticism and Romanism are the Scylla and Charybdis between which the bark of our Church will have to steer its way in the future; and with such dangers threatening us, I say again that we cannot afford to lose one of our members—not even one little orphan boy or girl. We should make sure of every child, and make sure that they are not only fed and clothed, but brought up in the strictest Protestantism. If we fail to make the young generation of to-day loyal to their God, their religion and their Church, there will be but a gloomy outlook for the future. So you should generously support this Meath Protestant Orphan Society, which keeps both those objects steadily in view.

Some of you may have been surprised, perhaps, that in what I have said hitherto, I have drawn your attention almost exclusively to the expediency of not losing any of our orphans, from considerations of the future welfare of our Church, and that I have said little or nothing of the religious duty of the Christian to act in this way. This arises not from the fact that I forget or ignore this aspect of the question, but that I have drawn your particular attention, on other occasions on which I addressed you, to the duty which our Christian religion imposes upon us of being kind and charitable, and showing love towards all members of our creed; and as I insisted so strongly upon it then, I have not thought it necessary to take up too much of your time this morning with a repetition of the arguments and the appeals of which I then made use. Suffice it now to say, in a few words, that of course it is incumbent upon us, as professors of the religion of the incarnate Son of God and imitators of His life and doctrines, to show towards little children that love which our Master showed to them. He was tender and

compassionate towards them, let us be so too. If not, we fail in our duty. He said "Whosoever receiveth one of such children in My name, receiveth Me." Which of us would refuse to receive the Lord Jesus? It is a holy and meritorious action, then, to rescue little children in Christ's name from bodily want and spiritual darkness. God is the defender of the orphan, but He acts by human means; and it may be that if He puts it into the heart of any of you here to-day to give generous aid to these poor fatherless ones, He is making you the instrument of some great service in the future, just as He made use of Pharaoh's daughter to rescue the little Moses from the river Nile. Think what a blessed act you may be doing, and if it should in the future prove to be so, think how glad you will be that you did not check the impulse of kindness in your heart—that you were God's instrument.

Now let us see what work this Society has done in the past. We read in the report for 1884 "that 255 orphans have been received under its care. Of these 34 are still on the books, leaving 221 to be accounted for. Of these 221, 18 were apprenticed to various businesses, 16 went to America or Australia, 30 went to service, 28 were given up to their parents or near relations, 48 were removed from the books, most of these as having reached the prescribed age of 15 years, 17 were admitted to Wilson's Hospital, and the rest went to various schools. The society has been in existence forty years, so that on the average it relieves 6 or 7 orphans every year, and each of these is maintained on the average five years; there are now 34 still being reared by it. This may not appear at first sight a very great result for half a diocese, but a different light is put upon it when we recollect that our whole church population in the county of Meath is only 7,000 or 8,000, about half as many people as there are in one very moderate-sized town, such as Drogheda or Sligo. If the work of the Society were concentrated within the limits of one such town, we should all say at once how beneficial it was, and what a charitable work it was doing. The income which is required to carry on this good work is not less than £300 per annum, and as there are seventy-eight parishes in the diocese, a collection once a year of £4 in each parish, or £6 in each large parish and £2 in each small one, would cover the whole expense of its working. Surely it is not too much to expect this small sum from the parish of Trim, which ought to be especially liberal towards the society, for we have three orphans on its books at the present time—far more than our proper share. So that, in giving liberally to-day, as I am sure you will do, you will be helping in a large degree to support the orphan children of those whom most of you have known in former times, whom many of you perhaps have counted as dear friends. Will you not give liberally to-day for the sake of the dead, who have formerly been worshippers with

you in this very house of God? They live again in their little children—perhaps their very features may recall to you those of their parents dead and gone. The same bond of fellowship in Christ which bound you to them, binds you to those fatherless ones whom they have left behind. Will you not be kind to them for the sake of Jesus, who was so tender and loving to the little ones on earth? I want to raise your enthusiasm in so good a cause, all of you who are listening to me to-day. Is it not a blessed thing to imitate the Son of God? Would not any one of you feed and clothe a poor little orphan, if you could? Poor little helpless waif, tossed upon the hard world without his natural protectors! I know you would all feel pity and desire to help him in all that you could. Then give liberally to-day, and you will be helping many little orphans. Be enthusiastic in such a blessed work, for a true and lasting enthusiasm is at the bottom of all that is good. Dear little children! Who does not love them, who does not take delight in watching their innocent faces, unconscious yet of guile, or in receiving their innocent caresses? There are very few men such scoundrels that they would wilfully put thoughts of evil in a child's heart, or undermine its simple faith by doubts. But let us go farther than this; let us endeavour to bring our orphans up in the firm, unshaken principles of Christianity. I am certain you will not stand by and see even one chance lost of ensuring the happiness of these fatherless ones, for the sake of a few shillings, which you will never miss. Be sure that God's especial blessing will rest upon those who guard the welfare of His little ones, and sooner or later you will receive a great reward. I see around me many fathers and mothers who have little ones of their own, whom they love. Surely I shall not appeal in vain to *you* to be liberal, very liberal, to these poor waifs, who have lost their own parents. If you respond, as I feel sure you will, then—when your own children are gathered round you this evening, in the warm glow of the fireside, while you listen to their merry talk or, maybe, strive to fill their opening minds with thoughts of their heavenly Father—then the voice of God will speak happiness to your soul, and you will know that you have done that which was pleasing to Him. Think of the workhouses to which many of these orphan children might have to go, if it were not for the kind aid of this Society. There can be no home *there*; little sympathy and kindness is to be found *there*, little more than coldness and indifference. In that house no kind friend can guide the orphan's thoughts to God, or bring him up in the true principles of our Protestant religion. Even if he is not exposed to actual influences of evil, none of good will be brought to bear upon him, and by-and-bye he will be thrown upon the world without a friend, to fight his own way as best he can. *Christians, kind-hearted men and women, fathers and mothers, be tender to*

the little ones, like Jesus, and ward this fate from them.

Think, too, of your Church's future, and how sorely she may need every member in the time to come. Think that the kindly impulse in your heart is the voice of God bidding you to do His work. Think how different the fate of Israel might have been, if Pharaoh's daughter had been indifferent and left the Hebrew babe to die. Think that you too, like her, may be the instrument in God's hand of doing Him some great service in the future, when you rescue these poor orphans from the dark, rolling flood of want and crime and godlessness, in which lurk many grim temptations, ever ready to rise like hideous Eastern reptiles and seize on their unguarded prey. I have appealed to your reason, to your heart, and to your sense of duty and religion. Two Sundays ago I had the pleasant duty of thanking the congregation of this church for their very generous aid to the poor patients of the Dublin hospitals. Surely you will do as much for the poor fatherless orphans. This will be in all human probability the last occasion on which I shall ever appeal to you to give practical expression to your Christian charity. Let me have the satisfaction of thinking that my efforts on behalf of the Protestant orphans of this county and this parish have not been unavailing.

CANON WESTCOTT has kindly promised to conduct a series of "Studies in the Epistle to the Hebrews" with the members of the London Junior Clergy Society, in the Vestry of St. Margaret's, Westminster, on Thursdays in December, at 4 p.m. Members who will be able to attend the Lectures are requested to communicate with the Rev. Frederic Relton, Secretary, 255, King's Road, Chelsea, S.W., not later than the end of October.

PROFESSOR ROBERTSON SMITH resigned the Lord Almoner's Readership in Arabic at Cambridge, after his election as University Librarian, and the vacant office has now been filled by the appointment of the Hon. Ion G. N. Keith Falconer, of Trinity. Like his immediate predecessor, and Professor Palmer, Mr. Keith Falconer has spent some time in the East; he has zealously prosecuted, both in Egypt and Arabia, the studies which he began as an undergraduate here. He obtained a First-class, and a prize for Hebrew in the Theological Tripos of 1878, as well as a First-class in the Semitic Languages Tripos of 1880. He was also Jeremie Septuagint Prizeman in 1876, and Tyrwhitt Scholar in 1879, though the distinctions by which he was best known among the undergraduates of his time were those he obtained on the bicycle path. He has been planning for some time to form a settlement of a missionary character in the neighbourhood of Aden, and his scheme was warmly approved when he explained it last spring in the Assembly of the Free Church of Scotland, a body to which he, like his father, the late Earl of Kintore, is warmly attached. The statutable duties (and the salary) of the Readership are almost nominal, and he will be able to do much more than fulfil them without relinquishing his plan of paying long visits to Aden.



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, SEPTEMBER 25, 1886.

A NATIONAL SYNOD.

SOME months ago, at the meeting of the Northern Convocation, we heard the Venerable Archdeacon Watkins, of Durham, urge with much force the necessity of a National Synod for the whole Church of England, and although little notice was taken of it at the time—and, indeed, this learned speech was made in a very thin house, at the close of the session—yet circumstances would seem to point to the fact that there is needed something of a more national character than the present Convocations of both provinces. For consider the state of things as they are at the present time. The Southern Convocation meets for the despatch of business, the Bishops in the Upper House, and the Clergy, Deans, Archdeacons and Proctors in the Lower House; they discuss certain subjects, much learning and care is expended in the getting up of the subjects, and the deliberations are published to the world at large; but beyond this fact, little or nothing is done, it all ends in learned talk, and although it is well in one sense that people should see that the Church is alive, and that her members do discuss certain subjects which affect the Church at large, yet for any other purpose Convocation might almost cease to exist. In the Northern Convocation it is just the same, and since the separation of the two Houses, the debates in the Upper House are very tame, which of course must happen when it is borne in mind that it only consists of some eight prelates.

The fact is, we want something more, if Convocation is to have any real power, and to be the true Church of England by representation. It needs, as we all know, a thorough reformation; there is far too much of the official element in the Southern Convocation, while at the same time a certain portion of the clergy, viz., the unbeneficed, are not represented at all. And it is also necessary that when the process of reformation is completed, that the two provinces should sit together in one National Synod, and not as it is at present. If this could be brought about, and the Archdeacon who introduced the subject showed that there was

nothing to hinder it, then the debates would have some influence, and the voice of Convocation might be taken as the collective voice of the Church of England on grave and serious matters which affect her stability, and her power as the National Church would be more fully recognised. What is wanted is definiteness, and if only churchmen will combine upon some definite plan of action, and work together in harmony, having in view the lasting good of the Church, and at the same time waive their own crotchets on certain matters, much good may be done.

And further, another important matter must not be lost sight of. Within the last few months the House of Laymen has been called together in the Southern Province, while in the north it is stated that it is the intention to form such a House for the Northern Province, so that with the help of laymen who have seen much of the world, and whose views of things are perhaps in some matters widely divergent from those of the clergy, and withal, it may be, more practical, there is every likelihood of something being done. If, then, we can have a National Synod, together with the aid of the two Houses of Laymen, then we shall possibly arrive at something like a true Church of England by representation.

If we look at the Colonial Church, we see that in nearly every diocese, great or small, there is a Synod which meets at certain times, to confer upon matters which closely affect the welfare of the Diocese, and the position of the Church in the colony, and in these Synods there is also a fair representation of the laity. It may be urged that it is very different in the colonies, where the Church is entirely a voluntary body, but the difference between an established and an unestablished Church is not really so very great after all, for both have the same prayer book, the same offices, the same ministry. Union with the State does not make a Church, and no one doubts but that the Church of England is much better with her deliberative Assemblies, Diocesan Conferences, and the like, and that her influence is greater now than ever it has been. And we believe that the formation of a National Synod would go far to weld the various bodies in one great whole.

The Church has gained a respite from her enemies, but how long that respite may last none can tell. The enemies are not vanquished, and it is only because the question is not ripe enough for public opinion to be stirred that they are quiet. And knowing this, we must be on the alert, and not allow ourselves to fall into the slumber of indifference because there is no outward attack. If, therefore, churchmen can combine together, and decide upon a clear and distinct plan of action, it will do much to intimidate the enemies of the Church; but if we continue in our present state, one part acting independent of the other, and being in some respects like a rope of

sand, then we may find that when the blow does come, it will recoil upon us. Let us then meet the difficulty, and so be prepared for the worst; and one of the best means will be the formation of a National Synod for the National Church of England.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—I find it difficult to follow the reasonings of Mr. Sandlands in *THE PULPIT* of this date. I suppose I did not express myself clearly in my letter of the 4th, as he attributes to me ideas which I had no intention of putting forward.

I do not object to the term "Eternal Hope," and I endeavoured to show that it may be used without violating the rules of common sense. I think it is a dismal view, and an unwarrantable interpretation of Scripture, to represent the Creator and Ruler of the Universe as not having devised adequate measures to secure the permanent welfare of all His intelligent creatures. I am convinced, moreover, that such notions have exercised a disastrous influence on the human race. Mr. Sandlands does "not suppose for a moment that either Calvin or Augustine would have done anything to preclude any man from hoping all things for every man, and all worlds too." I have always been under the impression that Augustine and Calvin clearly taught that there was no hope whatever except for the elect, and that they had very narrow conceptions in regard to the extent of the intelligent creation. Practically, the same contracted ideas appear still to be cherished, as it seems to me almost impossible for any sane mind to suppose that innumerable worlds of intelligent beings could be governed, without frightful anarchy, on such principles as are attributed to the Deity. Mr. Sandlands evidently fails to perceive a great difficulty which strikes me forcibly. To some minds it appears impossible for the Deity to confer real individuality and vital spontaneity on created beings, and that they must always remain, essentially and truly, puppets, whether belonging to the brute creation, or any higher order. That, I take it, is the origin of Pantheism, as well as some of the theories prevalent in our days. Others conceive that it is possible for God to deliver His creatures from being puppets, but only gradually, and by methods of stringent and painful discipline. To either, the declaration of Mr. Verschoyle, "To make (that is create) a being holy is a contradiction in terms," appears consistent with reason. I do not see that the quotation I made from Gregory of Nyssa is "capable of reconciliation" with the doctrine of endless punishment. If "the soul having an affinity to God must ultimately return to God," there will be loving union between God and the soul. If "all punishment is educational, purgatorial, and remedial in its object," it must always be for the benefit of those who are punished, and not for their destruction. I did not state what interpretation I gave of the text "To reconcile all things to Himself." I merely brought the text forward as Bible truth. I understand the term "all things" to refer to living,

intelligent beings, "whether they be thrones, or dominions, or principalities, or powers." (Verse 16.) It is true that "God cannot reconcile sin to Himself;" but He can and will reconcile all sinners, by delivering them from sin. Mr. Sandlands says I described Bible truth as narrow. If he will have the goodness to refer to my words, he will see that I spoke of narrow-minded expositions of Christianity by those who falsely interpret Bible truth, or fail to appreciate the glorious declarations of God's grand designs of beneficence for the whole intelligent creation. Mr. Sandlands quotes part of the reverential yet bold remonstrance of Abraham rather in the wrong place, I think. When the Father of the faithful made use of the words, "Shall not the Judge of all the earth do right?" he was unable to see the justice of the contemplated proceeding in regard to Sodom. The lesson I draw from that remarkable episode is, that the august Ruler of the Universe is pleased to have the measures of His administration, and the nature of the declarations made in His name, examined by His intelligent creatures, whom He is training to be His children, and not slaves. How could we otherwise know the difference between a true and a false religion? The Bible is its own interpreter. The influence of the New Testament on our conceptions of the duties of earthly rulers is rendering absolutely intolerable the representations of the dark ages in regard to the Divine Government. J. B.

Canonbury, September 18th, 1886.

SIR,—I have read Mr. Murphy's fair and candid statement of his view of this matter with much pleasure. He writes with a sobriety which is not only praiseworthy in itself, but consistent with the solemnity of the subject in hand. Your other correspondents will doubtless have something more to say on the subject. I will reserve, therefore, my reply to Mr. Murphy till I see what they advance further. I will then, with your kind permission, notice all that is said.

J. P. SANDLANDS.

Brigstock Vicarage,
September 19th, 1886.

SIR,—By way of a contribution to the correspondence thereon, will you allow me to send you the following extract from a sermon by a celebrated preacher, bearing on the subject of Eternal Hope.

Is the work of overthrowing evil ever to cease? Yes, answer some; it will cease when all the redeemed are gathered in, when the number of the elect is complete. And where are the rest we ask—the millions who have not reached your elect standard? They are in torment for ever, is the reply, deepening in evil; baffled revenge and hate, consuming and ruinous despair, growing darker and fiercer against God from day to day of everlasting punishment. Is that the cessation of God's work? Is that the result of the magnificent work of Christ? Is that the lame and impotent conclusion of the organisation of the great society of the Church of Christ? Is that the end of the war against evil? Then I can only say that it seems no triumph at all to me, but ignominious defeat. Then good is not omnipotent, for it is impotent to root out evil. Then love is not lord of all, for it cannot conquer hatred. Then, indeed, we are not Christians who believe in perfect good, but Manicheans who believe in two rulers, who divide between them a universe in which the evil ruler is with difficulty kept down by the power of the good ruler.

Where is the life, the happiness, the impulse, in such a dreadful faith? What comfort is it to me if half the world is

lost? What blessedness have I in heaven if my brethren are for ever doomed to hell. It is no heaven to me. I have no union of spirit with its God. I feel as the old Frank warrior felt when he came to baptism. "Where are my ancestors?" "In hell for ever," said the priest. "Then I prefer to join them." His answer has been recorded as an impiety, but for all that men have sympathised with it, and felt as we feel now that the spirit of Christ was more in the rude soldier than in the priest. For what did he say more than St. Paul, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Others answer: The battle against evil will cease when all the redeemed are gathered in, and all the wicked annihilated. God will not punish men for ever; He will destroy them. Thousands of souls which have not reached the end of their existence shall be utterly blotted out, and God and good be all in all. They point to the analogy of Nature, that out of fifty seeds, it scarcely brings one to bear. But they forget that for the use of an analogy there must be some resemblance of relations between the things compared, and I should be glad to know what real analogy there is between a seed and a soul. They forget that God is dishonoured when He confesses Himself incapable of redeeming the souls of men, whose Father He has proclaimed Himself to be.

In assuming Fatherhood, He has assumed the duties of a Father; and to destroy children because He can do nothing with them, to give up hope for them, is an idea I cannot connect with the Almighty being who revealed Himself in Jesus Christ.

READER.

THE TWO TREES IN EDEN.

SIR,—In offering some remarks on "J. B.'s" letter, I must regret that the aids to faith afforded by the two trees in the garden is not considered by "J. B." or Mr. Verschoyle.

"J. B." writes with all the clearness and precision of a medical man when he gives his diagnosis of what the primal state was, therefore I wonder, when he speaks of "cerebral organisation being perfect and well balanced," and refers to the declaration of the Bible, and the lessons afforded by the books of Providence and Nature, how he comes to the conclusion "Adam and Eve were morally infants." My contention was, that intellectual power and the faculty of moral perception and judgment were imparted to the first pair, preparative to a constant trial of faith and obedience. I gave references for this which have been overlooked, and I must ask you kindly to allow me to do more now by enlarging on them.

1st. The words in Gen. i. 26 have a solemnity and grandeur as to which we all agree. To be created in the image of his Maker, must imply intellectual power above all other creatures, however nearly approximating to man in physical organisation and reasoning power. Adam was created as God's masterpiece and the head of all things. He was a type of the second Adam, we may fairly say when the Son of God publicly appeared. If intellectual and reasoning power is not conceded as his heritage by the words used, I know not what we are to concede.

2ndly. The dominion assigned was of that kind which man, as an intelligent being, was intended to recognise as part of his headship. Were the words of power and authority spoken out of his ken and hearing? Surely not, because they conveyed *delegated* power. This assumes, as I hope "J. B." will allow, an intelligent and moral sense of his position as God's high priest and ruler over living things.

3rdly. The 27th verse repeats the account of the high type imprinted on man, and the 28th verse contains the command, "Be fruitful and multiply, and replenish the earth and subdue it." The superior

position of dominion over all living beings is repeated. We cannot overlook the significance of these four words, honestly understood. Be fruitful and multiply, is personal in a way as to one of the primary ends of man's creation. The Almighty gave them herein a sphere of duty. The injunctions involved in "replenishing the earth and subduing it," are not compatible with "J. B.'s" assertion, "To them it was given to commence the solemn process of learning the nature and properties of things and circumstances, and the inseparable connection between causes and consequences," for I take "J. B.'s" meaning to be this—all such knowledge of cause and effect was to be gleaned slowly, like gleaners picking up ears of wheat. To my sense of words and the order of the account, the inference is the opposite to "J. B.'s" meaning, if I understand his words rightly. I must hold that the all-wise God and Author of reasoning power, who gave such personal and yet far-reaching directions, conveyed also the intellectual and *moral* knowledge which these words require, for moral knowledge must come in, as to the good designs of the command.

4thly. I may be wrong, but I see in the words "replenish the earth and subdue it," something more than personal and relative directions as to offspring and a future race. The expressions seem to show that there had been a pre-existing race who had subdued the earth, *i.e.*, peopled it. I believe the words show that Adam was told of this, otherwise why did not the Almighty stop short with the directions "be fruitful and multiply"? To replenish, of course, is to re-fill and re-occupy. Such a view—and I think it tenable from the literal meaning of the words—cannot admit of Adam and Eve being considered "morally infants." The intelligence which could receive this knowledge must rise immediately from mere facts to a thoughtful view of the Creator's work and ways in preceding ages. If I could take "J. B.'s" view, as sketched in his memoranda, I should have to regard the whole account of man's creation, and the injunctions given to him, and all that these fairly imply, as hyperbolic language, intended to lead the reader far afield; in fact, to disguise from us the whole being and position of Adam and Eve, instead of imparting to our race a true view of our primal status as to origin, functions, authority, and duty as rational creatures. I cannot think that "J. B." will say "the declaration of the Bible, and the lessons afforded by the books of Providence and Nature," have this end in view. One half of these commands in four words was pronounced as a divine *fiat* over the lower creation, but the whole four injunctions were given in command directly to the first pair. Would any rational being give such injunctions to a full-grown man, and expect us to view the person, intellectually and morally, as an infant?

5thly. I come to Gen. ii. 8. The planting of the garden in Eden strikes me as another stage in man's education: "There He put the man"; and the tree of knowledge of good and evil, and the tree of life, would seem to have been placed in their position so designedly as to enable us to see another step in the history of the primal state, *viz.*, one of probation and education. If I am right in these views, they will explain my entire dissent from the idea of Mr. Verschoyle and "J. B." of Adam and Eve being "morally infants." The narrative, read carefully and apart from preconceived notions, indicates a gradation of knowledge, intellectually and morally. I believe that, in-

tellectually, the first pair must have begun with great receptive power, to enable them to hold communion and receive instruction from God; and both intellectually and morally, they were so constituted as to grow in knowledge and wisdom; and to ensure moral intelligence and its growth, the two trees were placed in the most prominent position possible, "in the midst of the garden." If the garden had been on a great plain, it could have had no recognisable centre; therefore the position must have been elevated. I might add something on Adam naming the creatures around him, and how this process touches on his intellectual and moral position. The narrative does not come to us in exact order, but the faculty of language thus used is mentioned last, and is notable. I will not lengthen this letter. I will only repeat that I regard the tree of life as holding quite as important a place in Adam's probation and education as the tree of knowledge of good and evil, and both entered into their spiritual and physical education and probation; moreover, I think of that holy state as one combining the teaching of both dispensations of the Law and the Gospel. "Ye shall not eat of it, neither shall ye touch it lest ye die." "Draw near, eat and live." "Faith is the giving substance to things hoped for, the test of things not seen" (adopting the margin rendering of the R. V.). The tree of life gave assurance of God's veracity, in life and vigour sustained by obediently eating; the tree of knowledge of good and evil was a test of faith in things not seen.

A. D. PRINGLE.

Blakeney, September 18th 1886.

HOMES FOR THE AGED POOR.

SIR,—There are in the London workhouses and infirmaries more than 20,000 persons over the age of sixty, and less than 5,000 aged persons in almshouses, trade asylums, and "homes," in and around London.

The Roman Catholics have "homes for aged poor" at Lambeth, Stoke Newington and Bayswater, all of which are doing a real good work; and I can personally testify that the "home" at Stoke Newington is a blessing to the 100 inmates, having myself often visited that institution.

May I suggest that the Church of England should establish similar homes, where (upon small payment in some cases) her aged members might end their days, without having to pass them in the company of persons of every class and character?

ALFRED COLE.

September 21st, 1886.

DR. MICHELIS.

SIR,—I do not wonder that there should be a few misprints, but may I correct just one or two in my account of Dr. Michelis?

Read "Whenever and *wherever* he was going to speak, he always gave a *clear* and straight-forward intimation of his object." Also Schlossberg. I see I have spelt Reinkens with an *h*. This is wrong.

Since writing I have had an interview with Bishop Reinkens, and we had a long conversation about Professor Michelis. The Bishop was deeply moved

when he spoke of the loss they had sustained. "Wir haben auf ihm viel verloren." He told me, amongst other things, that Michelis had said to him, in an interview which he had had with him a few months before his death, "I feel I have not now long to live. I am ready to go whenever the Lord shall think well to call me. I have only one wish (Gebet) to make respecting my death, and it is that I may die at work. May I draw my last breath in harness!" He could not bear the thought that he should live and not be at work in the cause of truth. Surely this is Christian-like!

J. P. SANDLANDS.

HYMNS ANCIENT AND MODERN, FOR OCTOBER, 1886.—SELECTED BY THE REV. JOHN NAPLETON.—Fifteenth Sunday after Trinity. Morning: 200, 454, 421. Evening: 228, 422, 21.—Sixteenth Sunday after Trinity. Morning: 221, 122, 312. Evening: 173, 337, 22.—Seventeenth Sunday after Trinity. Morning: 456, 233, 224. Evening: 341, 434, 425.—Eighteenth Sunday after Trinity. Morning: 367, 234, 319. Evening: 14, 205, 112.—Nineteenth Sunday after Trinity. Morning: 193, 235, 426. Evening: 435, 428, 429.

ARCHDEACON NORRIS sends us the following letter for publication:—"Rose Castle, Sept. 18th, 1886.—My dear Norris—Let me thank you for the letter which the Bishop of Ripon and yourself have written concerning the Church House. I cannot be one of the large subscribers whom you would like to see; but please put me down for £50 to the Bristol Bishopric. I have done the same for Wakefield.—Yours sincerely, H. CARLISLE."

TUESDAY last being the feast of St. Matthew, the Rev. John Dowden, Canon of Edinburgh, was consecrated at the cathedral Bishop of that see. The chief consecrator was Dr. Charles Wordsworth, who had been Bishop of St. Andrew's since 1853, and who was assisted by all the members of the Scottish Episcopate, and by the Bishop of Durham as representing the Church of England. The Irish Church was represented by Dr. Salmon, Regius Professor of Divinity at Trinity College, Dublin, who preached the sermon. The service was in every way suitable to the occasion and to the dignity of Sir Gilbert Scott's stately church; and it appeared to make a great impression upon an immense congregation, which included a large number of strangers. In the evening the Bishop of Brechin was elected Primus in succession to the late Bishop Eden, of Moray and Ross. The right rev. prelate (Dr. Jermyn) graduated from Trinity Hall, Cambridge, in 1841. He was ordained in 1853, and was Archdeacon of St. Christopher's 1854-8, rector of Nettlecombe, near Taunton, 1858-70, vicar of Barking, 1870-1, and Bishop of Colombo, 1871-5, in which latter year he was elected to the see of Brechin in succession to the lamented Bishop Forbes.—The new Bishop of Edinburgh graduated from Dublin in 1861 and was ordained in 1864. He was appointed Pantonian Professor of Theology and Bell Lecturer at Cambridge in 1864 and Canon in 1880. He is the author of "The Saints in the Calendar," "The Knowledge of God in Spiritual Knowledge," "Reasons for Gratitude and Incentives to Duty in the Episcopal Church of Scotland."

PREFERMENTS AND APPOINTMENTS.

Ashton, Rev. Arthur, M.A., Curate of St. George's, Perry Hill; Rector of Uggheshall and Sotherton.
 Berkeley, Rev. Sackville H., Vicar of St. James's, Devonport; Vicar of Heavitree, Exeter.
 Bowen, Rev. David, B.A., Vicar of Llanblethian with Cowbridge and Welch St. Donat's.
 Cartwright, Rev. Thomas Everard, M.A., Rector of St. John-the-Divine, Chatham.
 Corbett, Rev. William A., Organising Secretary of the Church of England Sunday School Institute for the Province of Canterbury; Vicar of St. Peter's, Sumner Street, Southwark.
 Davies, Rev. David Stanley, M.A., Curate of Colwyn Bay; Vicar of Rhosddu, Wrexham.
 Duke, Rev. William Hare, M.A., Rector of Longfield.
 Ensell, Rev. Charles Holt, Rector of Bessingham, Norfolk.
 Fleming, Rev. S. H., Rector of East Chinnock, near Yeovil.
 Domestic Chaplain to the Marquis of Townsend; Vicar of Christ Church, Harwood.
 Holland, Rev. Walter Lancelot, B.A., Vicar of All Saints', Hatcham.
 Jayne, Rev. F. J., Vicar of Leeds, Rural Dean of Leeds.
 Little, Rev. George Caruthers, late Curate of St. Andrew's, Pershore; Domestic Chaplain to the Bishop of Manchester.
 Martin, Rev. William, B.A., Vicar of St. Chad's, Derby.
 Mathews, Rev. B., Senior Curate of Spalding; Chaplain to the Northamptonshire Lunatic Asylum.
 Ogle, Rev. Harman Chaloner, M.A., Rector of Tubney, Berks.
 Pritchard, Rev. Thomas, Curate of Rhyl; Rector of Llanellidan.
 Shirres, Rev. Charles Buchan, Vicar of Christ Church, Harwood; Rector of East Chinnock, near Yeovil.
 Sneyd, Rev. Ralph Henry, Vicar of Hartley Wintney, Hants; Rector of Earsham, Norfolk.
 Symonds, Rev. William, M.A., Honorary Canon of Chester Cathedral.
 Thomas, Rev. James, Rector of Llannyddelan.
 Todd, Rev. Edward Hallett, M.A., Rector of Stretton-en-Feld, Derbyshire.
 Watson, Rev. Patrick, Curate-in-Charge of Marlborough College Mission, Tottenham; Vicar of Christ Church Battersea.
 Weekes, Rev. Ashteton, Curate of St. Paul's, Stafford; Perpetual Curate of Dunston and Copenhall.
 Welch, Rev. E. A., B.A., Curate of St. Paul's, Haggerston; Domestic Chaplain to the Bishop of Durham.
 Whitehead, Rev. Alexander Thomas, Chaplain North Staffordshire Infirmary, Stoke-on-Trent.
 Wickham, Rev. Gordon Bolles, M.A., Vicar of Bradford Abbas with Clifton Maybank.
 Wilson, Rev. William Grieve, Rector of Forncett St. Peter, Norfolk; Rural Dean of the Deanery of Depwade.

CLERICAL OBITUARY.

Child, Rev. E., M.A., Rector of Alington, Wilts, at Westgate-on-Sea, on the 14th inst.
 Jessopp, Rev. John, M.A., Vicar of St. Gregory's, Norwich, J.P. for Herts, and late Chaplain to His Majesty Leopold I., King of the Belgians, on the 20th inst., aged 71.
 Morse, Rev. Francis, Vicar of St. Mary's, Nottingham, Canon of Southwell, and Rural Dean, at the Park, Nottingham, the residence of John Watson, Esq., J.P., on the 18th inst., aged 68.
 Peach, Rev. Charles Pierpont, at Appleton-le-Street, Malton, Yorkshire, on the 19th inst., aged 57.
 Ventris, Rev. Edward, M.A., for sixty-one years Vicar of Stowcum-Quy, at Cambridge, on the 12th inst., aged 85.

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The Church of England Pulpit.

THE NEVER-DYING CHURCH.

BY THE REV. CANON SCOTT-HOLLAND, D.D.,
CANON OF CHRIST CHURCH, OXFORD, AND
OF ST. PAUL'S, LONDON.

SERMON PREACHED IN ST. PAUL'S CATHEDRAL,
ON SUNDAY, THE ANNIVERSARY OF THE
QUEEN'S ACCESSION, JUNE 20TH, 1886.

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness and long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 1-3.

THERE is a ghost that haunts our economic and political thinking, which has again and again to be laid; and, once more, in our day, men are engaged, both in thought and action, in the task of shaking themselves free from its unhappy influence.

We had slid into supposing, as many before us have supposed, that each individual man is, in his inner life, a solitary and separable being. The long story of social growth may, indeed, have sown about him many subtle intimacies with his fellows; but at least (so we thought), in the secret recesses of self, in his germinal instincts, in his primary impulses, in his root desires, it is himself that he must regard, and not another. And this being so, each individual will be at his best, it was argued, and at his strongest, when he is set free to build his own life, to consider his own interests, to shape his own career, to secure his own happiness. In all this his course will be straightforward and vigorous; his development will be sound and solid and healthy; for he will be obeying and freeing the promptings of his truest nature, and, in following the line of his own richest efficiency, he will be also making himself most beneficial to the general good.

Consideration of his neighbours, of their works and needs, this, it was allowed, there must, indeed, be; otherwise, no combination would be possible, and he and all gain by combination; but still this consideration of his neighbour, however expedient and necessary, cannot but hamper, delay, disturb, traverse his own power and energy of action. He would be going forward with higher freedom, with less obstruction, if this consideration had not to take place.

Yet neighbours are very numerous, and their consideration grows ever more complicated a matter as civilisation advances, and there is ever

slowly rising a huge and rigid system of law, which enforces and determines this consideration of the neighbour. This is the object of law—to compel the individual man, driven forward by his inherent self-regard, to remember his fellows, to allow them their chance, to suffer their intrusion in return for the room they leave to him. Law, then, is expedient, is essential to general well-being; but, nevertheless, its office is to limit, curtail, traverse, in the interests of others, the free motions of individual activity. Law is a necessary evil; so far as the man by himself goes, it obstructs, forbids, confines him. It weakens his independence, it fetters his natural bent and play.

But if this is so, in what a dilemma do we find ourselves! For law increases its range as civilisation advances; and must civilisation, then, be ever weakening, more and more, the natural man, ruining his independence, imprisoning his best forces?

Yes; the logical Frenchman said: Cities are but hospitals. Civilisation is a sickness. It distorts and tampers and clogs the free nature of the man. To know him in his vigour, in his beauty, in his truth, you must carry him far from the fettering crowds, and plant him down in some wide homes where his noble savagery will display itself unshackled.

No; said the thoughtful, practical English, each of us gains more than he loses by submitting to the limitation imposed on each by co-operation with his fellows; nevertheless, the less there is of law the better. Law is the necessary negative, forbidding a man to disturb his neighbours; but in so forbidding it does hamper him, and the aim of the law must be to hamper him as little as possible—to turn loose, wherever it is practicable, the real man, and leave his native energies to work their way forward unchecked.

So we learned to think; and so thinking we naturally looked askance at any attempt to push forward the realm of law. Our political task (we said) is to discourage and diminish the activity of law, until we all suddenly began to discover that our premises were so partial as to be false to facts. How have we discovered this? Chiefly, I think, by the violent irruption of a radical force, of which this system of thought had made no account—the force of nationality. It was as if history had made a plot to undermine our theories. For as fast as we forgot to consider the influence of nationalities in binding men together, the spirit of nationality began to stir itself with vitality, with insistence, with violence. We have been forced to see ancient and orderly systems of society shattered into fragments by this upspringing force. It has under our eyes refashioned Europe and recreated history. And, in spite of our philosophy, it has won, again and again, our enthusiastic sympathy. Yet this spirit of nationality—what is it? How can our theory account for it? It is a sense of fellowship

that lies deeper in a man than all calculations of self-interest; it runs in his blood, it is bred into his bones; it will carry him whither he would not; in its name, on its behalf, he throws to the winds his own obvious gain, his own private career, his own personal happiness. Down within his individual self is a self, it appears, that is not solitary, but social; under the impulse of a common brotherhood, powers are evoked in him, energies discharged, far, far beyond the narrow efforts which he will set moving on his own behalf; he will do and dare far more for his fellows than ever he did for himself. We did not know what was in him until this breath of patriotism passed over him—this passion of community awoke within him. A dull and vacant sluggard in his own interest, he is set aflame with heroic ardour now that it is the interests of others that he serves. Lo! now he is alive; the man in him is freed, and set in motion. What can hold him down? He lifts the iron gates of selfishness on his shoulders, and bears them away as a very little thing; he snaps the strong cords of self-regard like withies. Here is a passion that, indeed, moves mountains, and it is a social passion, a passionate sense of fellowship, of blood, of community, which, far from finding itself fettered by law, is only then made free when it has won its way to legal and social recognition. We are driven out of our old position. Law, a social fabric, a State system—these cannot be treated as uncongenial and obstructive burdens. Nay; these are the natural outcome of what is in a man; for the desire for national existence is certainly in a man, and it is this desire that builds States and creates laws.

Here is a force, then, which has insisted on being heard and considered. And we who are here gathered to-day know well its meaning and its power. I will not speak of the bitter and baffling experience through which we are learning the passion with which a national sentiment is set on building its own house and its own habits. Rather I would appeal to its victorious efficacy in ourselves. We English know, if any know, the tingle in the blood, the springing tears, the light and the lift in the heart which speak from within our very souls of the bonds that bind us to our own people and our father's house. We know, if any know, what it is to "kindle as a fire new stirred" at the sight of English eyes, at the grip of an English hand, at the comfortable sound of English voices and an English tongue. Even if we, of the old country, have now and again lost sense or touch of that which was too familiar to us to make itself felt, you who have gone out to build far homes under other skies, you have roused us from our slumber ere the jewel that we held so sleepily had slipped out of our idle and careless hands. You knew better than we what it would be to lose that, which was to us only hidden because it was so very near and so common. You, standing outside our dream, you knew, you re-taught us the full honour of the

English name—the high passion that belongs to the possession of national memories, and a national story—of a common blood and a common home. Home! Ah, it is from far away over the sounding seas that we first learn the music of that name. To be home in England, amid the old folks at home! Your hearts know well what those simple words carry in them. Home! what is ever like home? We cannot say why; no words will ever tell to others what we mean by home. It is an air in which we breathe as we never breathe elsewhere; it holds us as in a charm; it lays kind hands about us; it enfolds us; and everything within us wakes and springs and grows at this sweet and tender touch. At home! We are ourselves; we move in freedom; we are alive; we open upward as a flower. And then—an English home—the very thought of it is a benediction. Nothing else can ever win from us the look that comes up into our eyes as we stand in strange lands and drink in news from home—as we stand and think of quiet farms that grow old amid the English uplands—of new-mown hay that lies sweet in river-meadows—of the piping of the blackbird and the thrush over dewy English lawns—of primroses and cowslips that are growing as of old in the fields and lanes, where our child-hands have plucked them in days that are long gone:—

Green fields of England! wheresoe'er
Across this watery waste we fare,
Your image in our hearts we bear,
Green fields of England, everywhere!

Yes. Wherever we English scatter we carry the same associations with us; a life is in us, which is one and the same in all. The same calls stir us all; the same past embraces us; the same names are to us as household words; the same heart beats in us. And whence is it, I would ask, that our hereditary Throne wins the secret of its strength, but out of its inherence within the very core of our familiar traditions? Its story is inwoven into the very texture of our memories; it gives substance to our national imagination. This Throne of ours is rooted in English soil; it belongs to England as naturally as her hazel hedgerows and her leafy lawns; and, by overshadowing Providence, at the very moment at which we are learning to prize its ancient interests, and its wide significance, it has been dignified and endeared to the hearts of the people by her whom we remember before God to-day, by her who was already a Queen before many of your new homes were even named; and who, through all these long years—years of shock and change, of tumult and wreck—has lifted high a name unblemished by any suspicion and untouched by any reproach.

"Here, then, is a great tradition, embodied in the name of England—a tradition which dividing seas cannot quench, nor any floods drown." It endures as a force at work within us, which no calculations of self-interest can prohibit or deter.

It forces its way forward, in spite of all that can be done to frighten, or chill, or numb, or paralyse it. And in so doing it is the everlasting and invariable assertion, that the passion for brotherhood lies deeper in us all than the passion for self; that a man's individuality must have its roots in some wide fellowship; that he is never fully free or alive unless he can feel himself embodied in a corporate union with his brothers. For their civic companionship is to him no obstruction, but the expansion of that old sense of home. Through their presence there becomes possible that growth of custom and habit, of law and of order, which is as essential to him as the air he breathes. In company with them he builds again, wherever he and they may find themselves, the old social system which is familiar as the very tongue they use in common. His political fabric is an English affair; it springs from him, it belongs to him with perfect spontaneity; for it is an expression of his English heart, of his English temper, of his English training; without it he would be but half an Englishman; he would feel homeless and unhoused, as an exile on an alien earth.

Here, then, in nationality we have the surest evidence that the deepest, the most radical elements in man are not individual but corporate; not solitary, but social. And faith, dear brethren, man's faith in God, is much deeper and more radical than all else. Down in the innermost heart of hearts lies the source and root of faith; we cannot be surprised, therefore, to find faith, too, bears this social and corporate character. This is true of all faith in God; its earliest and strongest forms are all of them national. And when it attains the fulness of the Christian faith it retains its inherent social character. Christian faith cannot be a solitary affair of the isolated individual man; it cannot, by the necessary and essential law of its being. For first, its object, God Himself, is no self-contained Being, living to Himself alone. He, according to the Creed which Trinity Sunday commemorates, finds His life in an eternal intercourse. He is not a solitary God, Who chooses to enter into relations with other creatures created for that purpose. His Godhead itself consists, from all eternity, in personal relations such as express themselves in the family and the home—it consists in the communion of Person with Person, in the interpretation of Person by Person, in the identification, through the vital bond of love, of Person with Person. The God on Whom faith fixes itself, then, is social; the absolute life is in its very essence a life of community, of combination, of co-operation. And the faith which is fed from such a source, which is in-breathed by the Spirit of Divine union, that Spirit of love Whose being is knit up into the being of the Father and the Son—that Spirit which proceedeth! out of that blessed home in heaven to build a new home on earth for God the Father

among His children, for God the Brother in the midst of His brethren—such a faith cannot but be social and corporate to its very core. It must hunger after community; it must pine for brotherhood. And, therefore, Christ our Master never imagined a faith which should not include and involve a Church. Therefore it was that in His eye the direct personal, individual confession of one single man—the one and only man who yet had believed in His Name—carried with it the principle of fraternity, the germ of a community. Peter cried, "Thou art the Christ;" and our Lord saw in that word the structure, the foundation of a whole society. "Thou art Peter: on this Rock I will build a Church."

The object of faith is social—a Triune God; but the inward motives of faith are social also. Yet it has been so easy to blunder here! Just as politically we have so often slid into supposing that each individual man is by nature alone, and has then, for practical purposes, to unite himself to his neighbours in a State, so we have again and again imagined that each individual man in his faith, in his religious character, stands and acts alone, and has afterwards, for reason of expediency, to unite himself with other believers into a Church.

And just as, in the first case, we dreaded the State, as hindering and obscuring the natural man, so, in the second case, we fear the Church, lest it should dim or fetter the vital faith of the solitary spirit.

But if man himself is inherently social, then, we find, his being frees itself, delights itself, enlarges itself, in a State. The problem of "Man *versus* the State" has ceased if man is the State.

And if man's faith is inherently social, then it must need a Church in which to grow, expand, bloom, flower, ripen. It is obstructed and cramped, not by being incorporated in a Church, but by being left alone without a Church.

My brethren, I am not discussing at all to-day what particular form the Church ought to take. I am but pleading that some form of Christian Church there is bound to be. I am but pleading that our personal faith in Christ hungers for some brotherhood. How can it do otherwise? Its roots are dug deep into the soil of fraternity. It starts from the profound community of being, which knits the believing soul into the race-sin, the one long-age sin, which is one and the same in all, the sin of its brother Adam. And, again, its hold on salvation stands in the same racial community, which knits its own tiny life up into the one act, one and the same for all, of its Blessed Brother, Christ Jesus, in Whose crucified flesh the entire race died, in Whose risen Body the entire body of mankind is raised to justification. Through its complete identification of its own lot with that of its fellows each individual soul is both lost and saved—lost in Adam, saved in Christ.

Here are, indeed, the springs and seeds of an

ineradicable brotherhood; and it is this root-brotherhood which ought to find its voice, its life, its freedom, its joy in the Church of the faithful. The law of its salvation necessitates its finding itself knit into a fellowship—the fellowship of the new human society, which is the Body of Christ. Its innermost instincts make for corporate life. It is become a member of Christ's Body. Where is this Body? It must find it, feel it, or it will wither and spoil. Listen to the great invitation:—"Beloved, ye are come by faith in Christ unto a city, the heavenly Jerusalem, into an innumerable company of angels, to the general assembly and Church of the First-born—to the spirits of just men made perfect."

Ah! there is what our souls yearn to behold! There is the companionship for which they sicken! We want, by the very fact of believing, to find ourselves embraced in a great society, incorporated in a united mass.

The Church of God may lie shivered in fragments, and we may find ourselves thrown by history into some strong group of believers, cut off from the main body; and we must be true to our historical position, and long history cannot be undone in a moment.

But, at least, we may be sure, and we may recall with penitence and sorrow, what it was that Christ our Master intended and founded. Faith was not to be solitary and homeless. Nay! it was just a country, a home which Christ promised it: a home on earth; a home for the redeemed spirit, with all the delightful rest and security of an ordered household, where each man had his post and office, and the porter watched at the door, and the steward brought out meat in due season. It was a home where all was arranged, allowed for, remembered; and round about the soul would be kindness and brotherliness, and goodness and peace—for in this sweet home all would conspire to help all; and the foot would not complain of the head, nor the head despise the hand—where the air would be charged with tenderness and sympathy, and any one who was in pain would know that all were suffering with him, and any one who was made glad by good would be sure of neighbours to whom he could run ever and cry, "Rejoice with me, I have found that which I had lost;" and every prodigal, creeping back in shame would feel the whole house ringing with music and cries about him, as they say one to another, "Bring forth the robe and the ring; for lo! this our brother was dead and is alive again; was lost and is found."

It was a home into which they were brought, those Ephesians and Colossians—so the Apostles promised their converts: a home, wide, manifold, crowded; it was a nation into which they were admitted—holy, elect, precious; a nation, one throughout, gathered out of all nations and kindreds and peoples and tongues; a nation in which all divisions had ceased, all separations, all

solitariness. In it there was neither Jew nor Greek, bond or free, male or female; for all who were made originally of one blood over all the face of the earth had now recovered their broken unity in the one Blood of the one Man, Christ Jesus.

How blessed, how untiring, the joy of this great companionship! Those who once had known all the loneliness of aliens, the misery of strangers and exiles, without any holy commonwealth, without any hope, are now no more strangers and foreigners, but are fellow-citizens with the saints and of the household of God; are built into a holy temple, fitly framed together, laid upon the strong foundations of the Apostles and the prophets.

They have a city in heaven, which is their dear motherland; Jerusalem on high, which is the mother of us all. There their citizenship lies; and on earth they walk in all the virtues of the holy citizenship, in the habits of delightful intercourse, in the beauty of fellowship; "with all lowliness and meekness, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."

Ah! why is it that this great Bible language sleeps in our ears?

Why are we content to let it lie down into the mist of poetry—into the hollowness of metaphor?

It was no dead metaphor—no vague allegory—to those who heard the Lord and the Apostles tell of a family of God—of a household of Christ—of a country, a kingdom, a holy nation—of a temple fitly framed—of a body compacted and entire. Yet what meaning, what reality can our broken Christianity give to words like these?

And are we content that they should have no meaning? Are we content to shut ourselves up in the narrow question, "Am I saved?" Shall we fasten our eyes on nothing but our own private interest in Christ—our own personal receipt for getting to Heaven, as if that were something that concerned no one but ourselves?

Surely, now that the great unities which underlie human life are pressing forward so vigorously, we shall discover again those yet stronger and wider unities which underlie the Christian faith—unities wide and full as humankind. We shall hunger again for the joy of Christian fellowship—shall pine for the spaces and the fulness, for the heights and the depths of the kingdom of Christ—shall send up to Christ His own last prayer that we all may be one, even as He and the Father are one; that yet again the day may be given when we shall all be one Body, as well as one Spirit; one baptism, as well as one Lord!

And, until that blessed day be shown us—alas! so far off—what can we do but strain to exercise among ourselves those virtues of the city and the home, which should blossom out of the unity of faith—the virtues of those who walk as neighbours in a heavenly country, as children in a holy home;

the virtues of love, peace, goodness, loving-kindness, charity—"with all lowliness and meekness, forbearing one another, honouring one another, endeavouring to keep the unity of the Spirit in the bond of peace."



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, OCTOBER 2, 1886.

THE PARISH CHURCHES BILL.

AMONG the measures which came to an untimely end last Session, in consequence of Mr. Gladstone's appeal to the country on the question of Home Rule, may be numbered this Bill, which was introduced in the House of Lords by the Bishop of Peterborough, in a singularly able speech; and as it is put down among other subjects, to be discussed at the ensuing Church Congress, we presume that it is intended to introduce it again next Session, but whether it will ever become law remains to be seen. It may be hoped that by getting it discussed at the Church Congress, the interest of churchmen will be aroused as to the importance of the subject; and we note that one of the speakers is a member of the Council of the Incorporated Free and Open Church Association.

There is a great deal to be said on both sides of this question, and although it has been before the world for the last five-and-twenty years, yet we have never been able to come to a definite *consensus* of opinion, and many have grown weary of the discussion.

We are told that by the Common Law of England the floor of every parish church is free to all—rich and poor alike, and this statement few will venture to deny. We can picture the old parish churches in the early post-Reformation days, with no fixed seats, just as we see the naves of our noble Cathedrals unencumbered with fixed pews. But we have not to deal with the state of things some three hundred years ago, but with what we see at the present time. There is no doubt that the old-fashioned high-backed pews, with green baize linings and cushions—or as was sometimes the case, large square pews, with tables and fire-places, such as may still be seen in some

churches in remote places even now—has had much to do with the repugnance that is felt against the system, men feeling that the poor were left uncared for, and if seats were provided, they were often placed in some draughty, uncomfortable corner, where they could see and hear little. We believe that this has had a great deal to do with the urgent need that some are declaring that churches should be free and open. The change has come to pass in a great measure, for the high-backed pews have given way to open benches or chairs, and hassocks are provided for kneeling; and there is little inclination to return to the old plan.

In these days, however, we have to do with an immense increase in the population of the country; and one great reason why dissent has so rapidly gained ground, especially in the North of England and the Midland counties, is due to the fact that the population has far out-grown church accommodation. How then was this want to be met? We have had churches built under the Million, Peel, and Blandford Acts. In the case of the Million Act, the churches—many of them—must have cost an immense sum of money, although the style of architecture is somewhat different to that which finds favour at the present day; but in a great many—certainly *all* in one northern town—there was no proper endowment provided, and the income of the incumbents had to be raised by means of pew-rents, with the addition of surplice fees. In such cases what was to be done? The advocates of the free and open system will at once reply: "Throw the Church open and rely on the offertory." But this is a very precarious source of income, and certainly a very fluctuating one; besides, it must be borne in mind that in many populous parishes it is a great difficulty how to raise sufficient to meet the necessary expenditure. And on the other hand, it is not at all satisfactory for a clergyman to be dependent either on seat-rents, or offertory, which must be fluctuating according to the preaching power or popularity of the vicar, and anything that savours of the bidding for the praise of men, and currying favour with the people, is very distasteful. We once heard a clergyman say—"If I can get all these pews let, my income will be £500 a year"—a very mercenary view of things, and one which it is not well to encourage. In many parishes the Ecclesiastical Commissioners endow livings with grants of £200 or £300, if the population is over 4,500; and also they make grants to meet benefactions of money or land, and give liberally if they have any special interest in the neighbourhood, such as the great tithes, mineral tents, etc.

The enthusiastic supporters of the "free and open" system are accustomed to point to the results of certain churches at fashionable watering-places, as a proof that the offertory may be relied upon as a source of income; but these are exceptional cases, and there is a special attraction either

in the music or the pulpit-power of the vicar. On the other hand, we often hear complaints of the scanty offertories at some of the watering-places. Only the other day we read in one of the Church papers the complaint of the vicar of one of the southern watering-places about the paucity of the offertory, which mentions the number of threepenny pieces in the bag during the month of August—something over 1,000. We know of certain churches at watering-places which have no endowment whatever, so that, unless there are pew-rents, there is no definite source of income.

To come to the practical part of the matter, we should say that in old parish churches, and also in new district churches, where there is adequate endowment, the "free and open" system might be upheld; but in other places, where there is no endowment, we do not see what is to take the place of pew-rents, unless we can teach people the duty of giving freely. But every case must be judged on its own merits, and we question very much whether invoking the aid of the law will help us, especially with the clear definition of the Common Law of the land.

If in those churches where pews are rented people would hold out the right hand of fellowship to strangers, instead of regarding as an intrusion any strangers having a seat in their pew, it would be productive of much good. We have suffered too much from our coldness and isolation, and that has possibly had something to do with the repelling of people from the House of God. And above all, if we can only secure ample endowment for all churches, we shall do more to strengthen the influence of the Church than by anything else.

It has been the glory of the Church of England that her clergy can speak freely without fear or favour, and to help this we want to have independence. This is a clearly defined position, which the ancient endowments have given to her. It is much to be desired that, in the discussion on this vexed and oft-debated question, men will set aside sentiment, and come to plain practical facts, and look the matter fairly in the face; and above all, try and solve the problem for the strengthening of the Church, and yet make her so elastic that we shall be able to win back those who have wandered from the fold.

WE learn from the Bishop of Carlisle's address to his Diocesan Conference that the Archbishop of York has deferred further action with regard to the Northern House of Laymen until the new Convocation has had an opportunity of considering the subject. It will be well if this opportunity is used so as to remove any needless obstacles to those joint sittings of the Northern and Southern Houses which it is the unanimous desire of the Carlisle Conference should occasionally take place. There can be no more certain way of preventing such joint sittings than the adoption of a constitution for the Northern House

radically different from the constitution of the House already established. Of course, if the Convocation of York are of opinion that the plan of the Canterbury House of Laymen is defective or faulty in essential particulars, they cannot be expected to make it their model. But the adoption of this view will be tantamount to a refusal to act with the Canterbury House as at present constituted. Bodies elected on different principles, or representing their constituents in very different proportions, cannot debate and vote together to any useful purpose.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—I could not help thinking, as I penned the words which stand at the head of this letter, that I ought to feel glad that I am not obliged to trust to anything half so miserable as the thing expressed by them. It is better now to know that you have the anchor of hope safe—"sure and steadfast"—already cast within the veil, and that there is no need to trust to the possibility of doing this in an uncertain future. This is, however, not our point. Mr. Murphy and "J. B." think the Scriptures warrant the conclusion of the possibility of salvation after death. I find no such teaching there. Which is right? That is our point.

Mr. Murphy adduces certain facts and texts from Scripture which he thinks conclusive. The prophecy respecting the seed of the woman is one of these. If this prophecy bear Mr. Murphy's interpretation, it can only do so in the sense that the perpetrators of evil themselves will be destroyed. This proves too much for his case.

The quotations from 1 Cor. xv. do not, I think, bear Mr. Murphy's interpretation. Take—"As in Adam all die, so also in Christ shall all be made alive." There is here not so much as a reference to "eternal hope." The text only indicates the two principles, so to speak, of life and death. All in Adam take the principle of death. All in Christ take the principle of life. But what if men will not take the principle of life? The other quotations will bear similar interpretations.

The text, "Our Saviour Jesus Christ who abolished death," cannot surely be said to have abolished death for those who prefer darkness rather than light. If death is abolished, how is it that the deeds of darkness are by so many still preferred?

The quotations from Romans certainly prove the universality of redemption. There are many other passages to the same effect; cf. Barrow on this matter. Redemption and salvation are, as I understand the terms, not convertible. Man's redemption is completely effected, but many refuse to take advantage of it, and so their salvation is not accomplished. The passages which Mr. Murphy quotes are all capable of explanation, and similar to what I have given above.

The quotation from Timothy—"The living God, who is the Saviour of all men, specially of those who believe," seems, at first sight, to favour Mr. Murphy's view, but on examination it does nothing of the kind. We might so paraphrase it, "God is the Saviour of all

men, if they believe; He is specially of some, because they do believe." This interpretation does no violence to the context, and it is suggested by the form of the text.

Mr. Murphy *now* thinks that Luther re-discovered "justification by faith." We are in the habit of using the word in the sense of bringing to light what was not known. Columbus discovered America. Luther preached justification by faith, because he found it in the Bible. He was obliged, from the nature of the case, to say that the Romish Church was not preaching it. He found it in the Bible. He did not find it in the Church's teaching. This is to state the case properly. But there is no analogy here. Our Church does not hold the teaching of "Eternal Hope," and it is reformed, and it has yet to be proved that the Bible teaches it. It is plain enough everywhere in the Bible that men are now justified by faith; it is nowhere intimated, as I read, that men will be justified hereafter.

I should think it "a dismal view," if I may use "J. B.'s" words, "and an unwarrantable interpretation of Scripture to represent the Creator . . . as not having devised adequate measures to secure the permanent welfare of all." . . . This, however, is not the question. The question is, whether, if men take no advantage here of their privileges, they may have the opportunity—or the will—hereafter.

Augustine and Calvin may have taken exaggerated views of God's sovereignty—I should say "J. B.'s" are still more exaggerated—but their charity I think, would have led them to hope all things for all men. To hope is possible even with men who do not magnify the grace of God. There are no truths clearer to my mind than those of God's sovereignty and man's responsibility; but I should say it was presumption on the part of any man to determine the bounds of the one or to say of the other it had no bounds. We enter here the region of things hidden from human ken, and it is safer not to presume to know too much.

"J. B." evidently says, I fail to perceive the great difficulty which strikes him forcibly. This may be true. To this I add, I fail to see the reason of the difficulty. God is sovereign. This all admit. He has a right to do as He will. This will not be contested. He has made provision for the salvation of all. Some refuse to take advantage of it. Where is the reason for the difficulty?

"J. B." will pardon me if I say that I do not see the connection of some of his thoughts. Men, he seems to say, according to the doctrines of grace, are mere puppets. I do not know if I misinterpret him. But now, I ask, what are they under the theory of "Eternal Hope"? Does that change their relation with God? As I understand it, the grand difference it makes is in holding out hope after death? If they are saved then, I suppose, it will be by grace.

I think it would have been better if "J. B." had shown that my reasons for regarding the quotation from Mr. Verschöyle as absurd and groundless, than to reiterate. To affirm and re-affirm proves nothing.

I did not say that the quotation from Gregory of Nyssa was capable of reconciliation with the doctrine of endless punishment, but with the general views and Bible teaching on that subject. I do not know what "J. B.'s" views of it are, but I should gather that they are not those of the Bible. There is loving union between God and the living soul. All punishment . . . is remedial in every such soul. It is not remedial in others. This is, I should say, what

Gregory meant. God will indeed "reconcile all living things to Himself." I accept this interpretation willingly. But many souls are "dead in trespasses and sins." The text, therefore, tells against "eternal hope."

I do not think "J. B." improves his position one iota in his explanation of the meaning he attaches to the word "narrow." God's truth is exceeding broad. The way to Heaven is narrow. The mind may be narrow—I do not know how to apply the word to the mind notwithstanding, or it may be broad, but it can—rather ought to—only see truth as it is. When it sees one way—and only one way—to life, and many missing it, there is but one conclusion. To this it is shut up. To say that the mind is narrow which takes things as they are, is a little absurd. To my mind it is better to reason than to asperse.

When the "father of the faithful" said, "Shall not the Judge of all the earth do right?" he used a plea. He imagined there were righteous men within the city. This is the true interpretation of the passage. The reference is rather unfortunate for "J. B.," inasmuch as there we have a terrible picture of the way the Judge of all the earth will take vengeance on His foes.

There is just one fact that I would like to submit for the consideration of those of your readers who hold to this teaching of "eternal hope." If their view be correct, then this present state is not truly the state of probation which the Church in all ages has felt it to be. What will they make of this aspect of the case?

J. P. SANDLANDS.

Brigstock Vicarage, September 26, 1886.

CREMATION AND THE FUNERAL REFORM ASSOCIATION.

SIR,—It being stated in the *Times* of yesterday that at the discussion on cremation before the Sanitary Institute of Great Britain at York, I invited the advocates of cremation to avail themselves of the Church of England Funeral Reform Association, I beg to be allowed to explain my meaning in your columns. The Funeral Reform Society has for its basis the Burial Service in the Prayer Book. Among the directions contained in this Service are the following:— "While the *corpse* is made ready to be laid into the *earth*," and "While the *earth* shall be cast upon the *body*," which the Society understands to imply that the burial be in the plain earth in coffins which offer as little resistance as possible to the beneficent action of the earth: and in coming to the conclusion that such a disposal of the dead is in accordance with the requirements of science and of sanitation, the Society finds itself supported by competent authorities. To quote one only, Sir Lyon Playfair, Ex-President of the British Association for the advancement of Science, writes:—"Burial, when properly performed, is as harmless a mode of disposing of the dead as burning. If the coffin be of a perishable nature, if the soil be dry and porous, if the graves be not too crowded, the dead are resolved into air and ashes as certainly in three years as they are in a furnace in the course of an hour, and in both cases without injury to the living. . . . The earth is a *slow* crematory, the furnace is a *quick* one, but the final

results are the same in both cases." Burial in suitable soil being therefore a form of combustion which differs only from cremation in the length of time occupied in the process, I venture to think myself more than justified in inviting advocates of cremation to become members of the Funeral Reform Association. Sir Spencer Wells, Bart., President of the Sanitary Institute of Great Britain, generously responded to the invitation, and became a *patron* of the Society and a contributor to its funds, while Captain Douglas Galton, the Hon. Sec. of the Institute became a member and a subscriber.

F. LAWRENCE, Hon. Sec.

Westow Vicarage, York, September 23rd, 1886.

SYMBOLISATION.

SIR,—Old as I am, I still feel a thirst for knowledge, and it impels me to ask, through you, if the preacher of the sermon on the "Worship of the Sanctuary," printed in your current number, will kindly tell me what authority or other ground there is for his statement, that "in our churches God the Father is symbolised by the living souls who animate the sacred building with the voice of penitence and prayer, the voice of praise and thanksgiving among such as keep holy day."

The idea that the congregation is an emblem of the eternal Father whom it adores is as new to me as the symbolic representation of Christ by the Eucharistic elements, and of the Holy Spirit by the water of baptism, is familiar; and I should be very thankful for some explanation of it. It curiously falls in with a view I have heard maintained, that in the Eucharist God the Father comes down to feed upon the body and blood of His Son, and invites us to become fellow-partakers with Him at His table. For if the congregation, as they draw near and receive, symbolise the eternal Father, then their participation will image forth His. I do not profess to understand what this view means, and perhaps I am mistaken in bringing it into connection with the idea of which I venture to request an explanation.

PRESBYTER.

THE TWO TREES IN EDEN.

SIR,—I am glad Mr. Pringle continues his interesting observations on the mental and moral condition of Adam and Eve, when they first entered on conscious existence.

I understand the Biblical statement concerning the Tree of Life to imply that it had a conservative influence on physical health and vigour, but no educational effect on the intellectual and moral faculties. The knowledge of good and evil was not in the tree so named, but in the transgression, which was sin and evil, and in the subsequent contrasts seen and experienced, between good and evil, both physical and moral. I beg to introduce here, some remarks I made in a pamphlet, written at the beginning of last year:—"Should we have impressive notions of light, beauty, comfort, kindness, health, if we had never become acquainted with their opposites? A large proportion of the contrasts we behold and experience, and

perhaps all those which strongly exercise the emotional faculties, have been produced by the action of moral evil. Without it, we could hardly have known hope and trust, unshaken courage, unwavering constancy, inextinguishable tenderness; there would hardly have been room for patient self-control, unflinching endurance, unhesitating self-sacrifice."

Mr. Pringle says that I give my diagnosis of what the primal state was with the precision of a medical man. It was my endeavour simply to understand what the Bible tells us. "God saw every thing that He had made, and behold it was very good." I think therefore, I am entitled to say that the cerebral organisation of the first pair was "perfect and well balanced." "God created man in His own image." Yet, at the same time, the language and conduct of the first pair appear to me childish and even mean. I therefore infer and believe that their spiritual essence was a germ, capable of being developed into a likeness to God, or to use the language of Gregory of Nyssa, "the soul had an affinity to God." They had the germ, but it was not developed. I do not think the passages in Genesis, cited by Mr. Pringle, prove that "They came upon the arena of life, full grown in mental power." I find no indication as to the degree in which "the Omniscient was their great Teacher." When they were leaving Eden they seem to have been at the lowest stage of knowledge, as to appliances and adaptability. "The Lord God made coats of skins and clothed them."

After reading the Bible through many times, and particularly the declarations of the Saviour and the Apostles, I feel convinced the great object in the case of Adam and Eve, was not "probation," but "education." That is to say, it was the commencement of the training, through which the human race have to pass. I fully agree in the following remarks of Thomas Erskine of Linlathen, written more than thirty years ago:—"I have no belief in the forensic theory, which seems to me founded on a mistaken conception of God's relation to man. It supposes that God's chief relation to man is that of a judge, and that the relations of father and teacher must suit themselves to it, in subordination to it; whereas I am convinced that it is just the contrary. . . . I believe He judges men that He may teach them. . . . If I regard God as my fatherly Teacher, seeking to make me a partaker in His blessedness, by making me a partaker in His holiness, I am delighted with the contemplation of the high standard to which He is using means to elevate me. . . . I do not believe that justice ever is, or can be satisfied with punishment. I believe the justice of God is the righteousness of God, and that His righteousness requires righteousness in man, and can be satisfied with nothing else."

As far as I know, the dominion over the lower animals has always been exercised by man, whether civilised or savage, and I see no force in Mr. Pringle's deductions from that fact. We sometimes see that a human child leads and dominates a large mastiff.

The declaration that Adam gave names to the different animals, I understand to imply that Adam had the faculty of speech, and the faculty of observation. I have remarked sometimes that young children give names to objects as they appear to them. The origin of language is a mystery, but to my mind it is not a greater mystery than the faculty of sight or of hearing.

J. B.

Canonbury, September 27th, 1886.

EDUCATION—THE ROMISH BISHOPS.

SIR,—This question of education is again brought forward in a document published by the Romish Bishops at Maynooth, on the 8th inst. It talks of Mr. Gladstone's plan for the "peaceful government of Ireland." How peaceful it would be the internecine struggles in Belfast have written in letters of fire, blood, and plunder. It says that "persecution has disgraced Ireland only where non-Catholics were in the majority." Was it we who massacred in 1641? (Read Miss Hickson's "Ireland in the XVII. Century.") Did we rob and persecute, when King James' Parliament, by attainder, beggared all the loyal estates in Ireland? (Read "King's State," Hodges, Dublin, price 6d. Also, see "The Case of the Irish Protestants," a valuable book, Dublin, McGee; London, Simpkin, Marshall, & Co.) Did we burn the women and children in Scullabogue barn, or pike them on Wexford bridge, New Ross, &c.? (Read Musgrave's "Rebellion," &c.) But I must come to my point, the demand that the education of youth, high and low, should be placed in priestly hands. How they would train the youthful mind, we know from the disloyal sentiments breathed in every number of their accredited organs, the *Freeman's Journal*, *United Ireland*, *The Nation*, &c. But I will give the Bishops' own words—"The Bishops regret and complain that the educational grievances of Catholics, so frequently brought by them under the notice of Government, still continue to a great extent, unredressed. They reiterate their complaints in this matter, and shall (*sic*) not cease to do so until their just demands shall have been complied with. They simply ask that in every grade of education—primary, intermediate, and university—Catholics shall enjoy in common with their non-Catholic fellow countrymen, and in proportion to their numbers, all the advantages derivable from the public grants available for the purposes of education in Ireland." These are their complaints; but what have they really to complain of? 1. The Primary or National Schools—have they not these, wherever they want them, maintained with as much liberality as are the similar schools under the management of non-Catholics? What did Archbishop M'Hale complain of? That he could not force his emblems, &c., upon the children of other persuasions! Do we attempt to introduce our peculiarities into the schools? No. It is not equality that the Bishops want, but the power to tyrannise over our children! They want the Government to endow priests' schools in remote parts, where there could be none other, and where our children must either grow up untaught, or else must be sent to learn Romanism and rebellion at the priests' schools. As we have no such power, it is vain to say that they ask only equality. So much for Primary Schools.

2. Intermediate Education—As their organs boast, whether truly or falsely, that Romish schools, like the Blackrock school, carry away all the honours, there can be no ground of complaint here.

3. University Education? What do they want? Is not every honour or emolument of Trinity College, Dublin, fellowships, scholarships, and voting power, open to them, as much as to us? We have no exclusive University. This is what they want, that they may force the children of the gentry, professional men, and others well to do, to reside in a priestly seminary, to have their minds trained in rebellion, false history, and mediæval philosophy. The effect of such training can be read

in the daily and weekly pages of the accredited organs of the Priesthood, which denounce in unmeasured terms the *Tablet*, merely because it tries to reconcile royalty with the dogmas of their Church.

4. Romanists, I maintain, now "enjoy, in common with their non-Catholic fellow-countrymen, and in proportion to their numbers, all the advantages derivable from the public grants available for the purposes of education in Ireland." They say that they are three to one in comparison with us. Well, let them have, if they have not already, three times as many national schools as we have. Let them crowd to the Intermediate Examinations and carry off three times as many prizes as our children do. There is nobody and nothing to hinder them. Let them crowd to Trinity College in three times as many numbers as we, and get fellowships and scholarships three times as many as we. What is to hinder them? Nothing. But that is not what they want. It is that Government should give up, bound hand and foot, all our youth, to be trained by them in all those principles which we see exemplified in the National papers of Ireland, and in the hostile denunciations and threatenings of the Dynamiters in America. This is what the Bishops want. This is what we must watch against. As a Conservative Government cannot grant Home Rule, the danger is that for peace sake, it would give over what would be, if possible, more deadly still, the education of the coming generation to the training of the Nationalised and Americanised Priesthood of Ireland.

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

P.S.—It is a pity that the Bishops did not advise those to pay who can, and as far as they can; that they did not say a word against outrages on new tenants and innocent animals. Such things they overlook altogether.

Reviews and Notices.

"RECENT EVENTS AND A CLUE TO THEIR SOLUTION." By the Right Hon. Lord Robert Montague. London: Hodder and Stoughton. 12s.

WE seldom have an account of Romanism from one who has been caught and has escaped. We have such before us; a second edition is in the Press. It wants, alas! an index, valuable in every book, but especially in one which came out mainly in letters to a religious paper. To attempt to give an idea of the book by isolated passages would indeed be like showing a brick as a specimen of a house! But one or two we will give. They will show how England is regarded not merely by a born Romanist, but by an Englishman who once was an archdeacon of our Church. Speaking of England, Cardinal Manning says, "I shall not say too much, if I say that we have to subjugate and subdue, to conquer and rule an imperial race. We have to do with a will which reigns throughout the world, as the will of old Rome reigned once. *We have to bend or break that will which nations and kingdoms have found invincible and inflexible.* Were heresy conquered in England it would be conquered throughout the world; all its lines meet here, and therefore in England the Church of God must be gathered in its strength" (p. 29).

"If this cannot be done by means of Home Rule agitations in Ireland, and if dynamite explosions and Socialist riots in England do not suffice to accomplish their purpose, then other measures will be resorted to" (p. 30). Further, Cardinal Manning says, "There is only one solution of the difficulty, a solution, I fear, impending—and that is the terrible scourge of a Continental war, a war which will exceed the horrors of any of the wars of the first Empire" (p. 30).

Per fas et ne fas, we must be broken under Rome!

"THE LAITY AND CHURCH REFORM." By Lord Ebury. London: Longmans, Green & Co. Pp. 57.

THIS little book, or rather pamphlet we should call it, is mainly a reprint of the letters from Lord Ebury to the Bishop of Carlisle, and the Bishop's reply on the subject of ritual, which appeared in the columns of the *Times* some twelve months ago. We have also certain strictures on the appointment of Dr. King to the Bishopric, and Canon Butler's appointment to the Deanery of Lincoln. The author gives his reasons for republishing these documents:—

Because they were considered of sufficient importance to occupy public attention to a great extent, but also, as this subject seems likely to shortly engage the attention of Parliament, it will be convenient to have facts and opinions upon the matter in a form of easy reference.

We were not aware until we read these lines that it was at all likely that the attention of Parliament would be called to the subject of ritualism, because it has been generally understood that the chance of any ecclesiastical subject receiving the attention of Parliament was extremely doubtful, especially at the present time; and the fate of the Patronage Bill, and the Parish Churches Bill, in the last Parliament, does not give much hope for any improvement in this direction, unless it be that Lord Salisbury is prepared to give a helping hand as regards these matters.

With regard to Bishop King and Dean Butler, the author gives quotations from the *Church Union Gazette*, showing what has been their teaching in the past; and with regard to the subject of auricular confession, he quotes a portion of Dr. King's speech at the Leeds Church Congress about twelve years ago. With regard to Dean Butler, he charges him with aiding and abetting the Ritualists, and gives a list of the various petitions he has signed; but whatever may be said about the Dean and his theological views, that he was a most earnest, self-denying, parochial clergyman no one who has seen anything of his work at Wantage will deny. With the objects and intentions of that work we have no concern. The influence of the Church in Wantage is very powerful, although the Dean ceased to be vicar some six or seven years ago, one of the most prominent features being the influence that is exercised over the working men.

The author makes some strong remarks as to the appointment to the living of Holy Trinity, Stroud Green, and it would seem that this is a case in point, which shows that there is some need for the laity to have a voice in the appointment of a vicar, and which is one of the many things in the scheme of Church Reform which demands careful attention. The circumstances of a parish should be carefully considered by a patron before he makes an appointment, because when a vicar is once instituted and inducted, he is

there for life, unless something may occur to cause a vacancy, either death, resignation, or preferment.

We confess that we should have liked to have heard more as to what the laity desire in the way of Church Reform, than just the mere reprint of quotations as to the teachings of some who have been preferred to high positions in the Church. Lord Ebury's strong objection to Ritualism we can quite understand, but we question whether the influence of the Church is really benefited by the publication of the statements of the teaching of one or two. All who love the Church must be anxious to see it reformed in many ways, and if only the laity will help the Church, and make her stronger in the affections of the people, there need not be much fear about a few men who have more zeal than knowledge.

"THE DOOM OF SACRILEGE." By the Rev. J. Wayland Joyce, M.A., Prebendary of Hereford. London: J. Masters & Co. Pp. 146.

AMONG the many books which have been written on the subject of Disestablishment and Disendowment, we have seldom read any work which deals with the subject in such a clear and masterly manner as the author does in this little book. In the first portion he discusses at length the proposals contained in the Radical Programme, and shows what Disestablishment would be, viz.:—

Disestablishment must be secured by the statutable separation of all present spiritual tribunals from any State connection, and by a statutable abolition of the Secular Court of Final Ecclesiastical Appeal—by the removal of Bishops from the House of Lords—by abolishing prayers offered up by a Bishop and Chaplain respectively at the opening of every sitting in each House of Parliament—by abandoning the forms of Divine Service now celebrated at the Inauguration of Assize Courts—by dispensing with the present religious service solemnised in gaols, reformatories, and other public institutions—and by a revocation of the existing systems for supplying spiritual instruction and means of worship to our soldiers and sailors in health, and for providing them with spiritual consolations in sickness and in death."

It is very evident that many people, when they talk glibly of Disestablishment, do not fully realise what it means, the results of which are shown here, and far more serious results than even these will follow if ever the Programme is carried out.

We often hear of what the Liberation Society wish to do, but we have scarcely read anything so astounding as the following proposal, taken from the "Programme," viz., that:—

The State is perfectly within its rights, if the Legislature shall think fit, in diverting every shilling of Church property to secular uses, from the lands with which Edward the Confessor endowed the abbey of St. Peter in Westminster, down to the last sovereign subscribed to build a Church in a destitute district. The Church that was built yesterday by the pious munificence of a man still alive, is in law as much a piece of national property as St. Paul's Cathedral or the Tower.

A good deal is said of "right," and "power," and "law" in this proposal, but *honesty* is entirely lost sight of. And the author truly states that:—

The endowments of the Church, in accordance with the principles of the Programme, would be employed by the State either for aiding the Chancellor of the Exchequer's budget, or as a fund for maintaining prisons, reformatories, lunatic asylums, roads, bridges, and other secular, local objects; meanwhile, no measure is proposed for alienating the endowments of any dissenting sect, for state or secular purposes of a local character.

And we are further told that the value of common property belonging to one only of the numerous sects

of Dissenters in this country is estimated at £10,000,000.

The author quotes some words from Lord Macaulay, as to what the effect of Disestablishment will be, as affecting the working man, and they are so pithy, that we feel that we cannot do better than quote them. He says :—

If I would keep up the Established Church, it is not for the sake of the lords, and baronets, and country gentlemen of £5,000 a year, and rich bankers in the City. The person about whom I am uneasy is the working man. What is to become of him under the voluntary system?

What indeed ! this very pertinent question has never been answered, and it is certain that the bulk of the working classes have no wish to see the Church robbed and despoiled ; and the more they know her history and constitution, so much the more do they wish to maintain that institution which provides spiritual consolation without costing them anything. The second part deals more especially with the sin of sacrilege, which is described as “an invading, stealing, or purloining from God any sacred thing, either belonging to the majesty of His Person, or appropriate to the celebration of His Divine service.” And he enumerates a long list of persons who have been found guilty of the sin of sacrilege, and how that retribution has followed in its train. For instance, he tells us that “William the Conqueror was deeply tainted with sacrilege” ; that “he set fire to St. Peter’s Cathedral at York, in the second year of his reign, and in the fourth rifled several monasteries.” And also that in the eighteenth year of his reign he destroyed no less than twenty-six parish churches in Hampshire, and that he took all their plate, and all their treasure, even the holy vessels of the altar. He also tells how King John rifled the Abbeys of Peterborough and Crowland, and of course we hear a good deal of the sacrilegious work of Henry the Eighth in dissolving the monasteries and religious houses.

He also gives a full copy of Archbishop Whitgift’s noble letter to Queen Elizabeth, when her favourite, the Earl of Leicester, proposed to commit some acts of sacrilege. The names of the various persons that are cited as being guilty of this sin are very numerous, and the author shows that he has thoroughly mastered the subject he has taken in hand. It is one of the books that should be carefully studied, especially at the present time. Twelve months ago a great deal of stir and excitement was made in consequence of the refusal of many candidates to pledge themselves on the subject of Disestablishment ; but now all this has passed away. Yet for all that we must not drop into a state of lethargy, for it is clearly seen, from the extracts taken from the Radical Programme, what are the avowed intentions of the enemies of the Church. We can only again repeat that we trust that this book will be widely read, giving, as it does, a great amount of excellent matter in a very concise form.

A STAINED-GLASS window has been lately placed at the east end of the chapel of the Theological College at Salisbury. The subject is the Crucifixion, and it is the work of Mr. Kempe, of Nottingham-place, and a happy instance of his sound taste and conscientious execution. A short service was held in the college chapel on Friday last, when the window was dedicated by the Visitor, the Bishop of Salisbury, in the presence of the officers of the college and a gathering of past and present students.

ANOTHER very handsome mitre has lately been presented to the Bishop of Lincoln, which for beauty of design and magnificence of workmanship entirely eclipses the other mitres which have been presented to this prelate. We have lately heard that the Archbishop of Cologne has been given a new mitre, but we have been told by one who has seen both that the Cologne mitre cannot “hold a candle” to this superb Lincoln mitre. The mitre is composed of cloth of gold, richly diapered with gold thread. The orphreys are of plain cloth of gold magnificently enriched with amethysts, pearls, topazes, and chrysolites in silver settings. The mitre has crockets in the manner of the ancient fourteenth-century mitres ; the crockets in this instance being of silver-gilt. The Bishop of Lincoln wore this mitre for the first time at his general ordination last Trinity Sunday, but it was scarcely finished then ; and it has since been very considerably enriched. It is intended by the donor that this mitre should belong to the see of Lincoln, and should pass to Dr. King’s successors in the throne of St. Hugh.—*Church Times*.

THE *Times* understands that the bishopric of Melbourne, vacated by Dr. Moorhouse’s acceptance of the see of Manchester, has been accepted by the Rev. Field Flowers Goe. Mr. Goe graduated from Hartford in 1857, and was ordained deacon and priest the next year. He was at first curate of Christ Church, Herts, but in 1859 he became incumbent of that church ; and in 1873 he was appointed rector of Sunderland. In 1877 he was presented by the Lord Chancellor to the rectory of St. George’s, Bloomsbury.

THE Bishop of Peterborough has taken up the subject of clerical distress in the rural districts with energy ; and in a circular to the leading laity of his diocese, apprising them of the date of his Visitation, he says he will be glad if they will take part in a conference which will in each district follow the Visitation. The special subject for discussion is to be—“The Church in our smaller towns and villages : what can be done to strengthen it?” In this connection it may be mentioned that some very sad cases of clerical distress, owing to agricultural depression, are reported in the Midlands. In one case the village doctor, finding the vicar’s wife getting lower and lower, discovered that she was suffering from nothing but the want of the necessaries of life. The income of the living for the past year had been just £43, but the poor clergyman was too proud to tell of his condition. A well-known layman in the neighbourhood promptly sent them a cheque for £25, and the help needed was readily afforded. A sadder case still has come to light. A clergyman, over eighty years of age, who has been tutor to several members of Parliament, and has educated two sons for the Church, finds himself with a farm, which is the sole living, thrown on his hands. He has had but £50 per annum to live on for the last two years, though the farm is valued at £500.—*Banbury Guardian*.

PREFERMENTS AND APPOINTMENTS.

Abraham, Rev. Thomas Palmer, LL.B., Rector of Troston ; Rector of Risby.
Bingham, Rev. William Philip Strong, M.A., Vicar of Westbury.
De Gex, Rev. Alexander Frederick, Rector of Angersleigh.
Gantillon, Rev. P. J. F., M.A., formerly Master in Cheltenham College ; Chaplain of the Cheltenham General Hospital.

Green-Price, Rev. Herbert Chase, Curate; Vicar of Norton.
 Hazard, Rev. John Bolton, Curate of Eccleshall; Curate-in-Charge of Blackfordby, Leicestershire, with Smisby, Derbyshire.
 Holden, Rev. William, B.A., Curate of the Albert Memorial, Manchester, and to officiate in St. Augustine's Mission Room, Monsall.
 Holderness, Rev. Hedley J., B.A., the Missions to Seamen Chaplain for Portland Roadstead and Weymouth Harbour.
 Hutton, Rev. Charles William Newton, M.A., Rector of Standish.
 Ingham, Rev. Joseph, M.A., Rector of Asby.
 Johns, Rev. Bennett George, Chaplain of the Blind School, St. George's-in-the-Fields, London; Vicar of Woodmancote.
 Merewether, Rev. Estcourt Butler, Rector of Chicklade.
 Muzzell, Rev. William, Rector of St. Mark's, Holland Street, Newton Heath, Manchester; Domestic Chaplain to Lord Egerton of Tatton.
 Nairne, Rev. Spencer, Rector of Latton, Essex.
 Rainier, Rev. William Vashan, Chaplain to the *Belleisle*.
 Sampson, Rev. Edward, Perpetual Curate of Maryport.
 Shone, Rev. S. A., LL.D., R.N., Chaplain to the *Himalaya*.
 Solbe, Rev. C. A., Chaplain to the Forces, Home District; Chaplain to the Royal Military Asylum (Duke of York's School), Chelsea.
 Steer, Rev. George, Vicar of Ryhall cum Essendine.
 Thomas, Rev. John, Rector of Tibberton.
 Vernon, Rev. E. Hamilton, Curate; Sole Charge of Great Staughton, Huntingdonshire.
 Wilkinson, Rev. T. W., Rector of Pen Selwood, Somerset; Vicar of St. James's, Pokesdown, South Hants.
 Woods, Rev. Frank, Vicar of All Saints', Hereford; Vicar of St. Andrew's, Nottingham.

CLERICAL OBITUARY.

Bromley, Rev. Thomas, M.A., Camb., late Vicar of St. Mary's, Leamington, at Leamington, on the 22nd ult., aged 71.
 Child, Rev. Algernon C., M.A., late Curate of St. John's, Coventry, at Leamington, on the 26th ult., aged 28.
 Gillmor, Rev. Clotworthy, M.A., Rector, at Bow Rectory, Devon, on the 23rd ult.
 Hartley, Rev. W. S., B.A., late Vicar of Laughton-en-le-Morthen, at 3, Springwood Avenue, Huddersfield, on the 22nd ult., aged 74.
 Pearson, Rev. Arthur, for fifty-nine years Rector of Springfield, Essex, at Springfield Rectory, on the 21st ult.
 Peat, Rev. Abraham, M.A., for twenty-two years Vicar of Thorley, Isle of Wight, at Tamar Lodge, Granada Road, Southsea, on the 21st ult., aged 71.
 Powell, Rev. Robert Powell, M.A., R.N., youngest son of the late James Powell, Esq., of Sutton, Macclesfield, at the Rectory, Bellingham, Northumberland, on the 20th ult.
 Ranken, Very Rev. Arthur, D.D., Dean of Aberdeen and Orkney, at the Parsonage, Decr. N.B., on the 24th inst., in the 80th year of his age.
 Tickell, Rev. Thomas, Vicar of North Leverton, Notts, on the 21st ult., suddenly of heart disease, aged 58.
 Whiting, Rev. H. B., B.A., for thirty-eight years Rector of Writhlington, at the Rectory, on the 19th ult., aged 80.
 Woodgates, Rev. James Richard, at Depden Rectory, Bury St. Edmund's, on the 21st ult., aged 57.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.

NATURAL HEALING.

GENERALLY the causes of disease are of the most simple character, and we may suppose that attention to hygienic measures and natural laws would speedily eliminate the dis-

turbance. Of this, however, very few think. It were far better in many instances to do nothing medicinally, because nature would work on in her own way, and correct the defect, if some simple, favourable external conditions were afforded. There are many ways in which we can assist Nature in her work; for instance, if we cut our fingers, the only share we take in the work of healing is to join the severed parts together, covering the wound with a false skin to keep out foreign elements, and Nature accomplishes the rest. So in more serious affections, it is always best to let Nature effect the healing, and for us to assist only by affording more favourable conditions under which she can work.

If we can bring to bear upon the deranged system the like agents which Nature employs, it is natural enough to suppose that we are on the road to securing more rapid results than by simply leaving Nature alone. When the system has been weakened by false treatment, or the ailment has been neglected too long, it is incumbent upon us to use such natural methods as are calculated to effect restoration. It is then that Magnetism, which is one of Nature's chief and most potent forces, becomes invaluable. It affords, at once, better conditions under which the recuperative powers can work more effectually and whereby the *cause* of the mischief is gradually rectified, and eventually overcome. Nothing foreign to the healthy development of the system is introduced, therefore nothing irritates even the most delicate organism. Quietly the normal, harmonious balance which should ever exist in order to health, is restored, and the various symptoms, perhaps arising from a simple functional irregularity, are eradicated.

The sum of our argument, therefore, is, that all symptoms traceable to some slight defect in the working of one part or another of the complex human frame are amenable to a remedy which can, and *does*, assist Nature in her unceasing efforts to remove the causes of ill-health. The Magnetic method is eminently calculated to effect this change, because it is one of the chief omni-existent energies of Nature, and that most readily applied.

No doubt the diversity in the nature of the cases in which Magnetism has proved beneficial, is surprising to those who have not studied its *modus operandi*. We are prepared to make allowance for anyone holding such an opinion, because we ourselves have often been astonished at the wonders wrought by Magnetism, yet we can easily explain the ground of its successes.

The following is one of the facts we adduce to prove the soundness of our statements, and for further examples the reader is referred to our seventh biennial report, just issued, which we shall be pleased to send post free to any address:—

Mr. S. VEAL, 35, High Street, Wellingborough.

FEBRUARY 5th, 1886.—"It will be twelve months come the 20th of this present month since I obtained your advice and Treatment, and before writing to you I thought I would wait that time to see if the benefit received was permanent or not. You can now use this testimony in whatever way you like, for I have heard of miracles, and I think I can safely say my case is one, as many people who know me can testify. I will now try and explain my case, as perhaps some others may have faith to try your Treatment as I have done. Seven years ago, at the latter end of January, I was stricken down with Paralysis in my left side; as my brain was affected the doctor thought I should not get any better. However, I got a little better, and was able to get out and walk about again, but it was only a month or two before I was taken in an Epileptic fit, and carried home insensible; and after that I could not walk without a crutch and stick, and the fits came on me every month, and sometimes fortnightly. I was not safe, so I often went out in a Bath chair, and the doctor (he was a nice gentleman, and I cannot speak too highly of him) told me he thought I should never be free from fits, and I tried almost everything, but to no avail. I was advised to try your Treatment, and then I had one slight shock of a fit in March last, after I had worn your Nerve Invigorator three weeks; since then I have not had one. I have put my crutch on one side, and I can now walk two or three miles, with my stick as a companion, and I do not now feel like the same man. I thank God from the bottom of my heart that He gave me faith to accept your advice."

Mr. B. Copson Garrett has devoted many years of his life to the practical adaptation of Magnetism to the alleviation and cure of various forms of disease. His published essays clearly demonstrate the natural action of the remedy, and may be had on application at his Consulting Rooms, where a private list of 1,000 names may also be obtained.—B. COPSON GARRETT, Medical Electrician, 16, Finsbury Square, London, E.C.



The Church of England Pulpit.

REASONABLENESS AND EFFICACY OF PRAYER.

BY THE RIGHT REV. THE BISHOP OF MEATH.

SERMON PREACHED BEFORE THE CHURCH CONGRESS AT WAKEFIELD, ON OCTOBER 5TH, 1886.

"O Thou that hearest prayer, unto Thee shall all flesh come."—PSALM lkv. 2.

"In nothing be anxious, but in *everything* by prayer and supplication with thanksgiving let your requests be declared unto God."—PHIL. iv. 6.

I INTEND to speak to you this morning on the "Reasonableness and Efficacy of Prayer." I shall treat this subject not on the mere grounds of what the Bible says. Taking the authority of the Scripture as supreme, the efficacy of prayer and the duty of prayer must be at once acknowledged. Almost every page of the Bible inculcates or assumes it, and one whole book in the Bible consists of nothing else than prayers. It is altogether unnecessary, therefore, to urge it on you on this head. What I wish to do is rather to show you that on grounds of pure reason, of mere natural religion, prayer may be expected to be efficacious. In other words, I wish to show you that between revelation and reason there is on this point an entire agreement; that reason here actually supports the direct teachings of revelation, and that revelation only gives more precise and full assurance of what reason dictates. In treating the subject thus, I must, of course, assume something. I must assume that there is a Being to whom prayer can be addressed, a God in other words; and that God a Personal Being, not one who is a mere name for the aggregate of the forces of Nature; but a Being to Whom Nature, *i.e.*, this universe, owes its existence and its maintenance, its creation, and its preservation. I must assume this for the present, because, though I fully believe it is capable of being scientifically proved, it is not possible in a single sermon to go into the proof. I may, however, without taxing your time or attention too much, indicate the nature of that proof which science now furnishes. It is simply this: the universe is now known to be tending to cessation of motion, *i.e.*, to death, if left to itself; it is known that in time, enormously distant, it may be, but still finite, and in respect to some parts of the universe almost measurable, the whole visible universe will cease to move, and cease therefore to be a possible abode of life. Now what will *end* must have *begun*. If the universe will have an

end of motion, it must have had a beginning of motion. And this beginning must have been given it by something outside itself. This something—this power outside itself—is what most men call God. The Positivist, the Agnostic, may choose to give this Power some other name; but of the actuality of the existence of this Power not even the Agnostic doubts. The great discovery of the correlation of forces and the conservation of energy—a discovery made within the last half-century—has made Atheism unscientific and logically impossible.

Taking this for granted, the existence of a Personal God, of a Being, a Power, outside the universe, not identified with it, to Whom the universe owes its motion certainly, its existence probably—a Power Whose volition has called forth that Cosmos, that mundane order which we see around us, and of which, indeed, we are parts ourselves—taking this for granted as the starting-point of our inquiry, the question arises, Does this involve, by necessary consequence, that, to use the language of the Bible, this God will be "a rewarder of them that diligently seek Him" in prayer, and otherwise? that He will attend to prayer and answer it.

Now this question regards not the mere Personality or separate Personal existence of the Deity, but His moral nature and attributes. Let us then examine it by the light of Reason and Experience.

It is obvious that every man of science in the pursuit of abstract knowledge, or in the examination of nature, acts, whether he is aware of it or not, upon the maxim that God *is* a rewarder of them that diligently seek Him.

Abstract truth, such, for instance, as pure mathematics, is pursued by methods which are assured of a certain measure of success. Now this means, in other words, that abstract or mathematical truth and the human mind are definitely correlated to each other. Again, the human mind is so constituted as to be able to gain a certain insight into the relations of the world of phenomena. Now this, in both cases, must result from the purpose of the Creator, if there be a Creator. He must have so arranged things as to reward the researches of those that diligently seek Him in so far as He is disclosed, whether by His external works or by the mental constitution He has given us. It is part of the scheme of the universe that discovery shall reward research. Further, those who have given themselves up to making such researches are perfectly aware that in all successful research a moral element is invariably involved. In purely mental research diligence and patience are required; in external investigations, when the object is to ascertain facts, the inquirers must be predominately led by a love of facts; in other words, by a love of truth. Nature may be interrogated with a bias. She may be put to the question, so to speak, for the purpose of getting an answer previously

determined on, and when so interrogated she does not yield up her secrets. Those only will get a true answer who are resolved, like experimentalists such as Pasteur and Tyndal, to ascertain, not what suits some favourite hypothesis, but what is in itself true, whether it suits a favourite hypothesis or not. Nature deals with men precisely as God is said to do; with the froward she shows herself perverse.

Now all this, which is mere matter of scientific ascertainment, appears to me to bear directly and very strongly on the character of God as involved in the question of the reasonableness of prayer. If we find a certain feeling, disposition, or conviction to be the feeling, the disposition, the conviction of the average of the human race—there are of course individual and very respectable exceptions, though one never can be sure how such exceptional characters may have been formed—but if one finds a certain feeling, or disposition, or conviction enormously preponderant, and that not at all merely among uncultivated races, it will be difficult to avoid the conclusion that it has been implanted in us for a certain purpose; and this involves the further notion that, if this purpose were utterly vain and fruitless, it would impugn the moral nature of the Deity. Now this I conceive to be the case with prayer. Prayer has throughout all known ages recommended itself to the human mind so powerfully, that even in religions which deny the existence of a personal God distinct from Nature, and in which, therefore, prayer can have no proper place, it has nevertheless forced its way. Take Buddhism for an instance. This religion, which is now professed by more than 500 millions of human beings, rests on the very notion that individual personal existence is an evil, and that the great object of each should be to lose all personality in the great ocean of universal impersonal Being, which is the only God whom Buddhism acknowledges. Prayer, in such a system, is an evident absurdity, for what is there to pray to? You might as well pray to the winds or to the waves as to the deity of Buddhism. Yet even by Buddhists prayer is practised extensively, devoutly, *absurdly*. Is not a fact like this tantamount in value to a demonstration that prayer, *i.e.*, intercourse between the individual man and God—intercourse as between two sentient, intelligent beings—is, according to human nature, reasonable, since it has forced itself even into a system the very principle of which involves a denial of its possibility?

Of course I am aware that this may be stigmatised as an argument based on a corruption. Prayer, it will be said, is a corruption of original Buddhism. I care not whether it be a corruption or not, that is nothing to the purpose; it is, at any rate, a phenomenon, and a phenomenon on a very grand scale, and as such it demands an explanation. And what other explanation can be given

of it but this, that it is nature asserting itself against system?

And in itself, beside the argument based on almost universal practice, the idea that intercourse can be carried on between the soul and God seems reasonable, if there be a God distinct from nature. For if so, He, as having made all things, must be conceived as understanding all things. Such understanding, such acquaintance, must embrace each individual personality. If Nature owe her existence to a Creator—and this is involved in the very idea of a personal God—she must owe to Him her maintenance at each moment. As Goethe expressed it, God is not to be conceived as letting the Universe merely circle round His finger. This, then, involves, of necessity, knowledge of each particle or molecule, of each several thing, much more of each several mind. If, then, God must know each one of us—and this is surely involved in the conception of a God—He must know each thought of each one of us; each thought as it passes through the brain and there stereotypes itself in the modifications of our organism. He That made the eye shall He not see? He That formed the ear shall He not hear? He That gave man understanding shall He not know? And following out this obvious reasoning, He that gave man a moral nature of a certain kind, whether that nature be the original impress or the subsequent necessary development—for this matters not—shall He not treat man accordingly? Shall He so “despise the works of His own hands,” as to disappoint the universal expectation of His creatures; to treat them in a way in which if they treated each other, we should justly call them swindlers and cheats? Does not the very analogy of science and religion—two things the one of which some of the most sceptical now acknowledge to be as necessary as the other—does not the very analogy between science and religion in their relations to the human mind require that as God rewards them that diligently seek Him in the one domain, so He will reward them that diligently seek Him in the other? As there is a complete coherence throughout nature, so far as we can observe, this reasoning appears to me invincible, otherwise you would have one whole set of mental experiences placed outside the pale of that universe of which all things that we know are parts; removed by a sudden break of continuity from the scope of those laws which one certainly would expect to hold good throughout.

Of course one obvious answer to this reasoning is, that we can have no certain knowledge, when we pray, that our prayers are heard and answered. With one addition this is true; but that addition makes all the difference in the world. We can have no knowledge of the hearing and answering of prayer, *such as shall be capable of being proved to others*. All attempts to demonstrate the efficacy of prayer in any one case must fail. But this does not

in the least impeach the intrinsic reasonableness of prayer. There are numbers of things, the existence of which cannot be proved to others, and which nevertheless every one acts on for himself. The affections of individuals towards each other cannot be proved; the signs which are supposed to exhibit them may be delusions or impostures. Yet we accept the existence of these affections on the score of their immense probability. But certainly one thing may be said with perfect truth, and that is, that no one who has been in the habit of praying in the way in which a creature ought to pray to his Creator, with the due measure of commingled reverence and trust, will say that his doing so has been useless and ineffective.

On the supposition, then, that God has a personal existence, that He is not merely the sum of the forces of Nature, but a Being, in some respects analogous to ourselves, in possessing an existence distinct from the things around us, and capable of realising this distinction, a nature, too, which we cannot without absurdity suppose to be inferior to our own, as it would be if it were not possessed of moral perfections akin but infinitely superior to those moral qualities which we ourselves possess, and in which the really great thinkers of all times have always recognised the highest characteristic of humanity,—on this most reasonable, nay, inevitable supposition, we cannot but conclude that prayer, or the intercourse between the individual soul and its Creator, as it is plainly possible, so it is also reasonable; that as the Creator must know our thoughts—and words are only employed by us in prayer in order to make our thoughts more definite—so it is entirely reasonable to direct to God and to discipline our thoughts according to this presumption; and this is precisely what the Apostle's words in my second text are intended to convey. Not as though such direction and discipline of thought were necessary for the better information of the Deity, but that it is necessary for us that our intercourse with Him may be real. A man will talk differently if he knows that another is listening, to what he would if he knew it not. And this quite without hypocrisy. It is not a suppression of truth, not a pretence of feeling what we do not really feel, that is wanted; but, as I have put it, a control, a direction, a discipline of thoughts, which shall make them not *seem* to be—for with God no seeming avails—but actually *be* different from what they would be, supposing there were no consciousness of the Divine Presence and the Divine hearing.

But it will be said that all this may, indeed, remove from the sphere of unreasonableness prayer for what are usually called spiritual blessings, but that it does not at all bear upon prayer for material blessings. As a Person God may have intercourse with our minds and spirits, and may influence them in ways which, though we cannot understand or define, it were

most unreasonable to deny; even as we know that men affect each other's minds and spirits in many ways which we cannot at all explain, but which fewer and fewer persons now refuse to believe merely because we cannot understand them. But this, it will be said, is not enough to justify the direction that "in *everything*, by prayer and supplication, accompanied with thanksgiving, our requests are to be declared to God." If prayer be allowable at all, it can only be for its reflex action on the mind from which it emanates, or for some inexplicable, but not on that account unreal, influence of the Deity upon that mind; the iron chain of physical causation leaves no place for the efficacious intervention of prayer in the external world. The unchangeableness of the laws of Nature is supposed to be the fundamental postulate of science, without which science could not exist. And this unchangeableness is by many, even by some devout Christians, supposed at once to refute the possibility of the Divine intervention in the external and material world. Prayer, for instance, for health, or fine weather, or fertile seasons is almost a blasphemy, it is said, for it means nothing less than that God is to change or violate the laws of Nature on our behalf—to perform a miracle, in short.

I have no wish to conceal the full force of this difficulty. I have felt it myself so strongly, that for a time I was fairly overcome by it. I may, therefore, with the more propriety claim your attention to the argument which, at length, satisfied my own mind that this difficulty, however apparently formidable, is really baseless.

I take up an apple from the ground. Do I, by acting thus, suspend or violate the law of gravitation, which had brought the apple to the ground when it detached itself from the tree? Such language has been sometimes incautiously used, even by persons who ought to know better. For, of course, it is absurd. We cannot either suspend, or violate, or modify a single law of Nature for a single instant. When I take up an apple from the ground, to which the force of gravitation has brought it, I only introduce another force, the force of my muscles. This muscular force is set in action by the power of the will, determining that such and such action shall be taken, such and such work be done. Now, with all this we are so familiar that we generally fail to perceive how absolutely inexplicable it is. For we can trace back the exertions of the muscles to the nerves of motion, and this we now connect with a certain change in the tissue of the brain, which seems to be the organ of sensation; whilst this, again, is traced back to, or at least connected with, a certain action on the brain produced by another set of nerves, the nerves of sensation. But this, as you perceive, is all pure mechanism. Were this all—and this is all that physiology can detect—we should be mere machines. Volition, or choice between

different courses of action, finds no place in it. It is a mere chain of physical causation, in which the intervention of the mind as a determining will cannot be detected. The phenomena of volition which originates action, or of choice which determines action, are at present a perfect mystery; we are conscious of willing, of choosing, but where and how that volition or choice steps in, no one hath as yet found out. If, then, some people choose to deny that these phenomena represent anything real, because they are, up to this time, inscrutable; if they choose to tell us that we are not to believe in anything beyond what physiology *at present* is able to detect, and that therefore we are, on the score of our *present* physiological knowledge, to assert that consciousness is a delusion, and that volition, choice, and consequent responsibility are all mere imposture; with such people I do not argue. We have no common ground to stand on; and it is the less necessary to trouble myself about them and their strange theories, resting, as they do, on the double assumption, first, that nothing must be held to exist in the human being beyond what physiology can detect; and, secondly, that our present physiological knowledge is the limit of future physiological discovery—it is the less necessary, I say to trouble myself or you about these people and their strange theories because these theories are simply incompatible with all the instincts of life, with all the provisions of social existence. For our instincts every moment suppose volition and responsibility, and the provisions of social existence do the same. Were everything in us mere mechanism, were we mere watches or clocks, or heat-engines, it is obvious there would be neither choice nor responsibility; neither duty nor morality. The automaton, therefore, is outside the pale of argument, just as much as the man would be who should say that two and two do not necessarily make four, or that two straight lines may possibly enclose a space. But if either of these persons were to attempt carrying his theories into practice he would be put at once out of the pale of society. The logic of facts—the logic of the multiplication table, of the hand-rule and of the gaol—would be too strong for him. It is only by practically contradicting his own theory at every moment of his existence that the man who denies volition and choice, any more than the man who should deny the properties of numbers or straight lines, can be allowed the privilege of human converse and association. Yet, observe, the mechanical theory is perfectly incapable of confutation, except by the absurdity of the results to which it leads; for it is impossible to perceive where and how the will of man steps in to modify the results of the mechanism of Nature. That it *does* so come in we see and feel; but *how* it comes in no one, so far, hath been able to find out. Of course I do not mean that the human will is capable of originating or creating energy,

but only of directing it. Energy in itself can no more be created by us than matter can. But it can be directed. What my will does when I raise my arm, for instance, is not to call energy into existence but simply to give direction to already existing energy. And so throughout all human, all organic action. Yet we all know what stupendous results have been brought about, what changes in the very face of Nature have been produced by the will of man, incapable as it is of either violating or suspending a single natural law, of calling into existence or of annihilating a single atom of matter, a single unit of energy. The cutting down of forests by the intervention of the human will has altered the climate of large portions of the globe. Barren lands have been fertilised, fertile lands have been reduced to barrenness, by the intervention of the human will. An opulent kingdom is seated in a country reclaimed from the sea by the intervention of the human will. Here, then, we have enormous changes in the face of Nature, all produced by the intervention, *through* the laws of Nature, of the will of man; that will intervening in a way we cannot at all discover or explain. Are we then to suppose that the Creator has no means of exerting His will on Nature *through* the very laws He has impressed on her, analogous to, but, of course, infinitely more perfect than, the means which we His creatures have? That the Divine mind cannot do things similar to, but much greater than, those which the human mind can do? That the Creator, in a word, is actually inferior to His creatures in the power of making use of His own works? Surely this were absurd! The intervention of the Divine will, therefore, in answer to prayer, by simply directing the energies and powers of Nature to a result which, if left undirected, they would not have arrived at, seems to me, on the most careful reflection, just as possible as that of which we see the results in every part of the globe at every moment—I mean the intervention of the human will, not in the way of suspending or superseding, but in the way of using the laws of Nature by directing natural forces into certain channels.

If it be objected that the analogy between the conscious intervention of the human will and the supposed intervention of the Divine will breaks down, because we see the intervention of the human will, but do not see the intervention of the Divine will, I reply: Not so. This is not the fact. We do not see, in the case of the human will, its intervention. We only see the results of its intervention. We see, not the intervention of the will, but only the mechanism by which it intervenes. We see the woodman felling the tree; but we do not see the will that actuates his muscles. How the will actuates those muscles we are absolutely ignorant of. The human will acts through the human frame; but how it acts on that frame we cannot tell. May not the Divine will act through

the frame of the universe just as easily as the human will through the frame of the body? And if we cannot imagine how, is this not just as impossible in the one case as in the other? Is not the mystery just as great in the one case as in the other?

It is, therefore, quite illogical to deny the analogy between the actual exertion of our own will and the possible exertion of the will of God, unless, indeed, on the supposition that either God has no will, or that He has no existence. To say that He exists and yet has no will is to make Him what we are conscious of not being ourselves—a mere machine; in other words, it is to say that the Creator is actually inferior to His creatures in the scale of being. To say that He does not exist at all is the only logical course for those who deny the possible analogous intervention of His will through the laws of nature in reply to prayer.

In fact, the possibility of the Divine Being answering prayer is nothing more than the *adaptivity* of God, if I may coin a word; the power of God, *i.e.*, to adapt Himself and His action to the varying action produced by the power of choice and self-determination in His rational creatures; and in order to get rid of such adaptivity, such power, in Him, we must simply deny His rational creatures all power of choice and self-determination, and make consciousness a delusion, responsibility a lie, and morality a word without meaning. For the nature of the Creator must answer to the nature of the creature. If it does not, there is a radical disunion in things; a break, not of continuity, but of coherency, which reduces the cosmos to chaos, the universe to anarchy.

The considerations we have entertained lead up to the refutation of another argument against the reasonableness of prayer. As the argument last examined rests on the (presumed) unchangeableness of the laws of Nature, so is this argument based on the unchangeableness of the Author of those laws.

God, it is said, must be unchangeable. Your own Scriptures say, "He is not a man that he should lie, nor the Son of Man that He should repent." His purposes, then, cannot be at the mercy of the changing will of man.

Now this argument, which I have often heard adduced with a triumphant air, rests entirely on a confusion of thought. It confounds unchangeableness of general character with obstinacy of particular purpose.

Consider the matter thus. Would any one tax a parent with changefulness and fickleness who, after disinheriting his son for disobedience and profligacy, should allow his purpose to be changed by that son's sincere repentance? Would not the parent's adhering, under such circumstances, to his former testamentary dispositions, be set down to mere brutal obstinacy, and condemned as being in the highest degree unjust? Now mark: were

the objection to prayer on the score of the Divine unchangeableness valid, then the obstinate parent who should refuse to admit his son's sincere repentance as a reason for restoring him to favour would be entirely justified. He would be "perfect even as our heavenly Father is perfect." Not the tender father in the most touching of our Saviour's parables, who, "when his returning son was still a long way off," yet recognised him in his eager love, and "ran and fell on his neck and kissed him," but the relentless tyrant, with whom there is no place for penitence, with whom tears of sorrow do not avail, would most nearly approach the character of Deity. Shall we listen to an argument against prayer which is really based on such a blasphemy as this?

And what holds good of prayer for pardon holds good of prayer for any other blessing. It is precisely because God's *character* is unchangeable that His *purposes* are flexible. It is because He is a just God that He is a Saviour, *i.e.*, that He adapts His providence to the changing character with which it has to deal. He treats differently those who treat Him differently; and this precisely because He is in Himself the same and changes not.

Beaten out of other arguments against the reasonableness of prayer, objectors are fond of appealing to our modesty. We are too insignificant to be noticed by the Maker of all the magnificences we see around us and above us. This argument is not new. It had occurred to David three thousand years ago, though he knew better than to be overcome by it. "When I consider the heavens, the work of Thy hands, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou shouldest visit him?" And what David knew of the vastness of creation was as a drop in the bucket compared to what we know of it. But, natural and plausible as is this thought, it rests entirely on an inadequate and unworthy conception alike of the nature of the universe and of the nature and character of God. The enormous numbers, the utterly inconceivable dimensions, with which physical astronomy deals excite amazement, stupefaction, almost terror; one feels himself as nothing in that huge vault of illimitable space! But turn from the telescope to the microscope; see what it reveals; listen to the approximations which the most recent physical science hath made to the numbers and the size of the ultimate atoms that compose, let us say, one single drop of water; in each such drop, it is now calculated there are probably as many atoms as would be represented by the figure 1 with twenty-six cyphers after it; reflect on such revelations of the infinitely minute as this, and you are lost in astonishment quite as great as that which the relative magnitude of the universe excites, and come to the final thought, a thought far more true and just than that which spake out, in the ignorance of the Shepherd King,

that with God nothing is great and nothing small, nothing important and nothing unimportant; that such terms and notions are only appropriate to human limitation; that to the illimitable God they have no relevance. And when from the universe around us we turn to the universe within us, are we to think meanly of that being who, though so limited in space and time, his life on earth only a span long, hath nevertheless "outstepped," and that not in fancy only, "the blazing walls that bound the world," and hath "traversed all immensity," not with random guess like the poet-philosopher of old, but with sober certainty of quest? Is there nothing akin to the great Artificer and Geometer in the intellect which hath advanced even thus far in the discovery of his works? And how much farther human intelligence may hereafter pierce who may venture to predict? If Creation has grown on us since David wrote, has not man grown on us too? And does not the great fact which lies at the root of all revealed religion—I mean the union of the Divine with the human in the Incarnation—become more instead of less credible, in the light which modern research flashes back on the Intelligence which is capable of making it? It is, therefore, not an appeal to modesty, but an appeal to thoughtlessness, which would discredit prayer on the ground of the vastness of creation and the littleness of man.

If God does not grant every prayer, it is because He knows what is good for us far too well to do so. Were all the wishes for things external to our spirits granted which even the best of men from time to time conceive, what wild work would it make of their lives and of their usefulness! How many prayers, too, are offered up which could not be fulfilled in favour of some without injuring, perhaps destroying, others! How many prayers clash with each other! Can God be expected to answer prayer quite irrespective of benefit or mischief; quite regardless of the mutual interferences of the requests preferred by different sets of men; quite neglectful of the advancement of His own designs for mankind at large? When Scripture represents the Deity as promising that He will never disregard prayer, does it really mean that the supreme government of the world is to pass out of the hands of the Omniscient and All-wise into the hands of beings who are always more or less ignorant and often very foolish, though they may be very well meaning? "Prayer moves the hand that moves the world." But does it move it mechanically? Christian feeling, quite as much as common sense, must answer—No! But this does not mean that anything, no matter what it be, is outside the scope of prayer, as many persons—I am sorry to say many divines even—are now telling us. It is not that we have no right to pray for external blessings, or what we deem blessings. But it is that we must offer all our prayers for them with due submission to God's

better wisdom. "Not My will, but Thine be done!" Thus prayed our Lord: thus should all His followers pray. Only one prayer needs no such qualification: the prayer for that Holy Spirit, which, in the Christian doctrine, is the direct influence of the Deity on the spirits He has created, bestowing on them the highest wisdom, purifying them even as He, the Fountain of Purity, is pure, and leading them up to Himself and to the possession in Himself of that eternal life of which He is the source and fulness.

I am conscious that I have, in the last portion of my discourse, passed beyond the thesis I had undertaken to argue in favour of—that thesis simply being, that prayer is intrinsically reasonable on the supposition that there is a Personal God, and that His character in respect of goodness and truthfulness is not inferior to ours. It is very difficult for a Christian minister to sink for a time below the level of his own belief, to argue on grounds common to mere Theists. Yet those grounds and the arguments based on them are so strong that they materially confirm the positive precepts regarding prayer, which Scripture multiplies, and which no personage in Scripture enforces with such energy as Christ. In one singular, almost startling passage, He shrinks not from comparing the God of Justice with an Unjust judge, in order the more forcibly to exhibit the absurdity of supposing that God will not reply to prayer. It needs such encouragement; for, of all Christian duties, whilst none is more necessary, none is more difficult, than prayer.

The pomps and ceremonies of public worship—I mean this in no unfriendly sense—the concurrent hymn, the stupendous concert of thousands of voices lifted up in consonant harmony or in even more overpowering unison, the chant of the trained choristers, the majestic swell of the solemn organ as it rolls its vastness of sound through the long-drawn aisles and fretted vaults of some huge cathedral, the solitary voice of the intoning priest which makes the succeeding stillness only the more felt,—all this magnificence of worship, costly though it be, enormous as has been the lavishment of wealth and genius requisite to establish and maintain it, is yet only on the threshold; and thousands are doubtless impressed by it who yet never cross the threshold—never realise the Unseen Presence that dwells in the Holy of Holies beyond it. But to *feel* that God is actually there, that one is speaking to Him just as one man speaks to another; that He most absolutely and certainly hears everything said to Him though He does not audibly reply to the supplications put up, sometimes in voiceless agony—*this*, which is true prayer, and which can be even better transacted in the solitude of the chamber, where no human eye can see and no human ear can hear—this is indeed difficult. Yet, till this has been once attained, prayer has never been really put up at all.

I have been endeavouring to remove difficulties which, if I may judge of others by myself, sometimes paralyse the soul in the very act and attempt to pray. To appeal to feeling in dealing with such difficulties—to treat them with effusive rhetoric—is worse than useless, for it is apt to be taken as a virtual confession that on grounds of reason these difficulties are insurmountable. I have therefore dealt with them in what some of you may probably consider a coldly logical, an almost repellent manner. For unless these difficulties are shown to be really unreasonable and groundless—not only contrary to feeling and affection, but contrary to reason—they will come back again and again, and “restrain prayer” more and more. The most ardent faith must be shown to be entirely consistent with the coolest reason, if faith is to overcome the world, and to mount up to Him Whose Incarnate Son is declared by the Apostle to be the very Word or Reason of God.

One word more, but that the crowning word.

The considerations I have adduced are infinitely reinforced by Our blessed Lord. He came, above all things, to disclose unto us God. “No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him.” He has enjoined on us to pray: to pray always and not to faint. He hath taught us how to pray. “When ye pray, say, Our Father Which art in heaven.” The Lord’s Prayer is a summary of Christianity. Its opening words are a summary of the character of God. “Our Father.” If these two words do not bring us to the feet of God in prayer, then nothing can.



THE *Bristol Times* says:—“A rumour has become current within the last few days that the living of Frome, vacant by the death of the Rev. W. J. E. Bennett, may probably be undertaken by the Rev. R. W. Randall, the much-respected vicar of All Saints’, Clifton, at the request of the patron, the Marquis of Bath. The possible appointment of Mr. Randall is by no means an improbable one also, having in view the fact that the patronage of the parish of All Saints’ lapses from the original trustees to the hands of the Bishop of the diocese in rather less than two years. On the formation of the district of All Saints’, in 1868, the patronage was reserved for a period of twenty years, to be exercised by trustees as regards any vacancy which might occur during that period. The present trustees are Mr. T. Gambier Parry, of Highnam Court, near Gloucester; Mr. W. Harington Bush; the Rev. Edward Miller, vicar of Bucknell, near Bicester, brother-in-law of the late Mr. T. Todd Walton; and the Hon. and Rev. A. F. A. Hanbury-Tracy, vicar of Holy Nativity, Knowle. Until the time of his death Mr. Walton was one of the original trustees, and it is understood that the vacancy in the trust has not been filled. We are informed that any final decision as regards the living of Frome will not be arrived at until the middle of October.”



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, OCTOBER 9, 1886.

PRAYER BOOK ENRICHMENT.

A GOOD deal has been said at various times as to the necessity that exists for supplying additional offices and services, other than those which are to be found in our present Book of Common Prayer; but little or nothing has been done. We believe that the Southern Convocation drew up and agreed upon a book of family prayers; but beyond this we have heard of nothing more. We can quite understand the conservative spirit of those who are afraid to alter, or in any way tamper, with our time-honoured and much-beloved Book of Common Prayer, fearing to open the flood-gates of controversy, for it is evident that what would suit one party would not suit another, and any attempt at Reformation might almost end in Revolution; so that it is best, in the opinion of many, to leave things as they are. There are two elements at work, one, that of the Prayer Book Revision Society, which has for its object the bringing about of such alterations as will remove everything that savours of priestcraft, but we are afraid that the temper of Churchmen in these days does not lie in that direction; while, on the other hand, there are some who wish to give the Clergy the liberty of using as an alternative service the Communion Office of the first Prayer Book of King Edward VI. And yet, irrespective of the aims of these two parties, there is some truth in the remark which we read a short time ago, viz., that we, in the nineteenth century, were using the same prayers and services which were suited for people in sixteenth and seventeenth centuries. It is perfectly true that there has been little alteration for the last 300 years, and yet in that time this England of ours has become completely changed; things that satisfied our forefathers are considered insufficient for the present time, and we must also bear in mind the great change in the population which has taken place, especially within the last few years, the rapid growth of new districts, suburban and otherwise, the opening out of collieries and factories. And therefore it is felt that, if the Church is to reach these masses, she must adapt herself to their wants, while, therefore, extremely jealous for the honour of our Church and

yet desirous that she may win back those who have wandered from her fold, we should like to see an additional Service Book drawn up, which would meet the wants of the times, and which, in course of time, might be bound up with our present Book of Common Prayer. The need for such is obvious; take, for instance, a Mission Room Service, the ordinary evening service commencing with "Dearly beloved brethren" is evidently out of place, something simpler and more understood by the people is required. Many clergymen compile services for such buildings, and use what part of the Prayer Book they think most suitable, and while no one will object to such a plan, yet it is evident that a proper form of service which might be used all over the country would be much better than for every one to do that which is right in his own eyes. So again, in many churches, there are two Evening Services; one in the afternoon and another in the evening, and where it is not desirable to use the Litany in the afternoon a second form of Evening Prayer would be a manifest gain to all parties. So also with regard to the institution and induction of a vicar or rector. The mode of institution differs in various dioceses; in one the incoming vicar is instituted in the presence of the congregation, which is an edifying ceremony, showing the great importance that is to be attached to the cure of souls, and oaths are made audibly in the presence of the whole congregation. The new rector or vicar feels that he has the prayers of the people, to whom he comes to minister; while in another diocese the Bishop solemnly institutes in his own chapel, and gives his blessing to each of the newly-instituted clergy. We should much like to see one universal custom with regard to this matter, and we believe that one great reason why people in days gone by did not sufficiently recognise the importance of the clerical office was, among other things, that they never saw the solemn form of institution in their own church; that their clergyman came with authority to teach and preach and minister the sacraments for them and theirs, and if we only look into some of the old Prayer Books, for instance, the use of Sarum, the Sacramentary of Gelasius, and others, from which many of the collects in our Prayer Book are taken, we should find some admirable models of prayers, which might be modified to meet the present needs. There is a rich store of material which may be drawn upon, and we need have no fear of Popery or Sacerdotalism in doing this, but it will be only one of the many links in the chain uniting the past with the present. So again with the consecration and dedication of churches; what a diversity does there appear in this respect! In one diocese the 24th Psalm is read as the Bishop and Clergy move from the west door to the holy table; in another a special form is used, and prayers are said at the holy table, font, lectern, chancel steps, and pulpit; all very beautiful and full of meaning, yet

it seems that we want a definite office to be used on such occasions. Some will urge that the great beauty of the Church is what may be termed a legalised diversity in these matters, and that it is not wise to have a hard and fast line with respect to these things; but surely there should be some rule to go by, some skeleton form which may be adapted to suit varying circumstances.

The American Church has already several additional services in her Prayer Book which we have not, and at the same time there are several things omitted which we have in our Book of Common Prayer, and yet churchmen on the other side of the Atlantic are anxious to improve their present Book, and a Committee has been at work preparing what is known as the "Book Annexed," which is to be presented to the General Convention. Whether it will be accepted or not time alone will prove.

The Church of England possesses some of the ablest men, men deeply read in theology, and withal loyally devoted to the Church of their fathers, who might be found willing to help forward the work of compiling an additional Service Book, which is evidently much needed. The tide is rising, and churchmen must keep themselves abreast of the age, and also keep pace with the times. We want to make the Church, in every sense, the Church of the people, and this can be done by means of improved machinery, parochial visiting, proving the truth of the old adage of the house-going parson making the Church-going people. We must show that the Church has a glorious past, an acceptable present, and a great future for the people of this highly-favoured land.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—The letter of Mr. Sandlands, in the PULPIT of to-day, contains references to very important topics, on which I have earnest convictions, and I beg to submit some thoughts on them.

I had no intention of conveying anything like aspersion by my remarks. I do not regard Mr. Sandlands as the originator of the ideas he emits, but as a reproducer of assertions and statements that have oppressed the human race during many centuries, and have been a fearful obstacle to the evangelisation of the world. The subject is too serious to admit of personalities, dodges, and wordy stratagems.

I feel convinced a careful, unprejudiced, unbiassed examination of scriptural texts, giving to each class its due weight, will lead to the irresistible conclusion that the Gospel scheme not only offers salvation to those who are willing to accept it, but provides ample means for the correction and removal of the mental and moral hindrances to its reception. Otherwise it would be of very little value.

The word "probation seems to be a stumbling-block to many. Would a second probation (they ask) be more successful than the first? I feel persuaded, with no doubt whatever in my own mind that the Bible plan of wisdom and goodness provides continuity of education, and does not impose a probation having irreversible results. Surely no sane person can suppose that the education of Adam's race finishes with this life, while they see that unnumbered millions do not advance three inches in mental and moral training. To my mind the Bible clearly indicates that the Creator recognises the claims which the creatures He brings into existence have on Him. He is their Father in an infinitely truer sense than a man can be the father of the children born to him.

In regard to the will, it seems to me absurd to assert or imply that the Creator, who planned and formed our faculties, is unable to correct defects in them without a violent mode of procedure. I think our wills in this life depend mainly on the structure and condition of our cerebral organs, which belong to our corporeal frame, and yet coerce the spirit, although they are connected with it only for a short time. They derive a tyrannous or beneficent influence from the unrelenting operation of the law of heredity. It depends on the action of that law whether we are born with kindly or malignant natures, whether we are dull and stupid, or bright and intelligent.

There are important considerations which, as far as I know, are seldom, if ever, brought into view. God is emphatically declared to be Light and Love, which indicates, if it indicates anything, that light and love are the essential features of His nature. All other attributes must be exercised consistently with those pre-eminent qualities, and if so exercised, the counteractives against darkness and misery can never cease. Besides, if God is holy and righteous, He must find it indispensable to the satisfaction of His own will, that holiness and righteousness prevail throughout the universe. For this purpose depravity and misery must be removed.

There is a glorious counteractive against all adverse tendencies, which Thomas Erskine called "the moral law of gravitation." The following are his words:—"Yes, we shall yet see a moral law of gravitation, doing in the world of spirits that which the material law of gravitation does in the visible system of things; we yet shall see the infinite righteous love of God attracting all hearts and uniting them to Himself and to each other, and filling them all out of His fulness." It seems to me that our Saviour referred to that grand, potent, and irresistible force, when He said: "I, if I be lifted up, will draw all men unto me."

J. B.

Canonbury, October 2nd, 1886.

SIR,—Although the subject of Eternal Hope has been pretty fully discussed in your columns already, I ask permission to make a few observations thereon, with special reference to Mr. Murphy's letter in your issue of September 18th.

Mr. Murphy refers at the outset to Gen. iii. 15, where it is said the seed of the woman would bruise the serpent's head, and says, "This is a promise of the ultimate abolition of evil." This is a rather comprehensive statement, and I am not sure that we can accept it, at least, until it is better defined. Does Mr. Murphy mean to say that all the evil in the Universe

will be finally abolished, and that fallen angels as well as fallen men will be ultimately reconciled to their Creator?

Mr. Murphy next proceeds to quote several passages of Scripture in support, or proof, of the doctrine. Some of these passages seem to me to have but very little direct connection with the doctrine of Eternal Hope. If I were disposed and anxious to receive and believe the doctrine, I would consider the proof, or proofs, of it in Mr. Murphy's letter but very slender, and not affording any very secure foundation on which to build my hope for eternity. However, I do not wish to pursue the practice of a merely negative criticism. I know it is easy enough to raise objections, and to say such and such passages and statements in Holy Scripture do not prove or mean so and so. I prefer rather to take some of the passages quoted by Mr. Murphy, and try to find out what they do mean.

The first passage literally quoted is 1 Cor. xv. 22:—"As in Adam all die, even so in Christ shall all be made alive." Let us see whether this has any, and what bearing on the subject under discussion.

What is the *death* referred to by the Apostle, to which all men became subject by or through Adam? Is it death temporal or spiritual? If the passage means that in, or by Adam, all became sinners and died spiritually, then the corresponding declaration, "In Christ shall all be made alive," undoubtedly means that all men shall be saved, and thus an irresistible argument is furnished for the doctrine of universal salvation.

In my opinion the death referred to here by the Apostle is temporal or physical death, and I will state why I believe so. The Apostle's argument has reference to that only, as it seems to me, and he makes no statement about spiritual death in the passage, or how men became sinners or spiritually dead. The question as to how man died spiritually, he considers and states fully in Romans v., to which I shall refer presently; but in this passage in 1 Corinthians he is demonstrating the one point, that the dead would rise again. This is the main point, and the whole argument relates to the resurrection of the dead. He shows how it will be effected, and it became important also to show in what way men became subject to temporal death, which he traces to the sin of Adam.

The object of the Apostle is to show that in the one specific matter under discussion by him, the work of Christ is adapted to counteract and overcome the evils of Adam's sin, hence he says:—"As in Adam all die, so in Christ shall all be made alive." Of course we believe that all mankind died spiritually in consequence of Adam's sin, but that does not seem to be the matter that St. Paul was referring to in this place.

As the sin of one occasioned the death of all, so the resurrection of all shall be produced by One, that is by Christ, as the result of His death and resurrection. By virtue of His death and resurrection, all the dead, both bad and good, shall be raised up and made alive, whatever may become of them afterwards, which the Apostle does not state here, as that was not the subject he was discussing.

Death's dominion shall thus be destroyed, by all being raised or "made alive." This also covers the statement made in the 26th verse, where it is said, "The last enemy that shall be destroyed is death." The resurrection will destroy and triumph over it, and no one again will ever die.

Mr. Murphy next quotes from Romans v. what he calls "five separate assertions of the universality of salvation" (verses 15, 16, 19, 20). I cannot occupy your space in going separately over these and a few other passages quoted in proof or support of this doctrine. I glance briefly at the 15th and 18th. The sum and substance of both seems to be that as the sin of Adam has involved the many, the race, in death, so the grace of Christ has abounded in reference to the many or the race. It is adapted to meet the wants of all, and fitted to save all, but all do not embrace it, and hence they are not benefited by it. But if they do not embrace it in this life, may they not do so some time in the future world, or state? This is the kernel of the whole matter. Believers in the doctrine called, by way of convenience, I suppose, Eternal Hope, take what they consider the largest, most charitable, comfortable, and God-honouring view, that the benefits of the Saviour's redeeming work will finally reach all the members of the human family, and that there will be what Mr. Murphy calls "the ultimate abolition of evil." Others believe that as the tree falls so it will lie.

We have been accustomed to believe, without question, that the angels who kept not their first estate fell beyond all hope of restoration. We do not read of the scheme of redemption having any reference to them. If they are to live in a state of eternal alienation from their Creator, may not men who refuse to embrace the offers of salvation in this life, and in their day of probation, as it is called, fall beyond hope also, when they die in their sins? And then what remains for them but the fulfilment of the solemn words of the Saviour, "Whither I am ye cannot come."

Mr. Murphy quotes Eph. i. 10 and Col. i. 19, 20, which state substantially the same truth, that the design and result of the Redeemer's work is to produce harmony between earth and heaven, to raise and reign over one glorious united empire. Sin has produced discord and strife and alienation, but all things (*τα πάντα*) are to be gathered together in one, "which are in heaven and which are on earth," and the Messiah, the Prince of Peace, will reign Lord of all. There is mention in both these passages of *earth* and *heaven*. Is it not worthy of notice, that there is no reference to the world of the lost, as we have hitherto been accustomed to consider it. There is no reference made to the reconciliation of the ungodly, angels or men, in that world. Is there nothing, no meaning in the total omission of any reference to that in two such comprehensive passages? But I must stop. I am very far from wishing to dogmatise on such a weighty and solemn subject. I may, perhaps, say a few words on it again. For the present all I will say is that, so far as I can see, the passages quoted by Mr. Murphy do not prove the universality of salvation.

J. REID.

Newtownsaville Rectory, Omagh.
October 1st, 1886.

THE TWO TREES IN EDEN.

SIR,—I will trespass on your kindness and space by a concluding letter. I must refer to "J. B.'s" opinions very unwillingly, though his remarks are

deserving of all attention. He is mistaken in supposing that I alluded to his precision in diagnosis otherwise than approving and rather envying his clear-cut words; but I see we do not view the probation of the first pair from the same standpoint either as to their mental powers or moral faculties, and I cannot view their conduct "as childish or mean" before the transgression of God's law. It is with their state of mind intellectually and morally, *previous* to the sin which was the transgression of the law, to which I have been referring. The views of Erskine of Linlathen are exceedingly captivating. When the reader knows the character of the man, he acknowledges how well his views became his nature, they were part of himself, but the passage which "J. B." quotes is not such a representation of Divine Government as I can accept. I prefer the stronger and truer interpretation of the nature and rule of God (as I think) of Butler, as he lays it down in the third, fourth, and fifth chapters of his Analogy; a work which no reader or thinker considers it fulsome praise to speak of as "immortal." In the passage quoted, Erskine's peculiarly beautiful character comes out in almost denying the character of "Judge" to God; and from the deep feeling nature he possessed, Erskine could hardly regard God otherwise than as "his fatherly Teacher." I say it with all reverence, but such an estimate is to me only a proof how some of the holiest of men are unsafe guides, because their views of Divine rule do not display them as regarding the question *judicially*, as a solemn responsibility. The excellence of their characters seems to unfit them for estimating aright that Being whose nature and character is perfectly balanced and above ours. I read in Psalm ix. 7, "He hath prepared his throne for judgment." Psalm xi. 18: "To judge the fatherless and the oppressed;" and when we say in the Creed, "from thence He shall come to judge the quick and the dead," we only re-echo the words of Scripture, "Verily there is a God that judgeth the earth." The future judgment is to turn on the past life of men, therefore, the Creator of all was a Judge to Adam; but more, in carrying out His executive powers as Judge he upheld the laws He had laid down, viz., his laws of reward and punishment for beings capable of understanding both the one and the other. Erskine's words represent, to my apprehension, a man struggling with difficulties in his own mind; and I cannot take him as an interpreter of God's divine rule, because he was biassed by his own nature. Bishop Butler's private character was a holy character theoretically and practically, but he had a masculine mind, which dealt with the subject of Divine rule as a judge, to *interpret* two works wherein the divine rule is made known in Revelation and Nature; not as legislator to reconstruct the former to his own mind. The other consists of hard facts in which the true scientist and the firmest believer in a First Cause and Divine Providence, I believe, must agree when their diagnosis is complete.

I beg my opponents will not do me the injustice to think that I have referred to Butler with the slightest idea of trying to close an amicable controversy by carrying the matter of the "Two Trees" to such a high authority. Butler does not refer to this double probation, as I regard it, but all his book is founded on man's probation and his intellectual and moral fitness and freedom to meet it. "J. B." must allow me to dissent from his view of the mere child-like condition of the first pair, when he re-asserts his view

that "the cerebral organisation of the first pair was perfect and well balanced": because I agree with him so fully in this view, therefore I cannot allow his conclusion. I daresay he knows as much of "childhood's innocence" as I do, and we shall agree that it is very short-lived, seeing how soon in most cases (not in all, as I know to my comfort) the "old Adam" comes out. I hope he will agree with me that the intelligence of children and their reasoning powers are not to be accurately discerned by onlookers. If "J. B" is a bachelor I may illustrate the point by a fact told to me first-hand by a friend; the story arose out of some remarks as to teaching children. A father was sitting in his arm-chair with his handkerchief over his head—a weasel asleep. The mother of young hopeful thought the opportunity a good one to catechise the boy. "Johnny, how did God punish Adam?" "He put him to sleep and took un of his 'ibbs and made him a 'ife." To go from the ridiculous to the solemn, does "J. B" wish me to consider that the first pair "made in the image of God" were as inconsequential in reasoning power as a mere child, when, for the sake of argument, they had only one tree placed before them? And will he allow that mere children, who can hardly speak plain, can still reason correctly (far more than parents like sometimes), and yet deny a more perfect organisation to adults like Adam and Eve?

If I had an opponent less able and less courteous, I should have put my opposing view in a nutshell. 1st, "morally infants" is a confusion in idea and terms. 2nd, "God saw everything He had made, and behold it was very good," except His last and crowning act, which we deem imperfect and a failure! If the "Tree of Life" had no place in its central and (I argue) elevated position of close proximity to its fellow higher than conserving life, why was it so placed, and why did the thought (I assume) strike the sin-conscious pair of taking hold of its fruit as an antidote? If this did not show moral and intellectual power, I confess my inability to understand what these words mean.

A. D. PRINGLE.

Blakeney, October 4th 1886.

THE CHURCH TIMES ON THE THIRTY-NINE ARTICLES.

SIR,—I am sorry to be obliged again to point out the attempt of your contemporary to reconcile us to Romish teaching. If the *Church Times* would admit me, I would write to itself. But it will not hear the *alteram partem* at all. We must not say, "What is the *Church Times* to us?" I fear it is the guiding spirit to some of our clergy and people in both countries.

2. In the number for the 24th, it allows that the 37th article is launched against Roman supremacy. But that is the only one that does, in the editor's opinion, touch Roman doctrine; the others are "denunciations of admitted abuses, on which the Council of Trent laid no gentle hand. Thus the 22nd article does not say that there may not be a true doctrine of purgatory, pardons, invocation of saints, and the worshipping and adoration of images and relics." I wish the editor would tell us what the sound doctrine is. We know ourselves what the

doctrine held by the laity and sanctioned by the priests is; and that is all we have to do with, though for the catching of 'verts, it is kept in the back ground. It is easy to say that the doctrine of buying and selling to masses, and release from purgatory for so many thousand years on money paid, is "a popular error now forgotten." It is as much in vigour now, and the trade is as lucrative in Ireland as it was in Texel's time. I daresay it is kept secret in England. How the editor can say of the 28th article, which denounces by name the very doctrine which Trent asserts—that of the change of one substance into another, and the adoration of the same;—how the editor can say of this article, that it is only a new definition of old truths, which have been misunderstood," or the "denunciations of admitted abuses, on which, for the most part, the Council of Trent laid no gentle hand";—how the editor can say this and show his face to the world, proves that there is an audacity which no difficulties can put to shame. Is our 28th article merely a denunciation of what Trent admitted to be an abuse—what she laid no gentle hand on?

3. If any of your readers would wish their remonstrances to be addressed to the *Church Times* itself, for God's sake, and truth's sake, let them try to gain admission. To me the door is closed. If Romanism, in its peculiar doctrines, be false and pernicious; if it be spreading, let some one who can, try to stop its course by exposing the defence put forward, week after week, in the pages of one of the most influential English Church organs. I often wondered that Mr. Gladstone could bamboozle the people as he has. But when I see how they allow themselves to be bamboozled by the *Church Times*, I wonder no more. It once seemed as difficult to persuade the common sense of England that our Church and Rome agree, as to persuade it to allow Mr. Parnell to rule, not Ireland alone, but the English Parliament also. But now all things have become possible; and we are led at last, to say "I believe because it is incredible."

4. If the *Church Times* would produce a re-union between us and Rome, let it persuade Rome to reform its clergy and their trade in masses. It is vain to tell us that Rome disapproves of them. Why do not the Bishops in Ireland put a stop to them? It is vain to tell us that Trent forbade them. It is true that it said (Session XXII.), "Let the Bishops altogether forbid agreements and bargains of payment of whatever kind, and whatever is given for celebrating new masses; moreover importunate and mean extortion rather than petition of alms, and such like practices, which border on simoniacal sin, certainly on filthy lucre, &c., &c." We see this, when, as at a Chapel in County Kilkenny, no one was admitted unless he subscribed for Mr. Parnell. If the *Church Times* really aims at union there is no use in telling us, or Rome, that we are agreed. We are not agreed, and never will be till she reforms the practice of her priests and people. Call it "doctrina Romanensium," or whatever one pleases, Romish practice as to adoration of pictures and images, and worship of the saints, varies not a whit from Paganism. Till all that is changed, it is vain to remind us of what Trent did on paper. Her object, it would seem, was to throw dust in men's eyes by prating about reforms, which they had no wish to effect, because, mainly, they brought in money, which is really at the bottom of all we see amiss in her.

C. C., V.-G.

Reviews and Notices.

"THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES." The Epistle to the Ephesians. By Rev. H. C. G. Moule, M.A. Cambridge: At the University Press.

"THE Cambridge Bible for Schools and Colleges" gets praise from all quarters. The *Guardian* says it "is difficult to commend too highly this excellent series"; the *Academy* thinks the series "adapted to the wants of all Bible students who are not specialists"; the *Sword and Trowel* says it is "of great value." The *Scotsman*, the *Baptist Magazine*, the *Church Quarterly Review*, the *Methodist Recorder*, the *Spectator*, the *Education Times*, and a great host of other critical journals join the chorus; even the *Saturday Review* adds its praise.

At the risk of appearing singular, we say at once we do not praise Mr. Moule's book. It is simply Alford and water; and we much prefer Alford pure and simple. Alford has his faults, but he probably compresses more information into his pages than any other commentator, and though he was very much of his own opinion, yet he always gave the opinions of others with perfect fairness. But it may be said that Alford is not adapted for schools. Granted—but it is for colleges; and certainly we should never think of putting Mr. Moule's book into the hands of a school-boy. Even that monster of erudition, Lord Macaulay's school boy, would not have made much of such a note as this:—"The passage [ii. 15] thus teaches that Christ has annulled the old antipathy between Jew and Gentile. by what He did in dying. But it cannot teach this without teaching also the deep underlying truth, that He did it by effecting relations of acceptance and peace between man and God; not putting aside the preceptive law as a thing obsolete, but so going behind it in His atonement as to put believing man in a different relation to it, and so, and only so, removing the external hedges of privilege and exclusion." There is a nut for the schoolboy to crack; we will give him another:—[iv. 22] "*that ye put off*." The Greek verb is the infinitive aorist. The tense tends to denote singleness of crisis and action. Some would render, 'that ye have (or "did") put off.' But the better explanation, or rather paraphrase, is 'with regard to your (definite) putting off.' The instruction in Christ had informed them about such a putting off; its principles, secret, effects, as well as its fact. But the view of the 'putting off' as a definite crisis remains; and the only question is. does the crisis appear here as a past or a future one? The answer will be best given under the words 'the old man' just below. For the present, we refer to Col. iii. 9 as strongly favouring a reference here to a crisis past; so that we may paraphrase, 'you were taught in Christ with regard to the fact that your old man was laid aside.'"

In the name of common sense we protest against these scholastic technicalities, which all sensible divines have long since abandoned, being thrust under the noses of lads of twelve or fourteen. They might certainly put so much as they can understand into good English, but they can do very little more. If this volume is intended for schools, it is, in our opinion, useless; if it is intended for colleges, it is far inferior to Alford, or Ellicott, or even to Dr. Dale's "Lectures on the Ephesians."

PREFERMENTS AND APPOINTMENTS.

- Anson, Rev. Harcourt, Curate of St. Thomas's, Pear Tree, Derby; Vicar of Littleover, near Derby.
 Atherton, Rev. C. J., Vicar of Snaith, Yorkshire, and Rural Dean; Rector of Farrington, and Diocesan Missioner for Devon.
 Barber, Rev. Henry, Vicar of All Saints', Forest Gate.
 Buckham, Rev. F. H., Vicar of St. John's, Thorpe; Vicar of Kirby-Grindalith.
 Cane, Rev. John Brettell, M.A., Rector of Tattingstone, Suffolk.
 Chilton, Rev. Robert William, M.A., Vicar of Mountnessing.
 Christopher, Rev. A. M. W., Rector of St. Aldate's, Oxford; Honorary Canon of Christ Church Cathedral, Oxford.
 Cockrem, Rev. Oliver Carter, LL.D., Chaplain of the London Orphan Asylum, Watford.
 Collings, Rev. Henry, M.A., Vicar of Lostwithiel.
 Corfield, Rev. Claud Evelyn Lacy, M.A., Vicar of Heanor, Derbyshire.
 Croxton, Rev. William Richard, Rector of Mundesley Norfolk.
 Downer, Rev. Arthur, Cleveland, M.A., Vicar of Ilkley; Rector of St. Cuthbert's, Bedford.
 Egerton, Rev. John, M.A., Rector of Odd Rode; Surrogate for the Diocese of Chester.
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 Gardner, Rev. Joseph S., Curate of Holy Trinity, Southport; Incumbent of the New Church at Ainsdale, Southport.
 Hellier, Rev. H. Griffin, Vicar of St. Michael and All Angels', Notting-hill.
 Lakeman, Rev. George, M.A., Vicar of St. Mark's, St. Helens; Surrogate for the Diocese of Liverpool.
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 Nicholson, Rev. W., Vicar of Warter, near Pocklington, Yorks.
 Owen, Rev. Donald Millman, B.D., Rector of Ideford; Rector of Calverleigh.
 Pearson, Right Rev. Josiah Brown, D.D., Lord Bishop of Newcastle, New South Wales; Vicar of Blackburn.
 Perceval, Rev. Ascelin Spencer, B.A., Vicar of Mackworth, Derbyshire.
 Robinson, Rev. Frederic, M.A., Curate (Sole Charge) of St. Mark's, Hanwell.
 Russell, Rev. William, Curate-in-Charge of Zennor.
 Saulez, Rev. Robert Travers, M.A., Assistant-Curate of Putney; Vicar of Belchamp St. Paul's, Clare, Suffolk.
 Upperton, Rev. Charles Stuart, M.A., Honorary Canon of Chester; Vicar of Tarvin.
 Woods, Rev. George, M.A., Chancellor of Llandaff Cathedral and Rector of Sully; Rector of Llandeudaud, Monmouthshire.

CLERICAL OBITUARY.

- Goodwin, Rev. George Septimus, Vicar of Westhall, at Westhall, on the 28th ult.
 Shawe, Rev. Robert F. W., at Tussy, near Geneva, on the 21st ult., aged 32.
 Walton, Rev. Thomas Isaac, M.A., formerly Rector of Ickleford, Herts, at Glenrock, St. Leonard's-on-Sea, on the 2nd inst., aged 57 years.
 Wilson, Rev. John, of Shadwell, Leeds, on the 27th ult., aged 68.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

SIDE-LIGHTS ON A FAMILIAR PICTURE.

BY THE REV. A. D. MACNAMARA, B.A., CANON
OF CORK AND RURAL DEAN.

SERMON PREACHED IN ST. FINBARRE'S CATHEDRAL, CORK.

“The Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.”—LUKE xviii. 2.

THE type of a self-righteous man stands out prominently in the foreground of the picture presented in this parable. But we may find a suggestiveness besides in the details of the whole design. The Pharisee in his separate self-complacency is prepared to boast in the form of thanksgiving, of his own superiority to the rest of men in religion. In thought, he looks down upon all others, and contemplates and asserts their unworthiness, while as a contrast he admires and exalts himself. He is a man, evidently, to whom such an imagination is familiar and agreeable. He is accustomed to evoke such a pleasing vision. He has the ability to abstract himself even in the midst of the busy crowds by day, and to take delight in the distinctiveness with which his spiritual pride has clothed him; and welcome forms of the same vanity float into his dreams at night. He finds the Temple a quiet, favourable place for the customary indulgence; and while the extortionate, unjust, adulterous multitude which represents the rest of men, parades before his fancy on this occasion, the form of an actual living man intrudes upon him and for the moment disturbs his vision; he sees a publican standing afar off within the sacred precincts; but he seizes on the reality as a happy adjunct to the picture in his mind and puts him specifically in the ranks—“Or even as this publican.”

Now we can quite understand that a Pharisee, even without spiritual pride, should congratulate himself that he was not as a publican, in regard to worldly position and reputation.

Publicans, as a class, were despised and hated. Similarly a prosperous professional man, well-circumstanced in life and of honourable repute, might feel thankful that he was not the public executioner. A rich man with a high position and a secured estate might likewise rejoice that he was not in the circumstances of a workhouse pauper. But, although, on the other hand, the public executioner might be glad to exchange places with

the judge, for instance, or the pauper with the man of affluence, yet the desire would be for the change of position and circumstances, but not of personality. A publican would most willingly assume the surroundings and reputation of a wealthy, respectable Pharisee, but he would not forfeit his identity as a condition of the change. It is remarkable that a man always prefers his own identity. However low down he may be in the ranks of society, however degraded and oppressed; yea, though he be crushed by poverty or tortured by disease, though his life be stained with disgrace and even though he feel in himself a warp on the wrong side in disposition and a natural weakness of character, though his embittered soul cry out in a passionate envy of the happier lot of others; yet, with all the angry desire for the better circumstances, he would want to be himself, and he would scarcely exchange his adversity, and suffering, and degradation, for honour, ease and affluence, if the change involved the condition of the loss of his own identity and personality. But wherein consists the *Ego* that he loves? It does not consist in the circumstances of his life, nor even in his bodily aspect and environment. It is a something which he feels to be distinct from these externals. He can imagine, as has been imagined in fiction, a transformation not only as to his life's surroundings, but even as to his bodily appearance and conditions, while still the *Ego* may be preserved. But the passing out of his own personal self-consciousness also would be the change to another being, it would be, if conceivable, equivalent to the extinction of himself; and life on such conditions would offer no interest to him under its most favourable circumstances, as it would not be his own life. This inherent attachment to our own individual, personal, identity is a kind of indication that in whatever future there may be before us beyond this world, our individuality and identity will be continued. Our sphere of being and action may be different, our bodily environment (if we can use such phraseology as to a state of which we have no definite knowledge) may be different; the earthly house of this tabernacle shall be dissolved, but in the body that shall be, the self-consciousness of each individual will continuously exist, and there will be some bonds for assurance to each individual of his identity though so great a change shall have come in the conditions and circumstances of his existence. Such preference of one's own self, such jealous clinging to one's own identity is an instinct of our nature, and if that instinct is to be met at all after the life on earth, it can only be met by a continued individuality in a future state where the self-consciousness of each of us shall, in some way, have assurance that we have personally lived through the previous probation time. Thus the vague pantheistic theories of an absorption out of individual being, in a possible future state, into a kind

of conglomerate existence, do violence to an instinct of our nature. We can have no real concern, we cannot have lively hope in connection with a heaven, so to speak, which drowns us in a *Lethe*, and so obliterates our personal identity, or which destroys it by an amalgamation into a kind of composite immortality. The hope of the gospel meets our instinctive feelings and aspirations, it is grounded on the resurrection of our Redeemer: It presents Him as a personality to us; "the first-begotten of the dead:" "the first-born among many brethren:" and it reveals us as individualities in relation to Him. "They shall see His face and His name shall be on their foreheads." Do away with this personal expectation in connection with a future, and you rob that future of its attractiveness. You kill hope in relation to it. Without continued self-consciousness, life in a future state could have no interest for any one of us; it would be the beginning of a separate being, and we could have no more care or concern in regard to it than we would have as to the conditions and circumstances of life that may be developed after ages and ages on one of the far-off planets when it shall have cooled down into a capability for the sustenance of life.

Revelation declares to us and our own instinct intimates that in the future state there will be a continuance of personal consciousness and identity, and hereafter, as in some degree in this present life, "Whatsoever a man (each individual man) soweth, that shall he also reap."

However, it is in the matter of religion that the Pharisee in the parable is made to prefer himself to the publican. In that respect he held the publican as infinitely beneath him. But he is made to put himself above all others as well; he seems to allow no exception in the mass of mankind, even among those of good repute; he charges all indiscriminately with habitual sin. Now, any one Pharisee would not be so distinct in the estimation of the public as this man makes himself; there would be many of his class held in as good esteem. Yet this one man appears as condemning all except himself—"God I thank Thee that I am not as other men are," as the rest of men (*οἱ λοιποὶ*). There is suggestiveness in this phase of mind into which this Pharisee had developed. Christ meant to set forward a type of those that trust in themselves that they are righteous, and He also intended to illustrate the condition of feeling to which self-righteousness may entice a man; there is an intentional and a true connection in the phrase which follows—"and despised others." If any one allow himself to fall into the habit of self-admiration in religion, of spiritual pride, he is liable to break out into a kind of religious lunacy in which he will find himself able to be blind to his own faults and to magnify his own religious services; in which he will become possessed of the horrible disposition

to set apart from himself all other men as sinners, to believe in their wickedness, even though no outward sign of it be given; and the final step in this fearful fatuity leads to a condition of contentment with such estimate and belief, and an inability to perceive the inconsistency of such contentment with the Christian spirit. Those of whom this Pharisee is a type, could rest in peace on Abraham's bosom and feel that their happy contemplation of the torments of the damned was a part of their own reward. We need not search asylums for instances of such development; we may meet cases of it occasionally in circles of religious society. But it is a dreadful drifting away from Christ: the infidel has not drifted farther; the openly vicious pests of a community have not drifted farther. And the Lord Himself, who knew what was in man, declared to a class in which He discerned this tendency:—"The publicans and harlots go into the Kingdom of God before you."

It is true that there are immense contrasts in life and character within the limits of mankind; contrasts so great as would seem to justify such a comparison as the Pharisee here makes an occasion of thankfulness to God. But the spiritual man who has a right estimate of human nature and of himself, will never indulge in a like comparison in the Pharisaic spirit. There are men whose lives are almost divine; whose characters are impressively Christ-like. There are others whose lives are immersed in evil; whose characters show a terrible disposition to sin; who are awful obstructions to whatever tendencies may appear in humanity towards progress in the direction of goodness; who seem, in a manner, to be the subjects of an evil possession. Such difference between men and men is, no doubt, in considerable part traceable to divergent development through habit, but it is, without question, largely due besides to varieties of natural disposition. Some are in that respect heavily weighted comparatively, for the Christian course. But it may be believed that not one is placed by the misfortune, so to speak, of a naturally evil disposition outside the possibility of sanctification through the grace of God and his own co-operative effort. Christ seemed specially considerate for sinners of that kind, when He dwelt on earth: He sought their company; He called and encouraged them; He was ready with absolution for them, and He is still the same. He would foster the feeblest heart-desire; He would see the prodigal afar off, and go forth to meet him. The discipline should be harder, and he would, accordingly, in love appoint the chastening and the scourging; but He would pour out at the same time the abundance of His mercy, the sufficiency of His grace, and the sweetness of His comfort: "As one whom his mother comforteth, so will I comfort you:" "With great mercies will I gather thee." Far apart as one class of men may appear to be from another

class, though, through difference of natural disposition and divergent development through habit, they may have run to opposite poles, as it were, in the sphere of life and character, there is yet this fellowship between them; that in the seemingly lost and abandoned there is a capability for sanctification, and in the apparently securely good there is a capability for degradation. A man may owe his goodness and respectability in part to natural disposition and the favourably developing influence of happy circumstances in life; but underneath and latent and unmanifested, there is in his nature a spring of evil which special temptation or altered surroundings may uncover, and then its foul waters may burst forth uncontrolled, and deluge and devastate the fair surface on which his reputation rested. There are amazing contrasts between different men as to life and character; there may be a still more amazing and awful contrast in the life and character of the same man at different periods: "Is thy servant a dog that he should do this thing?" Yet he did it afterwards.

The recognition of this terrible possibility is a preventive against the development of self-righteousness. When a man feels that there is in himself a capability of any depth of degradation, he will not glory in the contrast that may be apparent between himself and other men: he will on the other hand be impelled in humility and anxiety to seek the preserving influence of Divine grace; to shelter himself within the fold, under the love and care of the Good Shepherd; to dwell continuously in such sanctifying communion. In the right estimate of human nature and of ourselves, the true prayer for each of us is the prayer of the publican: "God be merciful to me, a sinner." Merciful, to pardon the sins of the past; the blots and blemishes that stain my imperfect service day by day: merciful, to preserve me against the awful capability of evil that is in me: merciful, to guide me by Thy counsel through this labyrinth of life, and afterwards to receive me to glory.

THE GROWTH OF JACOB'S FAITH.

BY THE REV. JAMES HAMILTON, B.A., RECTOR
OF DUNBOYNE, CO. MEATH.

SERMON PREACHED IN DUNBOYNE CHURCH, ON
SUNDAY, SEPTEMBER 19TH, 1886.

"And he called the name of that place Bethel: but the name of that city was Luz at the first."—GEN. xxviii. 19, 20, 21, 22.

"And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, who appeared unto thee when thou fleddest from the face of Esau thy brother."—GEN. xxxv. 1.

BETHEL, the house of God, was the name given by Jacob to the spot where God revealed Himself to him on the first night of his exile from his father's home. It also wrote on his

mind the important truth that heaven is not so far away, and that the gate is as wide as earth itself—that there is no spot on this globe where heaven does not touch, and the angels, Jehovah's messengers, go forth to minister to His people. Waking from the vision, Jacob shudders as if startled from a nightmare, and says, "Surely the Lord is in this place and I knew it not: how dreadful is this place. This is none other but the house of God, and this is the gate of heaven." The vision bewildered and confused him, and in this and the following verses he shows the only practical effect which it produced upon him in his hours of consciousness. All of God's promises which his weak spirit could grasp he describes in the 20th verse. "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee." His soul was not capable of appropriating God's gracious promise of inheritance given in the 13th verse. "The land whereon thou liest, to thee will I give it and to thy seed." Neither could he enter into the joy of God's promise of parental care and guidance revealed in the 15th verse: "I am with thee and will keep thee in all places whither thou goest, and will bring thee again into the land, for I will not leave thee until I have done that which I have spoken to thee of." And mark also how God's presence affected him. It only filled his soul with dread. "How dreadful is this place" (ver. 18). Ah, how clearly does this testify to the absolute necessity of being renewed in the spirit of our mind. When the eyes of our understanding are enlightened, how differently does God's truth appear. You often hear people at the present day talking about orthodoxy, who have as little conception of God's real character as Jacob at Bethel. For until a man knows something of the love of God he can have little idea of Him or of His truth. From Jacob's vow it is evident he knew very little about God, and his religion does not appear to advantage; but it will appear worse still when we find that it was over thirty years afterwards before he thought about keeping it. It may be easily inferred from the narrative that God had done all and more than Jacob had laid down as the conditions of his vow. Nearly ten years must have elapsed since he had come back to his place in peace, having prospered far beyond all hope and expectation. "He had gone out a fugitive, and come back a rich man. He had gone out lonely, and had come back with a large household and much wealth. And when he had thus come back, instead of going straight to Bethel to fulfil his vow, he settled himself quietly down at Shechem. And in that lovely valley he buys a bit of ground, makes himself exceedingly comfortable, and seems

to have forgotten all about the vow that he had made." And, probably, he would never have remembered it, if God had not reminded him in the language of our second text. The words of the last clause are very remarkable, and seem to convey something of a reproof: "And make there an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother." Is this not a too true picture of a great many more people than Jacob? Oh, how we pray and vow when God's hand is upon us, and sickness or perplexity, or disaster, or the breaking up of family ties comes to us and gives us a glimpse of an untrodden future! What promises we are willing to make to God then, if He will only deliver us this once. And when the storm has passed, and the burden is lifted off our shoulders, do we not just like Jacob, settle down in some comfortable spot of our own choosing, and forget all the past when in our agony we vowed unto the Lord. And when God, having long fulfilled His part above all that we could ask or think, comes and reminds us of our promise, we don't like the idea of being made uncomfortable, and we pay our old vow (if at all) very reluctantly. But I believe we should be wronging Jacob if we did not mark a certain religious tone in the vow, which was a step in advance of what his former religious life had been. Brought up in such a home as that of Isaac and Rebekah, he was from his earliest years under the influence of true piety. Like most of us, he was doubtless first taught to lisp a prayer at his mother's knee, and as intelligence dawned, he heard with wonder of the promises made to his fathers, and Jacob's ambition rose to make them his own. This becomes the leading feature of his youth. He was always remarkable for his religious ambition. It was no doubt his piety, together with a staid thoughtfulness and clinging to the scenes and occupations of home, that so endeared him to his mother. In our phraseology, he was what is called a mother's pet. He was pious, and a believer in the promises to his fathers, yet, as we learn from his history, both untruthful and dishonest. It was, as you know, this unholy alliance between religious ambition and worldly greed which dashed his hopes to the ground and cast him forth from his father's home, to seek his fortune in a godless world. On the face of it, Jacob's natural character seems very mean, and we have not a word of admiration for it. It was nothing to be compared, as far as I can judge, with the natural character of Esau. But what would Jacob have been without religion? Of course, at the first, it may have possessed very little influence over his weak, deceitful character, but we know that it grew to be such a power, that he became a prince with God. Peniel marks a wonderful advance in the religion of Jacob. There we see it for the first time asserting itself in the transformation of his character. It had been no doubt at work long before. Then it came to

the surface. He is certainly an illustration of our Lord's parable of the leaven and the mustard seed. The tendency of religion in a man's soul is to ennoble him, no matter what his natural character may be. It will make the drunkard sober, the liar truthful, the deceitful honest and straightforward. It did so with Jacob. But we don't give religion a fair chance. We watch, and wait, and labour patiently, while education trains, and develops, and enriches the mind. We don't expect to-day to reap fruit from the seeds which we planted but yesterday in our garden, but when a soul comes under the influence of religion for the first time, we expect to see it exercising full power and sway over the whole man. I know there is a certain kind of religious teaching the cause of this. Strong feelings and emotions are not any sign of power; these will all pass away and yet Christ's religion remain the controlling principle of a man's life. The history of Jacob just shows us the grace of God gradually constructing a noble character out of very base material. The tendency of religion is to make us, no matter what our natural character may be, like Christ, and it may be the very last hours of our earthly life before it shall have reached and brought under its control the utmost limits of our complex being. But He who hath begun a good work in us will continue it unto the end if we will only let Him. I said that Bethel marked an advance in the religion of Jacob. I think it is quite clear that it does, although we cannot admire the mode of his advance. His religion before was just the religion of his father's house, the mere result of circumstances. Now it is the result of personal choice. He worshipped his father's God in days gone by, but now he says, "This God of my fathers shall be my God." The choice is made on the lowest possible grounds, but still it is made from his own personal conviction. But this was as far as it reached. He was not one whit a better or a holier man than he was in the past, but he just became by personal choice what he was formerly by circumstances. It was, however, a real advance. There is a time in the history of everyone of us, when we must, whether consciously or not, pass from the religion of circumstances to the religion of choice, *i.e.*, if it continues to have any hold on us. The motives which at first influence our choice may be low and worldly, as with Jacob, but if they cause us to say, This God shall be our God, we need not fear but God's grace in the heart will in the end purify the motives. But the matter about which there can be no question, is, that if our religion is to become a power in our lives, it must advance from being merely a thing of circumstances to be a thing of choice. The religion itself does not necessarily change, only in its relationship to us. It is our fathers' religion still, but we can also say it is ours. But from this state also we must advance. Bethel

religion is not satisfactory ; it stands on too low a platform. It is unsatisfactory in the view which it gives of God. Jacob was afraid, and said, "How dreadful is this place." It can bring no peace or joy to the soul. The service of God will be irksome, because it is compelled by fear. We must learn to know and love God as our Father, and believe in His exceeding great love towards us. We must get so far as to cease to doubt His love. We may doubt ourselves, our friends and neighbours—there are strong reasons often why we should do so—but we cannot doubt Him. Look at the miserably trust which Jacob exercised at Bethel. How unworthy of God. "If God will keep me," he says ; he is not quite certain whether He will do so or not. And do we not see a great deal of Jacob's religion amongst ourselves ? How do we read the promises which He has made to us in the Gospel of His Son ? Do we read them with the full assurance that what God hath promised He is able to perform ? Or do we, like Jacob, read them with an "if," unable to grasp the glorious truths. This Bethel religion also was full of selfishness. Jacob was determined to serve God for what he could get out of Him. If we find ourselves in this state, we must advance from it as quickly as possible. We must serve neither from fear nor from hope of reward, but from love. I have no doubt when Jacob came to the end of his life, he was astonished at the way his Heavenly Father led him to a clearer knowledge and a firmer trust in Him. How He had borne with his faithless and mercenary spirit until it grew strong in the Lord. I believe when we stand with Him in glory we shall discover one reason why we were left in the world when we were doing no good. He was patiently watching our poor, weak faith growing, earnestly looking after every little trace of His likeness, until Christ was fully formed in us. Jacob, before he left this world, had been brought to see the goodness of the Lord in the land of the living. A perplexed history his, indeed, had been, with many a bitter sorrow and many a yet bitterer sin. Passionate grief and despairing murmurs he had felt and flung out while it unfolded itself. As he lay dying there with all the past behind him, he can see his history to be one wondrous showing-forth of the might and love of his God, who had been with him and fed him all his life long, and had redeemed him from all evil. The lonely night in Bethel ; "the struggles with Laban ; the fear of Esau ; the weary work of toilsome years ; the sad day when Rachel died and left him the son of her sorrow ; the heart sickness of the long years of Joseph's loss—all have now been changed into grateful wonder at God's guidance. The one thought which the dying man carries out of life with him is—God has shown Himself mighty, and He has shown Himself mine." What a blessed thing will it be, if like Jacob our own history and experience should appear to be one grand revela-

tion of God. "The things about Him which we read in the Bible are never living and real to us until we have verified them in the facts of our own history. Many a word lies on the page, or in our memories, fully believed and utterly shadowy, until in some soul's conflict we have been compelled to grasp it and found it true. Only so much of our creed as we have proved in life is really ours." See how Jacob at the close speaks of God, whom at Bethel he hardly dared to trust (xlix. 15-16) :—"The God which fed me all my life long unto this day, the angel which redeemed me from all evil." He dies not only believing in a God of providence, who fed him all his life long, but also in a God-angel, who redeemed him from all evil. Like Abraham, he would seem to have caught a glimpse of Christ's day. Then Jacob's faith is ours, because Christ is the rock on which we build. By faith we clasp hands with all who have gone before, even with Jacob dying in Egypt, stretching out his hands to the angel which redeemed him from all evil, the shepherd and stone of Israel. God grant that our faith may increase and grow like Jacob's, daily, until every trace of His likeness is brought out in us, for this is His will concerning *every* soul whom He hath created.

MR. J. W. DOD, a Bristol merchant, has offered £5,000 towards the completion of the western towers of the cathedral at that city. Mr. Dod has also begun a movement for the erection of a statue to her Majesty in the Jubilee year by contributing £100.

WE have much pleasure in announcing that the vicarage of Islington has been offered to the Ven. Robert Long, Archdeacon of Auckland, and rector of Bishopwearmouth. Mr. Long was Fellow of Corpus Christi College, Cambridge, Crosse University Scholar, and 18th Wrangler. He took his B.A. in 1856, and was ordained the same year. He was examining chaplain to the late Bishop Baring, of Durham, from 1877 to 1879.—*Record*.

DEAN BUTLER has written a letter to the *Gloucester Chronicle*, in which he says :—"May I be permitted to invite attention through your columns to an arrangement which may, we trust, be acceptable to all classes of our fellow-citizens, and not least to the poorest and those who have least leisure ? During the next six months a performance of sacred music, conducted by Mr. C. L. Williams, will be given in the nave of the cathedral on the evenings of the second and fourth Thursdays of each month. The music will consist partly of singing, and partly of playing on the organ. Our object is not so much to advance the cultivation of this great and noble art—for which important end other means are elsewhere provided—as to bring under the notice of those who are least instructed in music the simplest, most pathetic, and most majestic passages from oratorios, anthems, chorales, and hymns. It is believed that such passages, as they become familiar, will prove to many hundreds of our citizens a delight at all times, a comfort in sorrow, and a real help to religious devotion."



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, OCTOBER 16, 1886.

WAKEFIELD CHURCH CONGRESS.

THE Church Congress is over for this year, and Wakefield is reduced to its normal condition, plodding on with its accustomed occupations, with no particular memories of the Congress beyond the sensation of having been wholesomely stirred up. Although no remarkable fruits of the great festival of talk are visible to the naked eye, there is a promise of fruit by-and-by. A great deal of good seed has been sown, and if only a fraction of it bear fruit in time to come, those who have helped in the work will have good reason to rejoice. A Congress is not held for the purpose of creating sensations, but to enable the Church, or such as speak for the Church, to open their minds on the questions of the day, and to leaven public opinion with Church principles. And this object has certainly been accomplished at Wakefield. If the tone was not exciting, if no glowing oratory roused the enthusiastic plaudits of the two thousand Churchmen who listened with exemplary patience to speaker after speaker twice or three times a day for three hours at a time, still there was a sober earnestness, a conspicuous moderation and considerateness of tone, a temperance of language, a sense of responsibility, a consciousness of high aims, and a simplicity of purpose, which, in their combination, effect much good. There was a marked absence of any strong question of controversy. The tendency of everything was utilitarian. Whether the subject was Church patronage, or the extension of the Episcopate, or disestablishment, or popular education, what was really sought was the extended usefulness of the Church. Not her wealth, nor her dignity, nor any increase of privilege, but her efficiency as a working engine for good was the obvious purpose and animating spirit of the meeting. On the whole, there was a falling-off of High Churchmen, as they used to be called. The school represented by the English Church Union was perhaps in less force than on some previous occasions, and the Broad Church element was in somewhat greater strength. But that must not be taken as indicating any decline in the High Church party. There was

nothing in the questions before the Congress to call for any demonstration of numbers, or the advanced supporters of the Church would doubtless have made their influence felt. Taking the proceedings altogether, it is matter for congratulation that party ties and party cries were so entirely in abeyance, and that men of every variety of thought, both clergy and laity, were so much of one mind and so entirely bent on discussing and doing what was best for the Church under the circumstances in which she is at present placed.

The Church subjects of chief importance were Church Patronage, Church Reform, and the increase of the Episcopate. Under the first head it is somewhat surprising that the Archbishop of Canterbury's Bill received so general a support as it did. That the greater part of it is very much to the point is most true, but there are provisions in it that should have been more fully discussed, especially that which, whenever an advowson is for sale, gives the right of pre-emption to a parishioner having property in the parish to the extent of £200 a year, whether he be a Churchman or not. The qualification is purely a money one, and it overrides any other. This is a monstrous blot in the Bill, which should be amended by inserting a clause requiring the qualified parishioner to be also a *bonâ fide* member of the Church. Another defect in the Bill is the cumbrousness of the Committee of Patronage. The larger such a body is the less effectively it will work, and the more scope there will be for differences of opinion and for difficulties generally. A committee of three, or at most five, would do the work a great deal better than a larger number. There are some other points to which objection may be taken, but these are the more salient ones, and it is to be regretted that the Congress did not go more fully into them.

The subject of Church Reform was more fully discussed, but we cannot say that it was well handled. The Church was paraded as a somewhat delinquent institution, requiring trenchant manipulation, not to say punishment. When we remember what the Church has done from within to rectify the abuses of ages during the last fifty years, we can but be amazed at the proposal to invoke the power of Parliament to saddle her with statutory obligations to adopt new methods of government and procedure unknown to our historical ecclesiastical polity, and subversive of her most venerable traditions. The proposals of the Dean of Ripon and those who think with him are opposed to the fundamental ideas of the Church and of an ordained ministry. Were their counsels to prevail the Church would indeed be reformed; but it would be reformed off its original foundations, and deprived of its essential characteristics. The institution which would come out of their reforming hands might answer very well to their ideal, but it would not be the historical Church of England. It might be popular, it might in a certain way be

effective, but it would be what the Church of England is not now, a State-made body, bound to be and do what the State may command. From such reform as that Churchmen may well pray to be delivered. The extension of the Episcopate touched chiefly the completion of the Wakefield Diocesan Scheme. It appears that only some £15,000 are wanted to carry it out, and it was hoped that the impetus to the zeal of Churchmen given by the Congress would bring the movement to a happy conclusion. Perhaps it will, but at present the result is disappointing. Bad as times are, there is money enough in the West Riding to finish the endowment within twenty-four hours. It is to be hoped that this good work, the last on the list of new Sees, will not be allowed to flag for lack of a sum of money which two or three Yorkshiremen could easily provide with a stroke of their pen.

NOTES OF A HOLIDAY VISIT TO ENGLAND.

BY REV. CANON COURTENAY MOORE, M.A.,
RECTOR OF MITCHELSTOWN.

(Continued from page 107.)

WORCESTER CATHEDRAL AND SOME DERBYSHIRE CHURCHES.

BEFORE leaving Oxford Mr. Briggs took me to the river, and we went on board the University barge, where I had the honour of seeing Tom Timbs, who goes to London every year for the annual boat race in charge of the "University Eight." Mr. Briggs regards Tom with veneration and envy. We found him seated, and smoking a cigar, in the historical chair made out of the first Oxford boat which was ever rowed in this celebrated race. "Tom," said Mr. Briggs, "is a very comfortable man." He evidently considers him in his own line as one of the local "eds." His own sphere, however, is much more literary than athletic, and at different times he referred to his services as a "reader," and talked of Aristotle as one to the manner born. Bidding good-bye, however, to Oxford and Mr. Briggs, by the aid of the express train known as the Zulu, I ere long reached Worcester. The two places of special interest to be seen there are the porcelain manufactory and the Cathedral, but as these notes are intended to deal mainly, if not exclusively, with ecclesiastical subjects, I confine myself to the Cathedral. This beautiful church, which is dedicated to the B. V. Mary, is in its general features Norman and Early English. Like Chester, its interior excels its exterior, as both these Cathedrals have rather poor west fronts, and but one tower each, while both are very rich internally. Worcester was most successfully restored by the late Sir Gilbert Scott, the principal contributor to the cost of the restoration being Lord Dudley, who gave as a donation something over £100,000. Among special historical antiquarian objects of interest in the Cathedral are the tomb of King John in the centre of the choir—date 1504; the tomb of Prince Arthur, eldest son of Henry VII., in Prince Arthur's Chantry Chapel; the crypt, in which there are two Norman chapels—viz., St. John's and St. Wulstan's, the latter

pure Norman; the cloisters and chapter-house. In the grass plot of the cloisters a number of recent interments have been made, and the graves are kept in beautiful order. In Chester a beginning has been made in the same direction with the burial of the late Dean Howson. The Bishops' and Deans' Chapels, in the south and north transepts at Worcester (so called in consequence of the number of bishops and deans buried in each) are very interesting: and the Deans' Chapel contains also an exquisite monument by Chantry. Visitors to Lichfield will remember his celebrated "Sleeping Children" there; but the officials at Worcester contend that their own piece of Chantry's workmanship is equal, if not superior, to that at Lichfield. It is a marble figure of Charlotte, wife of the Rev. W. Digby. People who have no interest in the rival claims of the one Cathedral more than the other would generally prefer the "Sleeping Children," which is said to be one of the most beautiful pieces of sculpture in the world. There is an interesting monument also to Hough, who died as Bishop of Worcester, and who had been President of Magdalene College, Oxford, in the reign of James II. Readers of Macaulay's History will remember the difficulties with which he had to contend in those evil times, and the browbeating he had to endure at the hands of Judge Jeffries, who treated him with such scant ceremony as even to pun upon his name. His later experiences were happier, for having been twice translated he died Bishop of Worcester. In the earlier times Walter de Cantilupe is a Bishop associated with the history of Worcester, and it is also in this Cathedral that you find the gravestone with the single word "*Miserimus*" inscribed upon it. The reredos at Worcester is a very fine work of art, and contains figures of our Saviour and the four Evangelists. The pulpit in the nave is also very beautiful, the panels being decorated with such subjects in relief as Christ preaching and St. John the Baptist preaching. The Bishop's throne, the gift of the present Bishop, is not so lofty or so rich in ornamental carving as the episcopal throne in Cork, but it is a very handsome "ornament." The stalls of the residentiary Canons are alone canopied, and the absence of the stall canopies, though you find it even in such great Cathedrals as Cologne and Antwerp, always gives a look of bareness and vacancy to the choir. I had the pleasure of attending service at Worcester, which was exquisitely rendered. Most of the congregation, male and female, made a reverent obeisance to the altar on entering and leaving the choir. Rev. Knox-Little was present as Canon in residence, looking very ill and broken from excessive work, and the Rev. Father Benson, of Cowley, Oxford, was advertised to preach on the following Sunday. There was, alas! no Briggs at Worcester.

Having returned to Buxton, which was my headquarters, some account of a few fine Derbyshire churches in that neighbourhood may be given. In Buxton itself there are three churches: one, St. James's, quite new; St. John's, a Grecian structure, dated 1811; and St. Anne's, a very small, rude structure, like the Welsh hill churches, date 1625. None of these possess much interest, except the last, which is old and grotesque; but there are in the neighbourhood two churches of very ancient date and great attractiveness, viz., All Saints', Bakewell, and St. John the Baptist's, Tideswell. It is a matter of great regret that we have in use in Ireland so very few Pre-Reformation parish churches. Whether they

perished during the internal wars which were always being waged in the country, or not, the fact remains that most of the Irish Protestant parish churches are painfully new and hideously ugly. In a few cases we see the difference in the survival of a beautiful old collegiate church like St. Mary's, Youghal; and if ruins like those of Cashel, Kilmallock, Glanworth, and many others had been utilised in proper time (had this been possible) how different would some of our parish churches have been! They would then have been structures rich in architectural beauty and historical associations, instead of whitewashed barns, utterly devoid of attractiveness or antiquity. In the writer's own parish there is a most interesting old ruin of a church, which was in existence prior even to the ninth century, as it was (according to Miss Stokes, an undoubted authority on the subject) attacked by the Danes in the year 839. There was a round tower in connection with this church, which tower having been struck by lightning more than a hundred years ago, was partially demolished. Early in the present century the remaining portion of this tower was carried off and used as basement material for the present Rectory by the clergyman who built it!

To what base uses we may return, Horatio!

This is an illustration of the way in which these ruins have unfortunately often been treated. In England the principles of the Reformation having been nearly universally accepted, the ancient churches continued to be used for the Reformed worship, and except for the sacrilegious injuries inflicted upon them by the Cromwellians, they otherwise escaped damage, and consequently remain in use in many cases to the present day, full of venerable beauty and interest. The two churches of Bakewell and Tideswell are good examples of this class. In size they are both of cathedral proportions; indeed they are both much larger than many Irish Cathedrals, and are probably about the equals of Bangor and Manchester in dimensions, or nearly so.

Bakewell Church, which dates from the beginning of the twelfth century, is situated at the side of a steep hill, commanding a lovely view of undulating and wooded country. The river Derwent flows hard by, and more in the distance the towers of the celebrated Haddon Hall are visible. Some objects of interest in the churchyard may first be noticed. One of these is an ancient cross, standing at the east end, eight feet high, exclusive of the pedestal, and two feet wide. It is now very weather-beaten and weather-worn, but still bears the outlines of carvings, believed to represent the principal scenes in our Lord's life, viz., His birth, Crucifixion, burial, resurrection, and ascension. On the reverse side is represented His entering Jerusalem upon an ass. The other decorations consist of foliage and knotwork of Saxon type. A Rev. Dr. Cox, who has made the churches of Derbyshire a study, believes the date of this cross to be the eighth century; we may be pretty well satisfied it is a thousand years old. Upon some of the tombstones in the churchyard there are very curious inscriptions. One is carved with three death's heads, and inscribed thus:—

Thos. Pidcock Phinner was interr'd Aug. ye 16th, 1718.

Another is in memory of a parish clerk—

In remembrance of Philip Roe, ob. 1815.

The vocal powers here let us mark
Of Philip, our late parish clerk;
In Church none ever heard a layman
With a clearer voice say, Amen.

Oh! none with Hallelujah's sound
Like him could make the roofs resound.
The choir lament his choral tones,
The town—so soon here lie his bones.
Sleep undisturbed within this peaceful shrine
Till angels wake thee with such notes as thine.

As you pass into the church you find a unique collection of ancient stone coffin-lids lining the walls of the porch. These are all, probably, prior to the thirteenth century; they are ornamented with large crosses of different devices, and also with such symbols as the key, the scissors, the chalice, the bow and arrow. The key and shears frequently occur. Whether these symbols were descriptive of the occupations of the deceased, or possessed any spiritual meaning, it is not easy to determine. The church is cruciform in shape, with one central tower, ending in a spire; but the southern transept is much deeper than the northern. There is an exceedingly fine chancel with screen in the early decorated style. The Holy Table is of oak, with a sub-reredos of veined Derbyshire marble, above which is a panel of white marble containing sculptures of the twelve apostles, above which again is a splendid representation of the Crucifixion, carved in bold relief in limewood, surmounted by a niche of finely carved wood-work. All this is new; but of antiquarian objects in the church, the following are the principal:—A font at the west end with eight carved figures in relief—supposed date 1300. This font would require a paper almost to itself, descriptive of its figures and their symbolism; but we must pass on. At the east end of the south aisle is a chantry chapel, founded by Sir Godfrey Foljambe, who died in 1377; it contains a very perfect little monument of Sir Godfrey and Avena his wife, beneath a double canopy. There is a Latin inscription, too long to copy here; but the following extract is given in English, as showing a curious way of marking dates:—"Godfrey died on the first Thursday after the Feast of the Ascension of our Lord, in the 50th year of King Edward III., and Avena died on the first Saturday after the Nativity of the Blessed Virgin Mary, in the sixth year of the reign of King Richard the Second." In the south transept the Vernon Chapel is separated from the south aisle by an old carved oak screen. As an instance of the great antiquity and interest of some of the tombs in this chapel take the following:—

Hic jacet Dns. Thomas de Wendesley, miles in prælio apud Shrewsburye occisus—Anno Dni. MCCCCIII.

The earliest of the Vernon monuments is inscribed:—

Hic jacet Johes Vernon filius et heres Henrici Vernon, qui obiit xii. die mensis Augusti Anno Dni. MCCCCXLXVII.

Then follows a prayer for his soul.

This chapel also contains the tomb of the "King of the Peak," who is represented in effigy with his two wives. The inscription concludes—

Whose solles may God pardon.

The south end of the chapel contains the monument of Sir John Manners and Dorothy (Vernon), his wife. The latter died in 1584; the former in 1611.

These are specimens of some of the antiquities of this most interesting church. It has a clerestory, but no triforium; and the roof of the nave is of rough oak, with a few bosses. It bears an inscription that it was repaired in 1753, F. R. and C. H. being then churchwardens. Much of this church was rebuilt in 1841; and the chancel was restored and decorated at the

sole cost of the Ven. Archdeacon Balston, D.D., the present vicar, in 1881.

St. John the Baptist's, Tideswell, known as the "Cathedral of the Peak," is situated in the village of Tideswell, about two miles from Miller's Dale. It is a cruciform church, with a fine tower at the west end: style, mixture of Decorated English and Perpendicular. There is a fine chancel with screen, and the side chapels in the transepts are also screened. Like Bakewell, this church is rich in monumental tombs; and it has also some very fine "brasses" in excellent preservation. In the chancel there is the tomb of Pursglove, Suffragan Bishop of Hull in the reign of Henry VIII.—the only prelate who ever had such a title. He declined to take the oath of allegiance to Elizabeth, not having altogether accepted the principles of the Reformation. He endowed the Grammar School of Tideswell, which still exists. The date on his tomb is 1579, and it bears the motto, "Christ is to me as life on earth, and death to me is gain." But there are older tombs in Tideswell than this: *e.g.*, we find the Foljambes here as well as at Bakewell: there is a Foljambe tomb with a fine brass, date 1358. About the centre of the choir is a very fine tomb, with dates ranging from 1328 to 1462, on the top slab of which is an oval brass representing Christ holding a crucifix. The symbol of the Dove is also introduced, and the words from the Revelation, "I am Alpha and Omega." There are chapels in the north and south transepts, screened as already noticed; and there is also a chantry in the south transept, and the Thurstan tomb with figures, date 1322. The chapel in the north transept is used for guild services, and this use helps to further bear out the title of "Cathedral of the Peak," as applied to this church, as you seldom or never find a side chapel in use in an English parish church, except in such very High churches as St. Paul's, Lorrimore-square, London, and other churches of that class. The situation of Tideswell Church is not nearly so picturesque as that of Bakewell; and there are some tumble-down cabins very near it on the north-east side, which might be removed with great advantage. The churchyard also is rather untidy, but a great deal has evidently been already done by the present vicar, Canon Andrew. Visitors will find him extremely polite and obliging, and most ready to show the church and explain its truly interesting features.

There is a tiny little Roman chapel in Tideswell, capable of holding twenty persons, but only attended by six—that being the sum total of the Roman Catholic population there, as I was informed. One cannot wonder that churches like Tideswell and Bakewell are beloved and venerated by the people who worship within their walls; such churches, with histories that take you back five, six, and even seven centuries, recall so many stirring memories, ecclesiastical and political, that well may one exclaim of such temples—"Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth!"

THE vicarage of Great Yarmouth has been offered by the Dean and Chapter of Norwich to the Rev. W. Donne, rector of Limehouse, who has accepted it. Mr. Donne graduated from Brasenose in 1868, and was ordained in 1872. He was curate of Summertown till 1875, and of Rotherhithe till 1877. In that year he became curate-in-charge of St. Michael's Mission, Bromley, and in 1879 vicar of All Hallows', East India Docks, being presented to Limehouse in 1881.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—I have nothing to complain of in the tone of Mr. Sandland's letter in the PULPIT of the 2nd inst., but I must again say that "truth is not to be proved, but seen." St. Paul says that all are to live in Christ; Mr. Sandlands says that death is for never-ending time to have a divided empire with life. St. Paul says that God is to be all in all; Mr. Sandlands says that a great part of God's creation is to remain in unending alienation from Him. St. Paul says Christ has abolished death; Mr. Sandlands says He has abolished it only for some. Argument on the question of St. Paul's meaning seems not only useless, but scarcely relevant.

I wish, however, to speak specially of that very remarkable passage, Philippians iii. 20, 21:—"The Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able to subject all things to Himself." Christ is to renew the bodies of His saints, making them like His own "spiritual body" (*cf.*, 1 Cor. xv. 44), and will, according to the same working, subject and re-fashion everything else in the Universe that needs it.

Mr. Sandlands says in his final paragraph:—"If their view be correct who hold to the teaching of Eternal Hope, then this present state is not truly the state of probation which the Church in all ages has felt it to be." I altogether reject this inference. A state of probation need not be final. School is a state of probation, but this does not prevent college from being a state of probation also.

I am not now adding anything to my letter in the PULPIT of 18th September on "Eternal Hope," but I must reply to Mr. Reid's letter in the PULPIT of 9th October, as to some questions of interpretation.

He thinks the prophecy that "in Christ all shall be made alive," refers only to bodily death; but this is inconsistent with the use of the word *life* in the New Testament, when applied to the future state. See John v. 29, where "resurrection of life" is opposed to "resurrection of judgment," or condemnation. Eternal, or everlasting, or resurrection life, in alienation from God, is never mentioned in Scripture, and with the Scriptural use of words would be a contradiction in terms.

"Heaven and earth" in the Epistles means the worlds of spirit and matter, and is a brief but exhaustive designation of the entire Universe. This must be seen by a reference to passages. I stated it before, but it is easily overlooked, being opposed to the customary but unscriptural division of the Universe into heaven, earth, and hell.

"As the tree falls, so it will lie." It is time this saying were dismissed from the controversy. It occurs in a Sadducean book, and has nothing whatever to do with immortality.

Mr. Reid says, thinking apparently that I wrote hastily, "Does Mr. Murphy mean to say that all evil in the Universe will be finally abolished, and that fallen angels as well as fallen men will be ultimately reconciled to their Creator?" I do believe that all evil will be finally abolished, and have given in my former letter what I think ample Scripture authority

for this belief. I cannot answer about rebellious angels, I do not know whether they exist, but if they do I have no doubt that God will keep His promise by means of either their conversion or their extinction.

JOSEPH JOHN MURPHY.

Belfast, October 11th, 1886.

SIR,—We can only judge of a correspondent's views and feelings by what he writes, and if we make mistakes, which is always possible, the fault is not altogether ours. I am glad to hear that "J. B." had no intention to asperse, but I must ask him to forgive me, if I say that perhaps he does not fully know himself. Whereto, the use of the words "personalities, dodges, and wordy stratagems."

I do not see at all the force of "J. B.'s" remark, "I do not regard Mr. Sandlands as the originator of the ideas he emits (? !), but a reproducer of assertions and statements that have oppressed the human race. . ." I did not pretend to advance anything new. My object was simply to show that the arguments against Scriptural truth were groundless. May I submit to "J. B." that it would have been a more manly, not to say more Christian course, to have dealt with what I advanced? That the Scriptures have "oppressed the human race" is a statement utterly without foundation, experience only too clearly shows. I trow that the human race, for the most part, cares little about Scripture statements one way or another. Surely "J. B." should know this, and should not pen mere rhetorical flourishes.

The words, "but provides ample means for the correction and removal of the mental and moral hindrances to its reception," are true and not true. They are true relatively, they are not true absolutely. I do not think that I wrong "J. B." when I say they are not true as he intends—absolutely. If he thinks so, let him prove it. He will then have no difficulty in showing that "otherwise the Gospel would be of little value." (!)

Probation and education seem to be with "J. B." convertible terms. He thinks the Bible teaches that there will be continual education, and so gathers that there will be another probation. I do not hesitate to say that I should not like to stake my future destiny on the chances of a miserable perhaps. The Bible says absolutely nothing about the education of the other life. There is not even a hint of a possible future probation. These things are easy of proof if they are capable, if I may use an Irishism.

It would, of course, be absurd to say that "the Creator is unable to correct defects. . ." He is Sovereign. That is not the question. Will He force a man against his will in the next life, who has been rebellious in this? That is the question.

We acknowledge with all reverence and glad joy that God is emphatically Light and Love, and that these attributes are essentially His. But how does it follow that God must force the outcome of these attributes on unwilling recipients? Does "J. B." not see that the sun is not obliged to shine on those who willingly run away from his influence? Then, if "J. B.'s" views hold good, there would now be no depravity. The Bible clearly shows that, although good and bad now co-exist, yet there will be an eventual and final separation. It does not even indicate that there will be an absorption of the bad into the good.

The same Saviour who said, "I, if I be lifted up, will draw all men unto Me," also said, "Ye will not come unto Me that ye might have life." It is quite clear, then, that the "all" refers only to as many as care to be drawn.

J. P. SANDLANDS.

Brigstock Vicarage, October 10, 1886.

THE TWO TREES IN EDEN.

SIR,—The remarks of Mr. Pringle in to-day's PULPIT afford me a fair opportunity of bringing forward my own conceptions more fully.

I do not understand what this gentleman means when he says :—"I must refer to "J. B.'s" opinions very unwillingly." He seems to insinuate blame, but makes no attempt to justify the insinuation. Such has been too often the practice of those who have endeavoured to prop up the old cruel dogmas, by assertions blended with a parsimonious infusion of arguments. It is about time for earnest men to argue in an earnest manner on topics of momentous importance. We live in an age when a man is considered to have a full right to question the truth of opinions, whether emitted by the ancients or the moderns, and when the mechanical contrivance of hurling famous names at the head of an opponent does not necessarily crush him.

Mr. Pringle quotes various texts in relation to God as Judge. The question is, What idea is conveyed by the word "judgment" as applied to God, who is the Creator and the Father, as well as the Ruler, and whose essential and pre-eminent qualities are declared to be Light and Love? What are the aims and objects of the August Sovereign of the Universe in judging? By what process is judgment to be conducted; and is it intended for the welfare of the Universe or not? I contend that it is more in harmony with Scriptural declarations to say, "God judges that He may teach and save," than to assert that the effect of His judgment is irremediable ruin to any of His creatures, who are His children. I joyfully believe that the advent and death of Christ have made judgment the engine of universal blessing in the final issue of the award, instead of being the engine of hopeless destruction to any.

I do not see why the loving nature of Thomas Erskine rendered him less fitted to form an estimate of the character of God, who is Love, than the gloomy, cheerless, qualities of Butler. Let a practical test be applied. Do the writings of the one or the other inspire the emotions which the Apostle calls the fruits of the Spirit, "love, joy, peace, gentleness," &c.? I made the following remarks on Butler in a book I brought out in 1870 :—"Butler's 'Analogy,' if I have understood its scope and design correctly, has always appeared to me to take a very partial and narrow view of a great subject. He perceives a certain condition of discipline, pain, and trial in this life; and, instead of regarding it as a means to the accomplishment of universal good, he seems to consider it as a type of that which is to endure throughout the countless ages of eternity. . . . Even supposing that we were to take our stand upon the analogies afforded by the present life, we might derive cheerful hopes, instead of gloomy forebodings. We find there are possibilities of amelioration under the most discouraging circumstances. We not unfrequently see a

man, who appeared hopelessly perverse and depraved, becoming an improved character. We are sometimes affected and astonished by the softening influence which purity, gentleness, and kindness may exercise on the most callous, vicious, and degraded. Why not regard such cheering facts as indications of future results, beyond the confines of the present life?"

In regard to Adam and Eve, I think the Biblical account of Eve's prattle before the Fall has decidedly a childish tone. Moreover, if Adam had possessed the mental and moral elevation which Mr. Pringle attributes to him, there would have been more dignity in his bearing, and more tender generosity towards his wife, when he found they had transgressed the Divine command.

Concerning the Tree of Life, it is merely said, "The Tree of Life also in the midst of the garden." I see no warrant for Mr. Pringle's deductions and assertions.

Young children often have acute faculties of observation, but from want of knowledge and experience are apt to arrive at erroneous conclusions. Such, I take it, was the case with Adam and Eve.

J. B.

Canonbury, October 9th, 1886.

SYMBOLISATION.

SIR,—In reply to your correspondent, "Presbyter," I beg to say all that I intended to intimate by the expression he refers to was that the only thing in our churches which man (or any other *creature*) has not produced or brought there is *life*, derived essentially from God the Father as *Creator*, and therefore the *living* souls typify the Life-giver. It is their *presence* there—the presence of spiritual life—not merely as partakers of the Holy Communion, but throughout the service, that I regarded as symbolical, and this has no connection with the *spiritual cannibalism* "Presbyter" alludes to, an idea as novel to me as mine apparently was to him.

JOHN NAPLETON.

Reviews and Notices.

"THE MONTHLY INTERPRETER." October, 1886. Edinburgh: T. & T. Clark. London: Kegan Paul, Trench & Co.

PROFESSOR REDFORD contributes a very valuable and instructive paper on "The Song of Solomon," discussing fully the authorship and date, the literary form and method of the poem, and the almost numberless theories of interpretation. The contrast between the immense popularity of the book in the Middle Ages, especially amongst the monks, and its almost entire neglect amongst all classes of readers in the present day, is very striking. St. Bernard wrote eighty-six sermons on the first two chapters, and his scholar, Gilbert von Hoyland, wrote fifty-eight discourses on another portion, all of which we can readily believe "are very mystical"; but now we seldom, if ever, hear the book preached from, still less quoted in controversy.

But we think Professor Milligan's sixth paper on the Resurrection is the best in the number. He wholly combats the idea that St. Paul thought, or could possibly think, "that if there be no resurrection

we may . . . enjoy all that this world can afford." Had St. Paul ever thought or said anything of the kind, he would have been as far below Plato or Aristotle as he really is above them. Without the belief in the Resurrection men must pass from pleasure to despair; with it pleasure is absorbed in faith, hope, and love.

Canon Rawlinson's paper on "Biblical Topography" is concerned with the sites of Memphis, Thebes, Migdol, and Syrene. Dr. Whitelaw continues his series on "The Patriarch Times."

The *Interpreter* only gives four papers—a small quantity, but of a most excellent quality. We hope it will continue in the same excellent plan.

THE Master of Trinity College, Cambridge, who has had a succession of serious illnesses during the last few years, failed to derive any benefit from a visit to the North of England this summer, and declined in strength and vigour after his return home. Though he rallied once or twice, there seemed to be little hope that he would regain the lost ground, and on Friday, 1st inst., he died. Though for some years past he had necessarily led a very retired life, he never ceased to exercise a marked influence over the college of which he was a worthy head. As an undergraduate he had been a leader in an unusually brilliant *coterie*. The records of the Cambridge Apostles have many striking pages, but they do not tell of any such evenings as those must have been when Tennyson and Spedding, Newall and Thompson led the conversation: Lushington, Shilleto, and Alford, and the Bishop of Winchester were also among his contemporaries. As he impressed the undergraduates of his own day by his physical and mental gifts, so in later life he continued to be a noble example of a true scholar, who loved learning and lived for it, who was free from all vulgar aims and sordid ambitions, a model of dignity and courtesy in his bearing, and one who was scrupulous in the performance of every duty. As he passed through one important college or University office after another he left an improved tradition as to the way in which the duties should be discharged; his shrewd insight into character, and practical wisdom rendered him an admirable tutor; as professor he worthily maintained the Cambridge reputation for accurate scholarship, and the Cambridge devotion to the philosophy of Plato; and many of the younger generation of scholars can look back with gratitude to the encouragement they have received from the Master, whose words were all the more prized because they were few and well weighed. His real kindness has been unknown to numbers of those who have repeated his sarcasms; but with all gifts he was too far above petty animosity to misuse the power of pithy speech with which he rebuked indolence and self-indulgence, vulgarity and pretentiousness.

PREFERMENTS AND APPOINTMENTS.

Allnut, Rev. W. B., Rector of Covenham St. Bartholomew, Louth, Lincolnshire.
Baker, Rev. William, D.D., Head Master of Merchant Taylors' School, and Prebendary of St. Paul's; Chaplain to the Lord Mayor Elect (Sir Reginald Hanson).
Benison, Rev. W. B., Vicar of St. Paul's, Balsall Heath; Rector of Uley-cum-Owlpen, Gloucestershire.

Browne, Rev. C. C., Rector of Uley-cum-Owlpen, Gloucestershire; Vicar of St. Paul's, Balsall Heath.
 Close, Rev. Thomas, Perpetual Curate of Cheltenham.
 Cox, Rev. Frederick, M.A., Chaplain of Cheltenham Workhouse.
 Crick, Rev. Thomas, M.A., Vicar of Christ Church, Chatburn, Clitheroe; Vicar of St. John's, Farnworth-with-Kearsley, Bolton.
 Donne, Rev. William, Rector of Limehouse; Vicar of Great Yarmouth.
 Eyre, Rev. Canon John Rashdall, Vicar of St. Michael's, Toxteth Park; Vicar of St. Helen's, Lancashire.
 Farrar, Rev. C. D., C.A., Senior Curate of St. Mary's, Lewisham; Assistant Diocesan Inspector of Schools for London.
 Field, Rev. Thomas, Rural Dean of Yarborough No. II.
 Harrison, Rev. Robert Everson, Rector of Bishopstoke; Rector of Droxford.
 Holden, Rev. W. J., M.A., Curate of New Milverton; Rector of Kingston with Dormston.
 Jones, Rev. Richard, M.A., Rector of Llanvihangel-y-Traethan, Harlech; Vicar of Llandyfrodog, Anglesey.
 Nash, Rev. James Pulmer, Vicar of Hedge End, Botley; Rector of Bishopstoke.
 Nason, Rev. Richard Muriel, M.A., Perpetual Curate of the new Parish of Greenside.
 Oldham, Rev. Reginald Walter, M.A., Rector of Martinhoe; Rector of Trentishoe by dispensation.
 Purton, Rev. J. S., B.D., Rector of Chetton; Honorary Canon in Worcester Cathedral.
 Snapp, Rev. Maitland Edward, Vicar of Broomfield.
 Stevens, Rev. Richard, Vicar of Westerleigh.
 Swindell, Rev. Frederic S., London Diocesan Home Missionary; Vicar of Erdington, Birmingham.
 Warburton, Rev. Walter Taylor, B.A., Licensed Preacher in the Diocese of Manchester.
 Weston, Rev. Richard, Perpetual Curate of Burntwood.
 Woods, Rev. George, M.A., Chancellor of Llandaff Cathedral and Rector of Sully; Rector of Kemeys Commander, Monmouthshire.

CLERICAL OBITUARY.

Ainger, Rev. G. H., D.D., Rector of Rothbury, at Whitton Tower, Rothbury, Northumberland, on the 6th inst., aged 67.
 Bayly, Rev. Edmund Goodenough, M.A., at Bedford, on the 3rd inst., aged 82.
 Coombe, Rev. Thomas, M.A., thirty-four years Incumbent of All Saints' Church, Brighton, at his residence, Clifton Road, Brighton, on the 10th inst., aged 65.
 Skrine, Rev. Clarmont, M.A., Minister of Emmanuel Church, Wimbledon, at Warleigh Lodge, Wimbledon, on the 4th inst., aged 66.
 Thompson, Rev. William, at the Ridings, Wotton-under-Edge, on the 4th inst., aged 66.
 Walker, Rev. George Edmund, M.A., for seventeen years Rector of Doddington, at Doddington, on the 9th inst., aged 61.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.

NATURAL HEALING.

GENERALLY the causes of disease are of the most simple character, and we may suppose that attention to hygienic measures and natural laws would speedily eliminate the disturbance. Of this, however, very few think. It were far better in many instances to do nothing medicinally, because nature would work on in her own way, and correct the defect, if some

simple, favourable external conditions were afforded. There are many ways in which we can assist Nature in her work; for instance, if we cut our fingers, the only share we take in the work of healing is to join the severed parts together, covering the wound with a false skin to keep out foreign elements, and Nature accomplishes the rest. So in more serious affections, it is always best to let Nature effect the healing, and for us to assist only by affording more favourable conditions under which she can work.

If we can bring to bear upon the deranged system the like agents which Nature employs, it is natural enough to suppose that we are on the road to securing more rapid results than by simply leaving Nature alone. When the system has been weakened by false treatment, or the ailment has been neglected too long, it is incumbent upon us to use such natural methods as are calculated to effect restoration. It is then that Magnetism, which is one of Nature's chief and most potent forces, becomes invaluable. It affords, at once, better conditions under which the recuperative powers can work more effectually, and whereby the *cause* of the mischief is gradually rectified, and eventually overcome. Nothing foreign to the healthy development of the system is introduced, therefore nothing irritates even the most delicate organism. Quietly the normal, harmonious balance which should ever exist in order to health, is restored, and the various symptoms, perhaps arising from a simple functional irregularity, are eradicated.

The sum of our argument, therefore, is, that all symptoms traceable to some slight defect in the working of one part or another of the complex human frame are amenable to a remedy which can, and *does*, assist Nature in her unceasing efforts to remove the causes of ill-health. The Magnetic method is eminently calculated to effect this change, because it is one of the chief omni-existent energies of Nature, and that most readily applied.

No doubt the diversity in the nature of the cases in which Magnetism has proved beneficial, is surprising to those who have not studied its *modus operandi*. We are prepared to make allowance for anyone holding such an opinion, because we ourselves have often been astonished at the wonders wrought by Magnetism, yet we can easily explain the ground of its successes.

The following is one of the facts we adduce to prove the soundness of our statements, and for further examples the reader is referred to our seventh biennial report, just issued, which we shall be pleased to send post free to any address:—

Mr. S. VEAL, 35, High Street, Wellingborough.

FEBRUARY 5th, 1886.—"It will be twelve months come the 20th of this present month since I obtained your advice and Treatment, and before writing to you I thought I would wait that time to see if the benefit received was permanent or not. You can now use this testimony in whatever way you like, for I have heard of miracles, and I think I can safely say my case is one, as many people who know me can testify. I will now try and explain my case, as perhaps some others may have faith to try your Treatment as I have done. Seven years ago, at the latter end of January, I was stricken down with Paralysis in my left side; as my brain was affected the doctor thought I should not get any better. However, I got a little better, and was able to get out and walk about again, but it was only a month or two before I was taken in an Epileptic fit, and carried home insensible; and after that I could not walk without a crutch and stick, and the fits came on me every month, and sometimes fortnightly. I was not safe, so I often went out in a Bath chair, and the doctor (he was a nice gentleman, and I cannot speak too highly of him) told me he thought I should never be free from fits, and I tried almost everything, but to no avail. I was advised to try your Treatment, and then I had one slight shock of a fit in March last, after I had worn your Nerve Invigorator three weeks; since then I have not had one. I have put my crutch on one side, and I can now walk two or three miles, with my stick as a companion, and I do not now feel like the same man. I thank God from the bottom of my heart that He gave me faith to accept your advice."

Mr. B. Copson Garrett has devoted many years of his life to the practical adaptation of Magnetism to the alleviation and cure of various forms of disease. His published essays clearly demonstrate the natural action of the remedy, and may be had on application at his Consulting Rooms, where a private list of 1,000 names may also be obtained.—B. COPSON GARRETT, Medical Electrician, 16, Finsbury Square, London, E.C.



The Church of England Pulpit.

THE SPIRITS IN PRISON.

BY THE REV. AUGUSTUS WILLIAM GURNEY
RECTOR OF LITTLE HEREFORD, TENBURY.

SERMON PREACHED AT LITTLE HEREFORD.

INTRODUCTORY NOTE.

THE following sermon was preached on the occasion of the death of an old Herefordshire farmer, my parishioner. The funeral party, consisting of nearly half the farmers living within a radius of some few miles, attended my church on the Sunday morning after the funeral, to show respect to their friend. I liked the comely old man well, and so did my children; and many a time have I missed him since he left us. It was a pleasure to see him ride up on his stout cob to the door of my rectory, which stands on a rising ground overlooking the valley of the Teme,* and is as pretty as a rectory need be. He was a character, and not without a rough side, especially in the matter of oaths,—whole volleys of them,—which, however, if loud, were not deep. There was no malice in him. Even his trick of grumbling might lightly be forgiven to one who, like him, was so great a sufferer, for he bore frequent attacks of acute pain with a most excellent courage. Part with his money he would not, but he was as hospitable as you please, and friendly, and of a grateful turn of mind. He was ignorant of book-knowledge, as might be expected from his bringing up, and fond of telling how he got his education, such as it was, at the identical Yorkshire school from which Dickens took his idea of Dotheboys Hall; but he had shrewd common-sense, and some command of satire, of which he did not make an ill-natured use. He knew a thousand matters of which I knew little or nothing, and was a most entertaining companion and a loyal friend. Of religious feeling, apparently, he had not much; and what he knew about God was more connected with fear than with love, though his fear sat on him lightly enough. He certainly was not what is called a bad man. As country people say, he could hold up his head anywhere. An old bachelor, and so deprived of the steadying influence of wife and children, I am not aware that any special allowance needed to be

made for him on that score—though my knowledge is necessarily incomplete. He had several engaging qualities, courage, loyalty, intelligence, and one quality at least that was solid: if not generous, he was just, just to all men, just to his dependants more especially. His word might be ever relied on. No man was less shift. As he understood honesty, he was a thoroughly upright man. It was part of his nature to make himself out worse than he was, never better. Even his religion, I conceive, may have been something deeper than it seemed. He never denied God, but could see small cause to love Him, and so held himself, so to speak, aloof. He had been brought up in the fear of hell, and scarcely resented the fact, only he was chilled. The whole business of religion had seemed to him somewhat ugly and forbidding—hypocritical too. He was fond of saying that the lives of the parsons (“passons” was his word) kept a good many folk from God; and, no doubt, he had some ground for so affirming. God mend us all! As I was his parish priest for nearly seven years, I may mention this complaint of his, because it reflects in part upon myself. But, would a Curé d’Ars, a very Saint, have been able to do much with him? In truth he was hard to tackle. When I first knew him, his prejudices were deeply engrained, and his habits fixed. The difficulty was to make him see (and who shall wonder greatly?) that God is Love, and that He loves mankind. On this I was wont to insist. It was my capital point. Nay, I went further, and ventured to say to my friend that, old grumbler as he was, and conscious of many a sin, God loved him for those good qualities which were in him all the while. It was when I set forth a God of Love that I got the answers which I have recorded in the Sermon, “It may be so,” and “So they say.” To kindle repentance within him was hard, if not impossible. He was reflectively and reasonably sorry for what he had done amiss, and there was an end. His attitude towards our Heavenly Father was somewhat sullen, without love, and without contrition. For our Saviour he had a true but distant respect. I may mention that for years (through no fault of his) he had been unable to attend the house of God, not having it in his power to walk, and, indeed, having to be lifted into and out of the saddle. That enforced absence from the house of God could not be good for his soul.

Well; Could I say at the grave-side, “We give Thee hearty thanks for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world”? Yes, indeed I could, and that from the heart. For he was gone where his prejudices would fall off, where God’s love would be manifest, where every knee, sooner or later, shall bow. He was gone from our weak appeals, from our clumsy methods of a day, to an appeal

* Quite recently, when in extraordinary flood, this river, in which grayling chiefly delight, inundated our parish church, rendering necessary a considerable outlay for repairs and restoration, now going on.

such as caused Thomas to cry, "My Lord, and my God." He was gone to methods of dealing with a faulty soul, of sublimest wisdom, with infinity to work in. Could I conceive my old friend to be lost for ever? Not without despairing of God's justice. But what should be said in a sermon on the occasion of our brother's funeral? Too surely his heart was not turned here to God. In my anxiety, I fell into the train of thought—since then developed—which is to be met with in the Sermon, one of mingled trust and warning. I made no personal allusions, but I think I was understood. I found my glorious and inspiring text; and then, naturally, my subject became a setting-forth of some of the ways which God has devised for the recovery of His banished.

Would my readers enter aright into the spirit of what follows, then let them think of their own dear ones who are departed. Their fathers, mothers,—were they everything that they should have been? Did they live and die in the absolute fear and love of God? Are they sure that they have gone straight to bliss; or do they, the children, need, ever so little, to be consoled on their account? If so, we are in sympathy. Do they resent with all that is noblest within them the accursed thought that those parents whom they loved so dearly are lost for ever? Does their sense of justice admit, on the other hand, the possible need of chastening for those very parents, beloved as they might be? Then reader and writer may clasp hands. Some readers there may be (would that they were many!) who, like a warm-hearted sailor-friend, could cry out, "I'll tell you what, if my mother is not in heaven, then no one is there!" And I think he was essentially right. My sermon does not question that many pure souls, washed in the blood of the Lamb, will go straight to bliss; but it is concerned not with these, but with souls that shall be found more or less faulty before the Throne.

Again I say, think of your own parents; and, to encourage you, I will think of mine. The father who was so indulgent and yet so just, who was so delightful a companion to our youth, who taught us so many a wise and honourable precept—was he perfect? Say that he was a young man of fashion in the evil days of George IV, how should he escape from the contagion of the time, from the passion for high play, from the scepticism that was in the very air? And yet, perhaps, in his more thoughtful hours, he could cry, "Lord, I believe: help Thou mine unbelief," or else he could dwell with longing wonder upon the words of promise, "Knock, and it shall be opened unto you." I am conceiving a father endowed with taste, judgment, and imagination, nay, perchance a poet, rich in reverence for God and Christ—but not religious. Could it be said of such an one (how dear to me!) that he had gone straight to the fulness of joy? Only those who are blinded by affection would

affirm that. On the other hand, is it to be believed or imagined that one whose actions were ever generous and affectionate, is gone to a never-ending hell? The thought were madness. What remains? God's prison-house, or reformatory, or hospital, or nursery, call it what you will, for faulty souls.

And then the mother, who was so thoughtful, and wise, and unselfish, and affectionate, to whom, in our childlike estimation, no one in the world might be compared for goodness and kindness, who remained our dearest of all friends and true counsellors till the hour of her death—

The mother, dear from childhood's hour;
Whose voice was sweetest far of mortal voices,
A magical cadence of delight possessing,
Whose touch was sacred, when she smoothed our tresses,
Whose eyes seemed founts of love, intense, serene,—
(*Iphigenia at Delphi.*)

Was she perfect? Say that she was undevotional, a Martha not a Mary. Surely we are accepted for what we have, and not for what we have not. Shall not a life of unselfish duty count for something? But must it lead straight to boundless bliss? Who shall say? On the other hand, who shall dare to name the place of eternal woe (as conceived by men) in connection with such a soul?

Think, then, of your own dear ones who have gone before you, to be loved for many a noble quality by God and man, and yet with all their imperfections on their heads; and read and ponder what follows. And, for my dear old farmer-friend, I love his memory, and can trust him to his Maker and Redeemer. If not here, then hereafter must be made good the words of the Lord, spoken by the mouth of the prophet Jeremiah, "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

"Being put to death in the flesh, but quickened in the spirit; in which also He went and preached unto the spirits in prison; which aforetime were disobedient, when the long-suffering of God waited in the days of Noah."—I ST. PETER iii. part of verses 18, 19, 20.—R. V.

"He descended into hell (Hades)."—APOSTLES' CREED.*

ST. PETER in the text writes of our Lord as "being put to death in the flesh, but quickened in the spirit,"—statements these, which are not for our present consideration, except in as far as they lead up to the weighty matter set forth in the next words of the Apostle, namely these: "In which (spirit) also, He went and preached unto the spirits in prison." There, my brethren, we have a statement, so healing, so consolatory, so precisely conformed to the earnest desire of loving, Christian hearts, that it might well seem like an immediate answer to our prayer for light and guidance. More especially may it so seem to Christians of our own day. For, unhappily, it is most true and certain that these notable words,

* "That which I had almost called the *lost* article of the Creed."—Dean Plumptre.

"He went and preached unto the spirits in prison" have possessed little meaning for our reforming forefathers, being accounted of by them as a dark saying, a mystery, from the solution of which men had better turn away.* Thus it comes to pass that pearls of great price, though embedded in the Holy Scriptures, remain for lengthened periods as though they had no real existence; so true is it that men must seek to find. Do but note how, to this hour, the most glorious prophecies contained in the Psalms, and in the Prophets concerning a suffering Messiah, remain practically to the Jews a dead letter.

The hearts of our forefathers for three hundred years past have not been turned in pity to God's prison-house for faulty souls. Rather have those hearts been trained to hardness. Men contented themselves with a harsh application to departed souls of the slight and insignificant words, "In the place where the tree falleth, there it shall be." (Eccles. xi. 3.)† Men conceived that all probation

ended in and with this life, and that in the hour of death mankind must be divided irrevocably into two classes, the everlastingly saved, and the everlastingly damned, whilst the great majority were assigned to the latter division. This utter parody of justice, gross, palpable, and undistinguishing, was the rough and ready answer of our forefathers to Roman exaggerations concerning Purgatory, whereby it was fabled that for so much money paid to the Church of God, by the favour of papal indulgences accompanied by a certain number of prayers, men's souls might be set free from God's fatherly chastenings, and transferred at once, or at least in a short time, to a state of permanent bliss. And yet, the children of the Church of Rome have one special cause for which they should be thankful to their spiritual mother. The Roman or the Latin Church, amid all her grimness and her many superstitions, has always taught, and that with authority, that if her children died in her bosom they need have no fear of endless damnation. But what called forth the generous anger of our forefathers, were, I repeat, the enormities of the so-called pardons and indulgences, whereby past and even future sins might be accounted of as blotted out. Now, however, that we can dare to think our own thoughts, without more than a passing reference to bygone controversies, nothing strikes us so strongly as the fact* that ninety-nine out of every hundred men with whom we are acquainted (and we dare not except the hundredth), are neither absolutely bad nor good, but something between these extremes, and that consequently they are fit when they die neither for heaven nor for hell but rather for those few or many stripes set forth by our Lord authoritatively, which, for all but the faultless must needs come before final pardon and acceptance.

And now, to go back to the leading words of the text, "He went and preached unto the spirits in prison." There we have an answer to our unworthy fears lest, when men have died in sin, they should be abandoned by God to harden and stagnate in wickedness, or even to grow more and

* This is not to question that there has been accumulated on this text a portentous mass of comments from the earliest days till now. And though in the mass there is a large proportion of rubbish, attempts to explain away the revelation altogether, and confine the preaching to the days of Noah, and the like—though sundry great men and sundry small men have cast in their contributions of wood, hay, and stubble—still the literal and only true interpretation has been maintained by a vast preponderance of Catholic authority. All I would be understood to affirm is that practically the subject has for centuries been passed by, save by a scholar and theologian here and there, in the teaching of the Church of England. Such a scholar and theologian of our own time is the Dean of Wells. It is only as this sermon goes to press that I have become the fortunate possessor of Dean Plumtre's remarkable work, "The Spirits in Prison"; and this is perhaps well, for who can tell whether I might not have been daunted by so great learning, by treatment so exhaustive, above all by the epoch-making sermon which stands in the fore-front of the volume? I have but written as I felt; but it is with joy I recognise that we are substantially at one, although I may possibly have passed a few more milestones on God's high-road of mercy. The Dean's array of the best and noblest Greek Fathers who plead for the wider hope, familiar as it is, fills me with fresh joy. How bright and clear was the stream of theology near to its sacred source! To St. Augustine's sinister influence is attributed the troubling of the stream:—"And so the dark shadow of Augustine fell on the theology of the Western Church, and condemned its thoughts of the love of God to many centuries of disastrous twilight." ("The Spirits in Prison," page 152.) If that statement be correct—and in my own instance heart and brain are deeply convinced of its truth—could ten thousand sinners have inflicted so great injury on the Church of God as this one gifted saint? It is St. Augustine, again, who "propounds the theory that the words of St. Peter (in the text) had nothing whatever to do with the descent of Christ into Hades, but referred to His (our Lord's) preaching in the Spirit in the days of Noah, as He preached afterwards in the flesh in Galilee. Coming to this conclusion, he leaves all the questions which he had started as to the descent itself unanswered. He had done his best to deprive it of its Scriptural foundation, to rob it of its power to comfort, to reduce it to a formula of little meaning, and so he leaves it." (*Ibid.* page 93.)

† "All we know, he (the writer of Ecclesiastes) ironically observes, is that . . . when the wind has blown down a

tree, there the tree has to lie,—the wind won't blow it up again." See the Rev. A. W. Momerie's *Course of Sermons on Ecclesiastes*, being the same volume which contains his unpretending and masterly sermons on Agnosticism. William Blackwood and Sons.

* A fact, this, that is working in many minds, and has found great diversity of expression, more especially with regard to dull and common-place souls. Mrs. Oliphant moralises thus, and she would appear to think more than she actually says:—"Death is always most impressive in the case of a common-place person, with whom we have no associations but the most ordinary ones of life. What had come to him?—to the mind which had been so much occupied with the quality of his beef-tea? Was it possible that he could have leaped all at once into the contemplation of the highest subjects (substitute entered into heaven or hell), or must there not be something intermediate between the beef-tea and the *gloria in excelsis*?—"A Country Gentleman," Vol. i., page 24.

more desperately evil for ever and for evermore. Here, I say, is the answer, "He went and preached unto the spirits in prison." Surely our fears most deeply wrong our Maker. As well might we expect a mother, when she has turned the key of captivity on the child who has grieved her heart, to give herself no more concern on its account, as conceive that God will neglect His banished. We know what a true mother does; either she goes herself to visit her faulty child in its prison-chamber, or else she sends message upon message to soften the child's heart. And whether of the two is the more unhappy, the child or the mother, who shall say? Friendly messengers who should lay before the child its childish sins, so coming to the aid of conscience, may do something; and yet no messenger can quite take the very mother's place. And what is the natural result—the result, be it understood, of wise, and just, and tender treatment? Why this: the child will, a little sooner or later, come to a sense of the wrong it has committed, and will earnestly desire forgiveness. The child is open to a tender appeal, nor will it resent just punishment. The knowledge of its mother's love is of all appeals the greatest, the compulsion of love is the only true compulsion; whereas a cruel, an unnatural neglect would inevitably harden the child's heart and make it swell with a bitter sense of anger and injustice. This, indeed, might work fatally. The faulty child, abandoned to itself, might easily become sullen, and ripe for any mischief; and she who had made it so would be its own mother.

But I may be asked, brethren, Will you venture to trace any resemblance between a bad child and a bad man; or again, between a mother and the Father of all? Yes, indeed, I may and do. And it might even seem that in many cases the bad man is more deserving of pity, strictly speaking, than the bad child. For, whereas the child can commonly count upon its mother's love as a tower of strength, the man, more likely than not, has never been allowed to feel or to know that his Heavenly Father loves him. In all probability it is an Avenger rather than a Deliverer, who has been set forth to him through life. And the natural result of such teaching is too often indifference, if not a surly defiance. Let me speak plainly here. The religion of terror, of St. Augustine and of Calvin, of endless hell-fire,* has been tried on the vastest scale, and has been found wanting, utterly wanting. Alienation from God, smoothed over by a dull and lifeless acquiescence, is its most ordinary result. The man who has been subjected to such teaching, unless he be instinctively devout, or unless he be a true fanatic,

revolts, consciously or unconsciously. There is little to attract him to God—unless it be our Saviour's holy example—and there is much to repel, even if goodness should still seem lovely in his eyes. The teaching that a good God should suffer guilty sinners to be tormented to no good purpose, and that for ever and ever, is literally unbelievable.* Say what he may, the man does not live who believes it. The honest man, who allows himself to think, must be ashamed of such a God. Such teaching, I say, whereby the Atonement is shattered, the work of Redemption brought to nought, lands many a generous spirit in rebellion. And with nothing to take its place, no wise and fatherly chastisements, all salutary fear of punishment whatever is likely to depart. Fatherly chastisements can be firmly believed in, and even welcomed. Above all, fatherly love is essential, the conviction of it, to call forth filial love. For, who is the more likely to love God, he who believes that God will consign to an everlasting hell the majority of mankind, or he who believes that Jesus Christ is the ultimate Saviour of the world? Which of these, I ask, will be likely to love God most? The answer must still be that of Simon the Pharisee, "I suppose that he to whom He forgave most." Yes, the God who forgives must still carry off the palm in men's affection over the God who does not forgive, even though, as is fitting, forgiveness involve the just and fatherly, ay, even the stern and uncompromising, punishment of sin, for free forgiveness is impossible whenever man has sinned against the light of conscience, or the Holy Spirit who speaks in and through it.

So, then, the man who has passed through life with no nobler image before his eyes than that of an Almighty Avenger is at a fearful disadvantage. And even if the blessed truth that God is Love be declared to such an one in later years, or upon his death-bed, it may be too late; and, at the utmost, you will win from the dying man an "It may be so," or a "So they say." And if all probation, all being put upon our trial, were to end then and there, and the dying rebel must remain for evermore a rebel, then there would be even less of justice in heaven than there is on earth. But, God be praised, the rebel passes from our poor teaching to that to which he will lend a willing ear. As I have already said, we can more readily understand that the mother should neglect her erring child than that our Heavenly Father should desert His offspring, self-willed and defiant as he may be in his ignorance. "Yea, they may forget, yet will I not forget thee."

* Take away from Holy Scripture the three words, *hell*, *damnation*, and *everlasting* as prefixed to punishment, and how much will remain of a religion of terror? But neither these words nor their equivalents exist in God's Word, save in a faulty translation.

* What imputations of cruelty to the All-Merciful does such teaching challenge and call forth; what subtle and disingenuous justifications of God's ways does it entail; what timid aspirations for the eternal welfare of mankind does it tolerate; in a word, what unbelief in the love of God does it reveal!

Where is it stated, let me ask, that God will grant to departed souls absolute bliss or absolute misery, whether in the hour of death or even on the day of judgment, and that He will then and there finally close their probation? * Shall He not act as wisely and as mercifully, when His opportunity comes, as a gardener deals with his shrubs that may need pruning, or as man deals with his faulty brother? Shall He be less patient, less forbearing than we? Shall He give one chance and no more? And next, consider, How salutary is it † for some men to be committed to an earthly prison for awhile—in spite of the degradation this may bring with it—more especially to a prison, let us say, where solitary confinement is the rule, instead of a man's being suffered to remain at large undisturbed in the commission of crime, waxing more and more hardened in successful villany. In a well-ordered prison—painful as its discipline rightly is and must be—bad habits may drop off from the prisoners as do their bad companions. Good influences may be brought to bear upon them, that of the chaplain, that of the doctor, that of the governor. For the first time, it may be, for years, they are brought within sound of the Gospel of Love, and at the least they hear, if they do not join in, prayer and praise. Doubtless, the prisoners suffer, and, it may be, they suffer severely; but a time is given them for reflection. And what is true of a prison is yet more true of a so-called reformatory. It may be disgraceful, it may be humiliating, to be sent to such a place, and the restraints to be encountered there are neither few nor slight; but it is a place where the better feelings of the inmates may be drawn out and their baser instincts discouraged. Countless young people have cause to bless the reformatory, to which could be traced a marked amendment in their lives. And shall men have reformatories for the faulty and the uninstructed, and shall God have none? Nay, my brethren, God's prison-house for uninstructed and guilty souls *is* a reformatory. Witness Dives, who, when in Hades, gave plain signs that he was gradually casting off the slough of his detestable selfishness. And this I would press upon you, the sure and terrible sufferings of Hades, or even of Gehenna, are more full-fraught with warning than the inconceivable never-ending agonies of hell. The former are devised by a Heavenly Father for the chastening and amendment of His guilty children; the latter, which do but take their rise in the depraved imaginations of men, could be worthy only of an almighty fiend. Can it not well

be, then, that the change from life to death for the careless and the godless, in spite of its terrible severity, may be for their real good?

And now let us direct our thoughts to God's prisoners suffering for offences varying widely in degrees of guilt. We may well suppose them to know that they have deserved punishment, the few stripes or the many, and we may even go farther, and trust that they may be resigned to endure it patiently. One thing they can scarcely be prepared for, and that would be to be abandoned by the God whom they have so gravely offended. And if, thanks to the inhuman teaching they have listened to on earth, they are prepared for this, their Heavenly Father will soon undeceive them in His grace and mercy. To leave the prisoners to despair would be to make them twofold the children of hell. Only fatherly goodness, combined with just severity, can produce true repentance. So then,—why should we doubt it? *—angel-messengers may come to the prisoners, bidding them understand that their punishment, even when most terrible, is inflicted with final purposes of mercy. And, at the last, their Lord Himself—must we not believe it?—shall come to them with we know not what looks and words of Divine goodness. Yes, He will come to them, for it is written in our text, "He went and preached to the spirits in prison." And what He did for these He will surely do for all, in some real sense, after some fashion best known to Himself.

There is little difficulty in believing that by some process of liberty and not of compulsion, unless it be that of Divine love, the most crooked may hereafter be made straight, the most evil may be brought into conformity with God's will. Liberty of choice, such as is granted more or less to all, does indeed involve a mighty risk; but that liberty would never have been granted, or the existence of the creature at all permitted, were not the ultimate issue for good ever present to the All-Creator. Who that believes in a supreme God and Father could question that when He granted to man liberty to stand or fall, the end must have been present to Him from the beginning? The Father knew then—He could not help knowing—the endless happiness or misery of the creatures, men or angels, He was calling into being—supposing liberty to result in possible absolute failure here and hereafter. Is this conceivable? † Would

* Our Lord Himself affirms the direct contrary when he says, *καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον*: "And these shall go away into *age-long pruning*." What shrub is not pruned that it may be improved; and do men prune a shrub that is altogether worthless?

† The line here taken is due to the suggestion of a friend and theologian (C. J. A.), who will, I trust, yet give publicity to his thoughts on the Larger Hope.

* May I not plead here the fact that Abraham was permitted to hold converse with Dives, even before our Lord's death, when as yet the great gulf was impassable?

† Dr. Pusey's teaching, "I believe no soul will be lost eternally that has not looked God in the face and said, On Thine own terms I will not have Thee," means nothing, or else concedes everything. It may in a sense apply to Lucifer, who is to be reserved "unto the judgment of the great day;" but to what sinful mortal should it apply, at least in the life to come? What sinful and guilty soul will say this to God, looking Him in the face, *i.e.*, understanding all His goodness, save indeed in a passing fit of petulance on earth,

it not be easier and better to believe in no God than in a God who created His creatures foreseeing their endless misery and wickedness? We have heard of unnatural parents; but how slight are the wrongs they could inflict upon their offspring compared with the fatal gift of liberty assumed to have been bestowed by the Universal Father upon His erring sons and daughters, if, in case of their failure, under all manner of adverse circumstances, He should be prepared to abandon them everlastingly to sin and agony and despair.* Were it not

whereof the gracious Lord would take but small account? But our Heavenly Father does not forgive once, or twice, nor even seven times, but until seventy times seven. He is ever ready to accept the penitent, and sooner or later the human will must close with the Divine, and God be All in All.

* A very idol is made of the creature's will by Dr. Pusey (see "What is of Faith," page 22.): "Without free will (he says) man would be inferior to the lower animals, which have a sort of limited freedom of choice! Absolute free will implies the power of choosing amiss, and having chosen amiss, to persevere in choosing amiss." See also page 31:—"He willeth that we should be saved, but He willeth not to do violence to our will, which He holds sacred, as the finite image of his own Infinite Will, free, after the likeness of His own Almighty Will. If He were to force our wills, He would make us lower than the beasts that perish." What a misplaced ascription of dignity to man is this, unstable and partially instructed as he is at the best; what a strained application of a principle! As well might it be said of the mother of a misguided child in disgrace, and obstinately resolved not to ask pardon, "Let her not seek to move her child's set will by any pleadings, however wise and tender, lest the child be lowered and abased." Much our sweet earthly mothers, and our Heavenly Father, will heed such injunctions! Does not Dr. Pusey's language amount to this:—If it is sought by the Creator to correct the perversity of a man's will, that would be to degrade him lower than the beasts that perish; so, for fear of making any inroad upon his will, leave him to blaspheme for ever! And yet what advances, what great strides forward did Dr. Pusey make; and, but for his death, may we not well trust that he had not spoken his last word, not made his last concession, in "What is of Faith?"

Behind Dr. Pusey's teaching as to the inviolable character of the creature's will, stands the teaching of the heathen moralist Aristotle, who, being ignorant of the Divine revelation of all-redeeming love, conceived that the possibility of choice either for good or evil implied necessarily endless progression in either direction. See Aristotle's general theory of habit as expressed all through the *Ethics*. *Habit*, whether for good or evil, necessarily tends to produce an *act*. The act reflects on the habit and strengthens it, so that there is continual progress both upwards and downwards. This is most clearly brought out in the Seventh Book of the *Ethics*. If Aristotle's account of human nature and its tendency were correct, then Universalism, or the Catholic faith in a God of Love, would be impossible. A thoroughly bad character must tend to make itself worse in the next world. But Aristotle did not know, and could not know, that God will "gather together in one all things in Christ," or

"That He who might the vantage best have ta'en
Found out the remedy."

This theory of the possible persistency in evil of the creature's will can only be entertained by those who reject the distinct affirmation of Revelation that God will be All in All. The question is not what might have been possible, but what is certain, if God's word be true. But we may

for my filial and absolute trust in God, I should shrink from giving utterance to such fearful thoughts as these, which lie at the bottom of all our widespread infidelity, even though it be to reprobate them; but I feel that God is with me as I plead for the recognition of the Father's love and supreme wisdom.

And again, I say, we are comforted, we are re-assured by those plain words of our text, "He went and preached unto the spirits in prison"—that is, He, our Lord, sought by all the wise and tender means in His power to reverse the will of obstinate offenders beyond the grave. For by "prison" is plainly signified the unseen place in which dwell the souls that are undergoing punishment or chastening in the interval between death and the day of judgment. And the prisoners themselves, as our text sets forth, were such as "aforetime were disobedient, when the long-suffering of God waited in the days of Noah." So then, primarily, they were the spirits of a very evil generation, who had lived before the Deluge, concerning whom we read in the Book of Genesis (vi. 5): "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." And yet to these very self-willed sinners first of all our dear Master went to preach the Gospel in the spirit-world, went to preach it to "the dead," as St. Peter says (1 Peter iv. 6), "that they might be judged according to men in the flesh, but live (eventually) according to God in the spirit." Surely, brethren, if the ghastly tradition were true, that there could be no change of will in the world of spirits; that what birth, circumstance, prejudice, passion, folly, and ignorance may have made men, women, and children here, *that* they must remain throughout eternity; that, in a word, the wicked departed must remain for ever impenitent and beyond the influences of God's Holy Spirit: then these Antediluvians would not have had preached to them the Gospel of salvation at all. Why are they singled out for mention? I answer—Because they were the very worst. But, had they lived and died without all knowledge of God? Not so; Noah had preached to them in vain. Nothing short of the Deluge waters had sufficed to still the tumult of their passions in the world's stormy youth. And therefore we see that they had suffered for at the least two thousand years; but the remedial work was doubtless wrought. So much is certain, our Lord would not have preached to them if they could not have received His message. Nay, we learn from the same inspired writer that they did receive it, for we read (the reference is plainly to them in the first instance) that they were to live "according to God in the spirit."

boldly say that liberty of choice or action would never have been conceded by a God of Love had not the ultimate issue been certain of the triumph of goodness and righteousness.

Here let us picture to ourselves the joyful expectation, the sense of awe and wonder and delight, which may well have preceded our Lord's actual advent in the prison; for we must remember that there is no place wherein God's Holy Spirit does not energise: "If I go down to hell Thou art there also." We may conceive that for long ages of expectation hope stirred within those prisoners, and broke their savage pride. Truly, as the prophet says, they were "the prisoners of hope," a hope that may have become in the natural order of things more and more definite as the goal drew near. It is possible, nay probable, that from the beginning of their dreadful captivity, the prisoners were made aware of God's ultimate designs of mercy. Thus only, so far as we can see, might they be preserved from despair and blasphemy. Thus only might they be brought to understand that God is good as well as just. Is it too hazardous to conjecture that the teaching of the Psalmist, so applicable to their case, may at some time have been carried to their hearts? (Psalm cvii. 10-14): "Such as sit in darkness and in the shadow of death, being fast bound in misery and iron, because they rebelled against the words of the Lord, and lightly regarded the counsel of the Most Highest: He also brought down their heart through heaviness; they fell down and there was none to help them. So when they cried unto the Lord in their trouble, He delivered them out of their distress, for He brought them out of darkness and out of the shadow of death, and brake their bonds in sunder." Or may not that later prediction of the prophet Zechariah (ix. 2) have been made known to them: "By the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein is no water. Turn ye to the stronghold, ye prisoners of hope"? But who should be their deliverer? One more loving than any mother, One more mighty than any archangel, One more persuasive than any preacher of righteousness. Who should it be? Some such cry as this may have revealed the truth: "Lift up your heads, for your Redeemer draweth nigh!" And with what amazement would those worst of sinners behold in their midst, as behold they did, the very Son of God and Son of Man! With what rapture would they listen to His gracious words! How would their hearts burn within them! Let *your* hearts burn within you also, beloved. For see, He bears a fresh spear-wound in His side; and the recent marks of nails are in His hands and feet.

In the gloomy realms of darkness
Shines a light unknown before,
For the Lord of dead and living
Enters at the open door.

See! He comes, a willing Victim,
Unresisting hither led;
Passing from the Cross of sorrow
To the mansions of the dead.

* * * * *

Oh, the bliss to which He calls them,
Ransomed by His precious Blood,
From the gloomy realm of darkness
To the Paradise of God! *

I know not what may be your feelings, brethren, but mine are moved beyond their wont by the mere conception of Divine goodness, in the person of our crucified Redeemer, fulfilling an errand of boundless mercy to the spirits of bad men justly cast forth into the outer darkness. "The Lamb of God, which taketh away the sins of the world," had been crucified, and crucified for them. Now would our adorable Lord's soul begin to be "satisfied," as the hard hearts of the prisoners melted into union with His own, as He came "to open the blind eyes, to bring out the prisoners

* Whoso would enter into the beauty of this wondrous scene, let him sing or hear sung on Easter Eve, or at the closing service of Good Friday, Hymn 122 ("Hymns Ancient and Modern"), that which is headed "In Paradise," wherein the depths of tenderness are surely sounded, although even so, alas! the glorious truth is understated, for—be it of set purpose or for whatever cause—Paradise and the Prison for guilty souls are intermingled in the strain. The writer of the hymn is Dr. MacLagan, the actual Bishop of Lichfield, and the no whit less inspired musical composer is Mr. W. H. Sangster. Doubtless his heavenly strain heightens the beauty of the words. If Dr. MacLagan should not be in sympathy with me, I at least am in sympathy with him. What a soul-rejoicing hymn he has here written! I could be well content that certain verses should be sung at my funeral. The manliest voice is apt to fail at the singing of this hymn, and, after a verse or two, many can only continue to sing it with the best member that they have. What overpowers us is the thought of God's infinite mercy—is the story of the Crucified hastening from the very place of crucifixion to deliver the captives—is the joy of the prisoners, and the yet greater joy of their Deliverer. But there is, in my judgment, a serious omission: not any mention is made in the hymn of the hoary sinners before the Flood, whom the Crucified Redeemer was addressing first and foremost. I would entreat of Dr. MacLagan to add one other verse, if not more than one, after the verse beginning

"Patriarch and Priest and Prophet
Gather round Him as He stands."

I, or almost any one, can supply the sense of what is needed, but only he, perchance, the poet-bishop, can vivify that sense with the fire of love. Here is the mere sense of what is lacking:—

Noah's scornful generation
Calvary's Blood shall reconcile;
As the Man of Sorrows preaches,
Those lost wretches learn to smile.
So then, therefore were they chastened
By a Father's gracious hand,
That through Christ's sweet crucifixion
They at length might understand;
Understand the Father's goodness,
Understand the Saviour's love,
Find their way through tribulation
To the Heart of God above.
And the Preacher loves the sinners,
And He melts their hearts of stone;
Of His soul He sees the travail;
Love has conquered, Love alone.

I have no space to signalise as I could wish, in this connection, Hymn 125, "Ye choirs of new Jerusalem," one of the most Catholic-minded hymns in the volume.

from the prison, and them that sit in darkness out of the prison-house" (Isaiah xlii. 7); as He beheld in these lost ones the first-fruits of them whom He had come to save. There would be no compulsion here or ever, I repeat, except the sweet compulsion of all-conquering love; but this, yes, this might well suffice. Surely the prisoners would glorify God with willing hearts, and not pride themselves on the power of resisting such a mission of mercy.

But though I dwell on that most tender scene,* when the Saviour preached to the prisoners in Hades, and may not wholly hide its beauty, note, my brethren, that the appeal here is not so much to the heart as to recorded fact. The heart and conscience of a Christian, if these stood alone, might indeed give him sweet assurance that God must somehow find a means whereby "His banished be not expelled from Him" for ever; but it is with a grateful spirit that he reads in the text the plain and distinct confirmation of his heart's convictions. For, God be praised, the recorded fact, when attention is once called to it, is such as cannot be explained away save by an almost measureless perversity, or all but unconquerable prejudice.

And now, I ask, Is not their error patent who teach that fallen and lost man's dignity, in other words, the sacred freedom of his will, must needs preserve him against any attempt being made by the Almighty to influence that will in the life to come, and so overcome his perversity and folly? † And again it is affirmed, Some offenders are so very malignant, so resolute in evil, so wholly devilish, that nothing can move them to right, love, and duty. Who are those vilest of men that may not be won to God in the long ages to come? We are able to take our stand upon the inspired teaching of the Word of God, and to say that the Lord Jesus did precisely that merciful, that wonderful, that blessed thing, which it is affirmed He

never will or can do when, passing straight from the place of crucifixion, He went and preached to the condemned in prison, to those sinners before the Flood, every imagination of whose hearts had been evil continually. Because our poor human methods fail to move some bad hearts and perverted intellects, must God's methods be doomed to equal failure, and that for ever and ever?*

And now let me ask, Is there one of us, my brethren, so hopelessly evil as that he should be rightly sentenced to become the forgotten tenant of a prison throughout an absolute eternity of a suffering and sinful existence? I am very sure that there is not one, no, not one. And on the other hand, are there many, in our experience, who when they die seem fit for instant entrance into heaven? Affection may prompt us to hesitate in our reply, or else it would not, I think, be long in coming. Surely we cannot often say with any strong conviction, unless it be in the case of an innocent child or of an altogether saintly soul, such and such an one has gone straight to highest bliss. What then remains? Even those few or many stripes, even that fatherly chastening, even that loving discipline, which in the great majority of cases shall go before full and perfect reconciliation. And is this chastening of the Lord after death not to be dreaded? Yes, indeed, it is to be, since it is of all realities the most solemn. Remember and forget not the more than two thousand years of prison which befel those sinners before the Flood! Surely they underwent a fearful chastisement. And what shall *our* punishment prove if we wilfully transgress? There are few indeed of us whose light and knowledge are not greater than theirs could be. The height of folly and of madness would be to account lightly of God's chastening for sin, because in some remote age there shall come an end to it. So then sin not, beloved, lest a worse thing befall you than befel those sinners before the Flood. Sin is your deadliest enemy, and may plunge you into a gulf of all but bottomless perdition. Oh, beware of the beginnings of evil! The lustful thought, the harsh and bitter temper, the foolish rage of passion, the cup too many, the hardening power of selfishness: all these things are of the adversary, and his power is very terrible, It is a fearful thing to be delivered over to Satan. even for a season, that we may learn not to offend. Yet, thanks be to God, there is a Greater than Satan, and evil shall not triumph everlastingly; nay, evil shall be swallowed up of good. One comfort no man may rob us of. Should God's utmost anger be poured out deservedly upon any of us; should our punishment even be extreme; no place of suffering could hide from us for ever our offended and yet most loving Saviour. And

* A friend (A. T.) has called my attention to the picture on this subject in the Spanish Chapel, Santa Maria Novella, at Florence. My friend mentions that the picture is coarsely realistic, yet rouses the imagination strangely. Memmi is said to be the painter, though Ruskin questions this. Earnestly and respectfully I would suggest to our great English painter of sacred subjects, Holman Hunt, that he should devote his genius to the setting forth on canvas of this mystical and yet most real interview in Hades between the Redeemer and the prisoners of hope, thereby affording the world another sacred master-piece, and aiding to familiarise men's minds with a nearly forgotten truth of unlimited consequence and boundless mercy, to the glory of God: "for His mercy endureth for ever."

† This is the last objection urged by what I cannot but account the perversity of error, against the revealed fact that God will gather together in one all things in Christ, that God is the Saviour of all men, that God will swallow up death in victory, that a God of Love and Righteousness shall be All in All. It is assumed, contrary to revealed fact as to essential reason, that the will of the creature will for ever oppose the will of the Creator. And the fire of God's love is supposed to be incapable of melting the ice in the sinner's heart. An imagined abstract possibility is opposed to an absolute revealed certainty.

* Because I cannot say everything in one sermon, therefore I leave to a future discourse all insistence upon the sweet and solemn and pressing duty of prayer for the departed.

so David writes :—"Thou hast delivered my soul from the nethermost hell" (*Sheol*). Sooner or later His healing Presence shall be with us, and He shall overcome our evil with His good. One hope shall still uphold us, shall guard us from despair, the hope namely, nay, the confident trust, that by His Spirit the Lord of Mercy shall visit the spirits in prison; that after many days they shall be visited, and that He shall "say to the prisoners, Go forth" (*Isaiah xlix. 9*).



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, OCTOBER 23, 1886.

POPULAR LECTURES.

A GOOD deal has been said and written recently on the apathy and indifference that exists, especially in country parishes, with regard to things which are of pressing moment both in Church and State; and so, while men living in large towns and busy centres of industry are keenly alive to all that is going on, their bucolic neighbours do not appreciate or take much interest in things other than those which come immediately before them. Hence it is that the agitator or demagogue, when he comes among them, by his oratory and violent language succeeds very often in stirring up strife and leaving behind the fires of bitter opposition to those who employ them, and this is especially the case with regard to the labouring class, and the result is that class is set against class, which often ends in mutual distrust and suspicion. In order, therefore, to combat these erroneous opinions, which are gaining ground, it is necessary that something should be done. Too often, alas, has the agricultural labourer been left to himself, and little or no care has been taken or shown in his welfare, and little has, in many cases, been done to make him realise his position as a citizen—as a member of a great commonwealth. But it is no use harking back upon the neglect of the past; rather, we should say, bury the past, and let bygones be bygones. And now we are confronted with the fact that these men have votes, that a power has been placed in their hands, and the fact that at the General Election of 1885, while constitutional principles were largely supported in the towns, in the

rural districts radicalism had its greatest stronghold. Yet all this was but the result of misconception and want of knowledge, and therefore it is necessary that something should be done to give to these men a realisation of their citizenship, and to show to them what is right and what is wrong, and that they are not to be misled by the blatant oratory and claptrap of the paid agitator, but should know why they are Englishmen, and why they are also Churchmen, and what are the great benefits which have from time to time been conferred upon this land.

And here we would like to draw attention to an association called the Popular Lecture Association, which has recently been formed for the special purpose of diffusing good sound information on certain points. This association has for its object the promotion of sound political, economical, and social information among the masses of the people, especially in country districts, and it also proposes to supply lecturers who shall give simple lectures calculated to enforce plain truths with regard to the Constitution, the Empire, the Church, the state of English and foreign peasantry compared, land, liberty, etc. Now, while this is not necessarily a Church organisation, yet it has the support of Bishop Stubbs, one of our ablest historians, and we feel sure that such a work must of necessity be productive of much good. And with regard to the Church, we believe that if clear and simple statements as to her history and continuity were given, especially by means of lectures, it would do much to disarm the power of the Liberationists, with their untruthful statements and their spurious literature as to the endowments of the Church, etc. And so with regard to the Constitution, it is much to be desired that people knew more about their country, its Constitution, laws, etc.—all this on the very face of it must do good, and no better way can be devised for accomplishing this work than by popular lectures.

And closely allied to this subject there is the question as to the influence of the Church in country parishes. The Bishop of Liverpool, in the paper which he read at the recent Church Congress, made some strong statements as to the weakness of the Church in rural districts, and drew a somewhat sad and depressing picture of the work that the Church is doing, but we firmly believe that this picture is overdrawn. We must, however, remember that great allowances have to be made; we cannot measure things in the country by the gauge of town work; the two things are totally different. In a town there is every organisation ready to hand, and plenty of material to work upon—means of self-improvement, classes, institutes, etc., while in the country parishes there are none of these things—the Church, the school, the rectory, possibly a reading-room, but not always, a parochial library, a sick and provident club, but beyond this little

else. Yet to introduce all the elaborate organisation of the town parish would be in many parishes quite out of place, and would only perplex and worry men. If, however, there is a proper use made of the materials ready to hand, much may be accomplished, and an earnest-minded clergyman will not fail to make the best use that he can of the materials that he has to work with. Yet, for all that, things take time, and when once the bucolic mind really grasps the truth and blessings that the Church puts before it, it holds them most tenaciously. We want more definite instruction; let this be given, and we need not fear for the results.

But in addition to all this, a little help from the outside world is invaluable, it gives an *impetus* to that which has already been done, the strange voice and form will often attract; and we cannot imagine anything more likely to help forward Church work than popular lectures. For we must also bear in mind that while the mission of the Church and Christianity is to the souls of men, and to help them to lead holier lives and to prepare for a higher and nobler existence, yet on the other hand the Church has a social mission, and it is incumbent that people should be instructed in everything that concerns the true-born Englishman. Social problems are ever and anon cropping up, and anything that tends to make men happier, to give them an intellectual grasp of these things must be welcomed, and therefore we urge this mode of bringing before the people the great truths which it is necessary that all should know.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—I venture to solicit permission to offer some comments on Mr. Sandlands' letter in to-day's PULPIT.

He has several times attributed to me sentiments the reverse of what I entertain, and I do not think anything I said justified him in so doing. The last instance, in his letter now under consideration, seems to me rather too bad. He charges me with saying that the Scriptures have "oppressed the human race," as in a previous letter he accused me of describing Bible truth as narrow. Yet this gentleman seems surprised when he happens to stumble against the word "dodge."

I believe Bible truth is "exceeding broad;" and it is from the Bible, and the Bible alone, that I have drawn bright and loving thoughts of God and His purposes towards the creatures whom He has brought into existence. In an earlier period of my life, I was so situated, that I was left alone with the Bible for many years, and had no opportunities of listening to the expositions of narrow-minded bigots, or the parrot-like utterances of the blind leaders of

the blind. The sense of the Bible came to me unfettered, and I was enabled, once for all, to reject the horrors which those who called themselves orthodox, presented to mankind, by their perversion of the most kindly and beneficent declarations which are scattered throughout the Bible.

It seems to me that Mr. Murphy has furnished an adequate number of texts, and I also, in my letter of 16th August, in the PULPIT of 21st., to show that the Gospel scheme not only provides ample means for the correction and removal of the mental and moral hindrances to the reception of the Gospel, but that they will be effectively applied to the whole of the intelligent creation.

As far as I recollect, the words "education" and "probation" are not found in the Bible; I do not see either of them in a Concordance I have. But there is a great deal about teaching, and about judgment. When it is said in the Bible, "God is Love," it seems a logical conclusion, to my mind, that He can never abandon any of His creatures to endless depravity and misery. When it is said that "He will reconcile all things unto Himself," and that He will be all in all; and when I see clearly that all men are not reconciled in this life, I feel as certain as anything can be, that there will be a continuity of education in future stages of our immortal existence. I have no doubt, moreover, that education, never will cease, and never can cease.

Mr. Sandlands talks of not forcing "unwilling recipients." Was he not an unwilling recipient himself, and have we not all been unwilling recipients? Is it not said, "Ye are saved through faith, and that not of yourselves, it is the gift of God." Is there not a text which speaks of "The working whereby He is able even to subdue all things unto Himself?"

The Saviour said, "Ye will not come unto Me that ye might have life"; which probably might have been said to Mr. Sandlands himself, at a previous part of his life. Is that a valid reason for the confident assertion that the grand declaration, "I, if I be lifted up, will draw men unto me," does not mean all, but refers only to as many as care to be drawn? If they care to be drawn, there is no necessity to draw them. J. B.

Canonbury, October 16th, 1886.

SYMBOLISATION.

SIR,—I am much obliged to Mr. Napleton for affording me the information which I sought; but, while sincerely thanking him for his kindness, I may perhaps be allowed to add that his explanation appears to me to explain away what appeared to be the idea conveyed by his sermon. That it would turn out so I had some sort of presentiment; inasmuch as to carry out the symbolisation of worship by making the worshippers the emblem of the Being worshipped, seems, on the face of it, to be a *tour de force* very difficult of vindication.

I do not quite follow the reasoning, that because life is derived essentially from God the Father, as Creator, *therefore*, in the symbolisation of worship, the living souls typify the Life-giver. The living souls are part of the spiritual reality of worship, and can scarcely be, at the same time, symbols of some other part of that reality. To mix up the symbols and the realities is both confusing and incongruous.

Besides, there is really no more reason why a living soul should typify the Life-giver, than why any created thing should typify the Creator. *Living* and *life-giving* express totally different ideas, and cannot have any such relation to each other as that of type and antitype.

The incongruity of the asserted symbolisation appears to me to be decisive against it. The thesis to be made good, is, that in our churches God is commemorated by special symbolisation of each person in the blessed Trinity. There is not much difficulty in saying that the water in the laver of regeneration is an emblem of the Spirit in His cleansing function; and that the bread and wine of the Eucharist are symbols of Christ sacrificed for us; yet even so, the symbolisation is confined to the administration of the Sacraments, and does not concern the general offices of worship. But when we go on to say that the living worshippers represent God the Father, so as to complete the symbolisation, we have clearly got out of the sphere of symbols altogether. Water, bread, wine and living souls form, in this sense, an impossible conjunction; the first three are material symbols of spiritual realities; the fourth is a spiritual reality itself. If God the Father is to be represented by a symbol, in order to make good the thesis, it must be by a symbol which can be ranked with the others as something outward and material; not living souls, but something which can be presented to their apprehension as emblematical and significant. To anyone who thinks it worth while to try to make the thesis good, I would suggest the Bible on the lectern as the symbol which is wanted. From it comes forth the word of God to us through the reader's voice; might it not then remind us of the eternal Father sending forth the co-eternal Word both in creation and redemption? Yet though this would really fulfil the conditions of a symbol, I could not dissent from any one who should call the suggestion fantastic and foolish.

But is the thesis that the triune God is commemorated in our churches by a threefold symbolisation, worth making good? It is surely not an Anglican conception. From our churches are habitually excluded all symbols of the Eternal Father. Of Christ and the Spirit, besides the sacramental emblems, we admit the scriptural symbols of the Lamb and the Dove; but of the first Person in the Godhead none is acceptable. And in this we are in harmony with the Christian Scriptures. In the Apocalypse, the great storehouse of Christian symbolism, we find elaborate symbolisations of the whole sphere of being, except of "The King eternal, immortal, invisible, the only wise God." In the midst of the symbolic heaven on the throne before which all bow, He must be; but the seer dares not record more than that He was "like a jasper and a sardine stone"—brightness without form, a mystery too unfathomable for definition, too sacred to be reduced within earthly symbols. Why attempt to find in our churches a symbol of Him, whom even the inspired master of symbolism dared not symbolise?

I ask Mr. Napleton's pardon if I have discussed his view too freely. We are all seekers of truth, and conscious of fallibility, and I think we should welcome honest and courteous discussion of the utterances we make public. There is nothing better adapted to correct eccentricities, and knock the bottom out of fallacies.

PRESBYTER.

Reviews and Notices.

"THE CASE OF THE IRISH PROTESTANTS IN RELATION TO HOME RULE STATED." Dublin: McGee, Nassau & Co. Price 1s.

THIS is a most valuable shilling's-worth. It is founded on the most authentic authorities, such as King's State, the State Trials, Carter's Ormond, Leland's History, &c., &c. I suppose the most unblushing falsehood ever uttered is that King James's Parliament did not persecute Protestants. It attainted 3,000 men, women, and children. It required them to appear before a certain date. This cruel Act was kept secret. For love or money a copy could not be had for four or five months after the date fixed for people's appearance. Every one who had corresponded in any way with persons in England or in the North, were included in the penalties of forfeiture of estate and life. A solicitor, who had a letter from England was included (p. 59). The most trivial letter was fatal to him who received it (read p. 57). "Thousands had sold small estates in England and laid out their prices in Irish land. Purchases, settlements, leases, money investments, jointures for widows and portions for children—all the multifarious dispositions of property required by society for the welfare of families, for its trade and commerce, or the reclamation, improvement and adornment of the soil had been made on the faith of these Acts (of Settlement and Explanation) and an undisputed possession of many years. All these were swept away at one stroke without compensation or provision for the unhappy sufferers. James alone—but he was an Englishman—manifested compassion for these unfortunates." Mr. Lecky thinks that compensation was provided. But "fifteen millions were taken away, and the land of William's adherents, which was to furnish the means for this reprisal (compensation) did not amount to a fifth of this sum" (p. 57, note).

By James's two Acts "all the endowments of the Protestant Church, and all the provision for the maintenance of her clergy were at one blow swept away. Her ministers were left to the charity of their flocks, or death by starvation" (p. 68).

Macaulay says "A mortgage for a thousand pounds was cleared off by a bag of counters, made out of old kettles. The auditors, who complained to the Court of Chancery, were told by Fitton (the Chancellor) to take their money, and begone. . . . A man might walk into a shop, lay on the counter a bit of brass worth threepence, and carry off goods to the value of half a guinea" (p. 69). The tradesmen were generally Protestants. Leslie wrote to correct Archbishop King: but he gives us King James's testimony as to the massacres of 1641. "Some of them moving to him for leave to cut off the Protestants, which he refused with indignation, saying, 'What, gentlemen, are you for another forty-one?' which so galled them that they ever after looked upon him with a jealous eye, and thought him, though a Roman Catholic, too much of an Englishman to carry on their business." P. 74, note. What we read at p. 76 is most reasonable. Speaking of the penal laws it says, "Was it to be wondered at, when the Protestants returned to power, that they should determine to exclude a class that had attempted a vast spoliation and slaughter, and conducted a relentless persecution against them—to exclude them from the government of a country which

they had brought to desolation?" Some of the penal laws are indefensible, such as encouraging a son to conform, that he may take the estate from his father. But, as to the seizing of every horse worth £5, this was done, lest it should be used in rebellion. It was a struggle for life between the minority of loyalists and the majority, who sighed for France to come over and take possession. Extreme cases require extreme measures. What are we to think would happen if Home Rule re-established a King James's Parliament? All our estates set up to auction? Every official turned out. The police officered by the Moonlighters. Every loyal man forced to fly. Let us hear what the Rev. Mr. Behan said on a late occasion. "They were not struggling merely for a green flag. They wanted three meals a day, good clothes on their backs, and employment for honest men. What they wanted now was the spoils, the loaves and fishes. They wanted men of their own to be officials for this country: to fill every situation and every occupation they were qualified for, from the highest to the lowest. And the topmost man in the Castle must make way for one of theirs; and the lowest official in the poor-house grades must be replaced by one of theirs. What did their oppressors do in their day? They kept every thing to themselves; and now they might thank God if they (the Nationalists) gave them raw and unboiled justice." This is plain speaking, and worth study by those who are angry with us, because we do not jump at the spider's invitation to the fly, "Come into my parlour." Every line in this book is worth reading. If we can read it, and then allow the Old Man of the Sea to mount our backs, we deserve the fate of Sinbad!

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HYMNS ANCIENT AND MODERN, FOR NOVEMBER, 1886.—SELECTED BY THE REV. JOHN NAPLETON.—
Twentieth Sunday after Trinity. Morning: 427, 237, 320. Evening: 307, 242, 23.—Twenty-first Sunday after Trinity. Morning: 270, 246, 357. Evening: 38, 277, 24.—Twenty-second Sunday after Trinity. Morning: 291, 199, 315. Evening: 415, 280, 255.—First Sunday in Advent. Morning: 48, 241, 176. Evening: 47, 53, 54.

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PREFERMENTS AND APPOINTMENTS.

Barrow, Rev. Thomas Edward Morris, Curate of All Saints', Clifton; Vicar of St. John's, Taunton.
Betham, Rev. Charles Jepson, M.A., Rector of Brettenham, Suffolk; Honorary Canon of Ely Cathedral.
Blencoe, Rev. Thomas Henry, Curate of Cold Ash, Newbury; Rector of Folksworth.
Bourdillon, Rev. Bernard K., M.A., Incumbent of Holy Trinity, Capetown, South Africa.
Boyden, Rev. H., B.A., Vicar of St. David's, Birmingham; Vicar of Peendean, Penzance.
Cane, Rev. J. B., Rector of Weston, near Newark; Rector of Tattingstone, near Ipswich.
Cromwell, Rev. John Gabriel, M.A., Rector of Stisted.
Crosse, Rev. Charles Henry, M.A., Vicar of St. Martin's, Fincham, and Rector of St. Michael's, Norfolk.
Donaldson, Rev. Augustus B., M.A., Canon and Precentor of Truro Cathedral; Examining Chaplain to the Bishop of Truro.
Gibbons, Rev. Thomas George, M.A., Vicar of Halstead.
Goddard, Rev. Edward Hungerford, M.A., Vicar of Clyffe Pypard, Wilts; Organising Secretary of the Society for the Propagation of the Gospel in the Archdeaconry of Wilts.

Gore-Booth, Rev. H. F., Rector of Holy Trinity, Salford; Honorary Clerical Secretary to the Manchester Archdiaconal Association of the Society for the Propagation of the Gospel.
Helliell, Rev. Henry Griffin; Vicar of St. Michael and All Angels', Notting Hill.
Hooper, Rev. William, M.A., Rector of Little Glemham and Perpetual Curate of Great Glemham, Suffolk.
Lamb, Rev. Joseph Chatto, M.A., Vicar of Frickley with Clayton.
Lonsdale, Rev. A., Vicar of Thorthwaite cum-Braithwaite; Vicar of Holy Trinity, Carlisle.
Martyn, Rev. Charles John, M.A., Rector of Long Melford, Sudbury; Honorary Chaplain to Her Majesty.
Matson, Rev. R. B., B.A., Rector of Worthing; Licensed Preacher in the Diocese of Chichester.
Nason, Rev. Richard Muriel, M.A., Perpetual Curate of the New Parish of Greenside.
Nesbit, Rev. Robert Bailey, B.A., Curate of Eccleshall; Vicar of South Cowton.
Podmore, Rev. Thompson, M.A., Head Master of the College, Eastbourne; Rector of Aston-le-Walls, Byfield.
Richardson, Rev. John Gray, Vicar of St. John's, Darlington; Vicar of St. Mary's, Nottingham.
Robbins, Rev. John, D.D.; Vicar of St. Mary's, Hemel Hempstead.
Scott, Rev. William, M.A., Vicar of St. John's Cowley, Oxford.
Simpson, Rev. John, M.A., Curate of Holy Trinity, Bingley; Minister of the New Church of St. Michael and All Angels', Cottlebury, Bingley.
Slcock, Rev. Frederick H., M.A., Vicar of Wooton Wawen, Warwickshire; Rector of Mottisfont Hants.
Thompson, Rev. John, Incumbent of St. Margaret's, Leven; Incumbent of Rosslyn Chapel, and Military Chaplain, Glen-corse.
Tonge, Rev. Canon. Rector of St. Ann's, Manchester.
Woods, Rev. George, M.A., Chancellor of Llandaff Cathedral and Rector of Sully; Rector of Kemeys Inferior, Monmouthshire.

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CLERICAL OBITUARY.

Barne, Rev. Henry, M.A., formerly Scholar of Exeter College, Oxford, for twenty-eight years Vicar of Faringdon, and finally Minister of the Memorial Church, Clifton, at Clifton, on the 14th inst., aged 73.
Bayly, Rev. Edmund Goodenough, M.A., at Bedford, on the 3rd inst., aged 82.
Bellett, Rev. George, M.A., fifteen years Rector of Whitbourne, on the 11th inst., aged 88.
Clarke, Rev. Arthur Edward, M.A., sometime Curate of St. Peter's-in-the-East, and High Master of Oxford Preparatory School, at 72, Woodstock Road, Oxford, on the 14th inst., aged 33.
Downes, Rev. William, Rector of Combe Raleigh, Devonshire, at Malham Tarn, Yorkshire, suddenly, on the 12th inst., aged 48.
Foley, Rev. John, B.D., for forty years Vicar of Wadhurst, at Wadhurst, on the 11th inst., aged 81.
Gorton, Rev. William Henry, B.A., for forty-eight years Vicar of Portesham, Dorset, and son of the late Rev. W. Gorton, M.A., Vicar of Sherborne, and Rector of Chickereil, at the Vicarage, Portesham, Dorset, on the 17th inst., aged 86.
Monypeny Rev. Arthur, B.A., T.C.D., late Vicar of Lavey, dio. Kilmore, Cavan, Ireland, at Eastbourne, on the 13th inst., aged 82.
Roberts, Rev. Charles Ingram, at the Rectory, St. Mary's, Hoo, near Rochester, on the 17th inst., aged 53.

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WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

DIVINE INSTRUCTIONS FOR A HARVEST FESTIVAL.

BY THE REV. C. A. MOLONY, M.A., VICAR OF ST. LAURENCE, ISLE OF THANET.

SERMON PREACHED IN ST. LAURENCE'S CHURCH, ON SUNDAY, SEPTEMBER 12TH, 1886.

"And now, behold, I have brought the first-fruits of the land, which Thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God."—Deut. xxvi. 10.

THE Law of Moses is sometimes disparaged as containing a number of minute ceremonies, which are no longer binding under the Christian dispensation: and much useful teaching that might be drawn from it is neglected in consequence. But our Saviour has shown by the frequency of the quotations which He made from it, more especially on the occasion when the Pharisees questioned Him concerning the resurrection of the dead, how much profitable instruction, even on mysterious subjects is contained in that law, and that the spirit of its precepts is to be studied more than the letter of it. This view of the subject is impressed by our Church also upon the members of her communion. "Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men; . . . yet, notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called moral." (Art. VII.)

The words of our text are taken from the service prescribed to the Jewish nation by Divine command as a thanksgiving for their harvest. The first part of them consists of words put into the mouth of a devout worshipper, and are doubtless to be understood as expressing the thoughts suitable to the occasion, rather than as the exact words of a prescribed form of prayer. The latter part is the commencement of the instructions for the observance of the thanksgiving as a day of general rejoicing. Let us then study the subject as suggestive; and for this purpose the whole passage must be carefully examined.

I. Observe that all the details of the Institution are interwoven throughout with a spirit of *gratitude*. And this gratitude must spring from a thankful remembrance of God's gracious fulfilment of His promises, of the supply provided by Him for natural wants, for special deliverances given, and for continued sustenance and protection.

The Israelite was reminded, first of all, that the mere possession of the Land of Canaan by his nation, nay, the very fact of their existence as a nation, was a blessing which he owed to the faithfulness of Jehovah. He was taught to acknowledge his own individual, separate interest in this tenure, and to make it the foundation of his other thanksgivings. This acknowledgment he was to begin before he delivered his offering to the priest—"I profess this day unto the Lord thy God, that I am come unto the country which the Lord our God sware unto our fathers for to give us"—and to go on with it after the priest had set down the basket before the altar as a present to God. When God has fulfilled a promise to us He expects us to own it to the honour of His faithfulness, and our comforts will derive a double sweetness from this remembrance whence they flow: for the thought of the Giver reminds us of His power as well as His faithfulness, and awakens in the heart an assurance that, fleeting as these fruits are in their nature, and though they will perish in the using, a succession of them in due season will be continued to us.

This is the next point: "Thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous." It was famine that drove Jacob and his sons to visit Egypt, as it had driven Abraham before them. In truth, the preservation of Abraham and his family amid so many hostile surroundings, from the time of his entrance into Canaan until Jacob's immigration into Egypt, was a continued and astonishing miracle. It might be truly said of the patriarchs at any period of their lives that they were "ready to perish." If the title "Syrian" be understood as referring more particularly to the patriarch Jacob, it is true that the name would be more fitly applied to him than to the others, because he lived for twenty years in Padan-aram; his mother and both his wives were natives of that country, and all his sons, except Benjamin, were born there. Or the worshipper may be intended to allude to that son of Jacob, who was the father of his tribe.

A third cause of thankfulness which must be kept in mind, was the deliverance vouchsafed to their nation in its infancy. After their increase in Egypt, although they had become "a nation great mighty, and populous"; they were "ready to perish" through their mean condition, the persecutions of a hard slavery, and the vigorous pursuit of Pharaoh after them, even when they seemed to have escaped. Their deliverance from each of these perils is accordingly described as an act of pity upon the part of God,—He "looked upon our affliction, and our labour, and our oppression"—and as an act of power: "the Lord brought us forth out of Egypt, with a mighty hand, and with an out-

stretched arm, and with great terribleness, and with signs and wonders."

And the gracious favour and protection of God had been continued up to the moment of the speaker's utterance. The Divine promise to their fathers, that He would give them a land flowing with milk and honey had been fully redeemed; the worshipper's presence in life that day was an acknowledgement of it; the fact itself that he was able to bring with him such an offering was a testimony to it. National mercies are mercies to individual members of the nation; and the aggregate of individual benefits added up constitutes the sum of national mercies. So here, the faithful worshipper is directed to return thanks not merely for his own lot, and the blessings which accompanied it, but for the land in general which was given to Israel according to covenant; and not only for this year's profits, but for the ground itself which produced them, which God had graciously granted to his ancestors, and entailed upon his own posterity. Hence we learn that the comfort which we enjoy in our particular blessing should lead us to be thankful for our share in public peace and plenty; and together with present mercies we should bless God for the former mercies we remember, and the further mercies we expect and hope for.

These are the causes for thankfulness impressed upon the Israelite, and enumerated with all the minute instruction of a prescribed form of prayer. While the events commemorated were peculiar to that nation, and the commemoration of them was adapted to their history, are not the principles equally binding upon us? Are these causes for thankfulness less conspicuous or less forcible now than they were in those days? Surely not.

To us, my brethren, God has continued from year to year the same blessings as he gave to the Israelite, but under the terms of a richer and a better covenant; not under the terms of a covenant confirmed only by His word, and by the thunders of Sinai, but sealed by the precious blood of His dear Son. We can go farther in our adoration than the Israelite, inasmuch as we possess higher knowledge, and therefore God requires more of us. "We thank thee, O Lord, for creation, preservation, and all the blessings of life; but above all for the knowledge of redemption, for the means of grace, and for the hope of glory."

All of us have cause to thank God for the supply of our natural wants; "He hath given meat unto them that fear Him; He will be ever mindful of His covenant." The covenant there spoken of is evidently the covenant with Noah, that "while the earth remaineth, seedtime and harvest shall not cease." And will God be less mindful of His promises in this better and richer covenant, than of those which He made with Noah, or which He swore unto the fathers of the Israelites? Has He not promised in the new covenant that

"all things shall work together for good to them that love God?" Yes, abundance or scarcity, the sunshine of prosperity, the storms of adversity, the nipping frosts of disappointment, fulfil His word in ripening, or nourishing, or protecting from blight, the living grain for the garner of heaven. Have not some of us other causes of thankfulness in addition to these? Special deliverances from death by sickness or by accident during the past year? O, let us not be unmindful of God's other gifts besides food! "Bless the Lord, O my Soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving-kindness and tender mercies." Let the remembrance of such mercies increase our gratitude; let it swell the amount of our offerings in acknowledgment of them.

II. Now observe that the manner of offering these harvest thanksgivings was as precisely laid down as the events for commemoration were enumerated.

There was to be a personal dedication of them in the temple at Jerusalem. No excuse for stopping away was allowed. Each head of a family was to bring his own gift to the priest at the altar, and say, "*Behold, I have brought the first-fruits of the land, which thou, O God, hast given me.*" He might not make the offering in his own home or city; he might not send it by the hand of a messenger. Beside the sheaf of first-fruits, which was offered for the *whole land*, on the morrow after the passover, every man was to *bring for himself* a basket of first-fruits at the feast of Pentecost, when the harvest was ended.* When a man went into the field or vineyard at the time that the fruits were ripening, he was to mark that which he observed most forward, and to lay it by for first-fruits; wheat, barley, grapes, figs, pomegranates, olives, and dates; some of each sort must be put in the same basket with leaves between them, and presented to God.

But these first-fruits, after they had been brought into the temple, were not accepted without further acts of adoration. They must be accompanied by a humble, reverent, thankful heart in the sight of God, and without *that*, all that we can put into the basket will be of no avail. Without *that*, "if a man were to give all the substance of his house it would utterly be condemned."

Not until all these injunctions had been duly fulfilled, was the worshipper to take to himself the full comfort of this ordinance. *Then* he might feel assured that his offering was accepted, and that he had obtained the blessing of God for himself and his family. "Thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you."

* Levit. xxiii. 10. Exod. xxxiv. 22. Deut. xvi. 10.

III. I learn then from the teaching of God Himself, that personal gratitude, personal self-denial, personal service are essential parts of acceptable worship on such an occasion as this. The thanksgiving of the lips and of the heart must accompany the offering in the hand. In response to such a thanksgiving, God's blessing will become diffusive: "Thou shalt rejoice in *every* good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you." The worshipper might then feel assured that the divine blessing would rest not only "on his basket and his store," but upon himself, and his household, and "all that he hath."

Of personal gratitude and of personal service, I have already spoken; but the subject of self-denial demands a few words.

In Palestine the first ripe fruit was an object of desire. Micah writes, "My soul desired the first-ripe fruit." It was early, and it was choice; and this dedication of the earliest and choicest of it God declares that He would accept as a token of self-denial. Thus God teaches to prefer the glorifying of His name, as the Giver of all, to the gratifying of our own appetites and desires. He teaches us that He values our gifts, not for their quantity, but for their quality, and for the purity of the motives which prompt the dedication of them. In the New Testament, this lesson is inculcated by the reproof of Saint Peter to Ananias: "Whilst the land remained, was it not thine own; and after it was sold, was it not in thine own power?" The comment of Jesus on the offering of the widow's mite is to the same effect. An admixture of self-denial sweetens the gift in God's sight and makes it precious to Him.

Do you wonder at this? Pride or vanity might lead you to say, "If I am only returning to God that which is His own, what is the use of my doing so? Herein lies the proof of your state of mind. Let us take a familiar illustration from a frequent occurrence in our daily life. If a parent among you gives his child a piece of money, and the child buys for you a present with a part of it, is not this to give back what he had received? Is the gift then less a token of affection on the part of the child? On the contrary, do you not love him the more, and value his gift for that little act of self-denial? But God says, "If I be a Father, where is mine honour?" God is a jealous God, though He be a gracious Father, and his honour He will not give to another. And He has promised to honour those who honour Him:—"Them that honour me, I will honour." In the same spirit the Lord Jesus has commanded: "If ye love me, keep my commandments." But these commandments cannot be kept without some self-denial on our part; and this very self-denial is the proof of our love and our sincerity.

Therefore let us give of our earliest and our best,

as God hath prospered us, whatever the gift may be; this is the proper spirit of self-denial. In a bad year, if the harvest is bad, we are not therefore to refuse Him any offering. But, thank God, the harvest this year, cannot be called a bad one; three-fourths of it are of an average quality.

Lastly, our offering, of whatsoever kind it be, must be offered through the great High Priest who is ascended into the heavens, Jesus Christ our Lord. Of him the Jewish priest on this occasion was the type, receiving the gift, and presenting it at the altar in behalf of the worshipper, thus impressing upon him his need of a Mediator ordained by God's own appointment, and performing these functions of the Mediator's office in his sight. So must we offer our prayers, our praises, and our alms, as

Lowly acts of adoration
To the God of our Salvation—
On His altar laid we leave them:
Christ, present them! God, receive them!

WEEPING OVER JERUSALEM.

BY THE REV. C. T. BUCHANAN, CURATE-IN-CHARGE.

SERMON PREACHED IN RUSHBURY CHURCH, CHURCH STRETTON, ON SUNDAY, AUGUST 29TH, 1886.

"And when He was come near He beheld the city and wept over it."—LUKE xix. 41.

THE scene which we have had brought before us in the Gospel for to-day, has no parallel in earthly history, and only one in the life of our adorable Redeemer, that parallel supplied by the solemn scenes of Calvary itself. We have in this chapter a most memorable occasion in our Lord's ministry recorded, on which each of His three great offices was distinctly manifested in the verse before the text. As King of Israel, He rode in triumph along the palm-strewn path to the city. In the Gospel, as the High Priest, He entered the Temple, and cleansed it of defilement. As Prophet of the Church, He taught in that Temple daily, as He felt that the night of death drew nigh. When He first visited Jerusalem, as the Teacher come from God, one of the rulers came to Him, declaring that He had proved His authority by His mighty deeds, and sought instruction from Him about Heavenly things; and on this His first visit, He spoke those gracious words which have come with such sweet power to many thousands of anxious souls since the time of Nicodemus. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." One might have said, His coming will be hailed with general joy. But no, such is the depravity of the human heart, He came unto His own, and His own received Him not. Now we trace the sad climax which

caused His weeping. He left the city, but not altogether. He came again, speaking the same gracious words, but now they not merely turned their backs upon Him, they sought to slay Him. Now, He comes to Jerusalem the last time. It seems from St. John's narrative, that He had been to His favourite Bethany. There He had wrought one of His mightiest works. He had stood by the grave-side, and said to the dead, "Come forth, and he that was dead came forth." Now Bethlehem was nigh unto Jerusalem, about fifteen furlongs off—*i.e.*, about two miles—and many of the Jews came to Martha and Mary, to comfort them concerning their brother. These had been witnesses of this mighty deed. The rich man in the parable said to Abraham, "If one went unto them from the dead, they will repent." Here, in the case of Lazarus, we have the request granted. Lazarus came unto them from the dead. But the rich man's assurance was not realised; they did not repent. Yea, they consulted that they might put Lazarus also to death. When Jesus came nigh, even at the descent of the Mount of Olives, the air rang with Hosannas, and in the midst of these rejoicings Jesus weeps: "When He was come near, He beheld the city, and wept over it." Oh, what patient, persevering love! Here we see the deep compassion of the Saviour. When mercy had spent itself, He wept over the unrepentant ungrateful city. Those tears were not merely emotional or sentimental. There was a profound meaning in each tear that fell from the eyes of the Man of Sorrows. He thought of all that had been done for Jerusalem in the past. He thought of the vine which He had brought out of Egypt; how He had cast out the heathen that He might plant it in the promised land; how He had sent His servants to tend it, looking that it might bring forth grapes, and it brought forth wild grapes, nay, worse; how they had killed some and stoned others of those whom He sent; and last of all how He, the only Son, had come, and with how little success. As He beheld the city He saw men, having indeed a form of godliness, but denying the power thereof, who instead of being a leaven amidst the surrounding people, were nothing less than whited sepulchres, beautiful outward, but within full of all uncleanness. As He beheld the city, He looked into the future, and clearly foresaw all that would come to pass. He saw the scenes that would be enacted in Jerusalem in a few days. He knew the wild rage of the High Priest; He saw the seizure in the Garden; He saw the traitor give the fatal kiss; He saw justice paralysed and prostrate, in the keeping of wicked and unjust rulers; He heard the gibes of the priests; He beheld Herod mocking; He saw Barabbas placed side by side with Himself, and the robber preferred before Him. Now the multitude were singing loud Hosannas, but in a few days He knew they would cry, "Away with Him! Crucify Him!" He

saw the cruel, the ignominious cross erected, and the derisive taunts of His murderers were ringing in His ears. As He beheld the city, He saw the men of Jerusalem, vessels fitted for destruction, fast filling up the measure of their fathers. He knew the Divine forbearance was well nigh spent, and judgment had commenced. He saw them smitten with blindness. "If thou hadst known," He says, "even thou, at least in this thy day, the things which belong to thy peace, but now, they are hid from thine eyes." He saw the Roman eagle approaching the city, and the Roman legions surrounding it, all ready to execute the Divine judgments. He beheld the beautiful Temple thrown down, and the city a heap of ruins. "And when He was come near, He beheld the city, and wept over it." And surely we might weep as we review the record of man's wicked ingratitude. But as we censure the Jews and weep for Jerusalem, let us look a little nearer home. Is there nothing here for us? We as a nation resemble Jerusalem in regard to Divine mercies and high privileges. As the Jews had the *Law*, so we have the *Bible*. They had their synagogues, we have our churches. As the Jews were brought before God in their infancy, and sealed for Himself, so we have been signed for Christ, as thenceforth being His. The things which belong to our peace are doubtless much better and more universally known now, than when Christ wept over Jerusalem. We have, like the Jews, an established worship. Every village in our beloved England is now provided with all the means of hearing how great things God has done for us, and what He has laid up in Christ for those who trust in Him. These advantages the inhabitants have at no cost to themselves. How long they will enjoy them, it is not in my province to tell; but woe be the day when such a thing as Disestablishment and Disendowment takes place. Then places such as this, now in the enjoyment of all the means of grace, which we are sorry to say many do not value, will, in all human probability, be deprived of them; and we fear in England more churches will be closed than has been the case in Ireland, where no less than sixty-seven churches have been closed, which once had a resident clergyman and open church to worship in, as you have now; but we are sorry to say theirs no longer. We must not forget to say many new churches have been built during the last fifteen years, and the sister-church of Ireland is now much stronger in many respects than she was before the fatal year 1869. How many churches would be closed in England were such a disaster to come upon her as in Ireland, time alone can tell. We fear the number would be legion. They would be closed in far greater proportion than in the sister church of Ireland. May God keep this disaster away as long as possible. The school-door is now open for the young, where they may learn to remember their Creator in the days

of their youth. Religious as well as secular knowledge is abundantly provided for all. Surely we may say, as Moses said to the Jews, "What nation is there so great, who hath God so nigh unto them? Now all these blessings are shared by you here, and as individuals. Let me ask you, are you living as you ought in view of all these mercies? Do you realise that these are mercies? If Jesus should come amongst us would He not see many things which resemble what He beheld in Jerusalem, in our cities, towns, and villages? Would He not find amongst us those who profess to love Him; that our love is very cold; that we have left our first love? Would he find us humble, grateful, watchful, prayerful, zealous to promote His glory, and the salvation of men? If He came now might He not say of some of us "Thou hast a name that thou livest, and art dead"? Would He not find many who are unmindful of all His love and suffering for them, many who live as though He had not died for sin, as though there were no Bible, no God to please, no hell to shun, no heaven to gain. Would he not see, alas! many families who call not upon His name, nor think of Him at all from one week's end to another. Would He not see, alas! too many who care nothing for His house, His service, not for His day of sacred rest; who say inwardly, "Depart from us, for we desire not the knowledge of thy ways." If Jesus then wept over Jerusalem might He not weep over our ingratitude? I have not this morning been drawing a picture for the imagination, but have brought out simple, plain facts. In preaching God's blessed Gospel the minister's aim should be to honour His person, and persuade, if it be possible, sinners to enter the blessed service of God. This we trust shall be our work here, and your prayers are asked, that whoever addresses you may be found faithful in the discharge of this duty, remembering that one day, every minister must give an account of his work amongst those over who he has been placed as overseer. God said to his prophet Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hands." Such is the minister's solemn responsibility, and a grave responsibility rests upon every one of you. You are to take care what you hear, and how you heed the message from time to time delivered by God's messenger, either from the pulpit or when you hear some solemn warning from the lessons each Sunday. Let us daily strive to realise more of Christ's spirit. Let us be more and more concerned for those who follow not the Lord and will not have him to reign over them. Let us seek to realise the value of the immortal

soul. Let us seek more of Christ's likeness, that we may be living epistles, known and read of all men. Let us pray for a rich outpouring of God's holy Spirit. It is a solemn thought: when Jesus stood over against Jerusalem He seemed to have nothing to give its unbelieving people except His tears. "Their harvest was past, their summer was ended, and they were not saved." It is a mistake to suppose the day of grace and the day of life, must always and invariably run parallel. God has said, "My spirit shall not always strive with man." Again He limiteth a certain day, saying in David "If ye will hear my voice," "They shall call upon Me but I will not answer, they shall seek Me early, but they shall not find me." "Seek then the Lord while He may be found." What an evil sin is! So great that it brings tears from Deity. Its wide, wasting desolation and certain woe are too great for words, and the great heart of the Redeemer gives its expression in tears. "He beheld the city and wept over it." Since sin, unlamented and unforsaken, caused our divine Lord to weep, let us behold our sins, weep over them and forsake them, then shall He see of the travail of His soul and be satisfied, then our weeping shall be turned to joy, for He hath said joy shall be in heaven over one sinner that repenteth.

THE Warden of Keble College is a good deal better this Term, and has been able to preach in chapel. This seems a good omen for the resumption of his old activity.

THE Bishop of Ripon was the preacher at Great St. Mary's, Cambridge, on Sunday, and his sermon was remarkable not only for the force with which he denounced the "well-bred contempt" which is only too common in many social circles, but also for the manner in which it was delivered.

MANSFIELD Nonconformist College has begun its work in Oxford. Lectures on the History of Religious Thought and on the Sermon on the Mount will be given this Term in a temporary lecture room in High Street. The Principal, Dr. Fairbairn, delivered an inaugural address on Theological Studies, and at the close of it he said that the college had come there for no polemical or sectarian purpose, but to attempt to create a living science of theology in Oxford.

MR. C. J. MONK, late M.P. for Gloucester, has written to the local *Chronicle*:—"If the College School is to be resuscitated, and the dry bones, which were laid to rest in Dean Law's time, are to be recalled to life by his successor, the College School committee must do something more than point out to the Dean and Chapter, in the present impoverished state of their finances, what their duty is. If, as I presume, funds are required towards the re-establishment of the College School for higher education for the city and county, I will gladly contribute £1,000 towards that object. While I was member for Gloucester I took effectual steps to prevent the monstrous scheme of the Cathedral Commissioners for degrading the College School from being passed into law as part of the New Cathedral Statutes."



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, OCTOBER 30, 1886.

HOMES OF THE WORKING CLASSES.

WE were truly glad to see that the Church and purely professional questions did not occupy the time and attention of the Wakefield Church Congress to the extent that they usually do at these assemblies; but that educational and other social questions which deeply affect the well-being of the people came in for an increased share of attention. We trust and believe that, in proportion as the lay element of these Congresses increases, these questions will more and more engross their time and attention so as to lead to some practical amelioration in the health and well-being of the nation. Papers and discussions on these questions, which vitally concern the whole body of the Church, are undoubtedly more in accord with the true teaching of Revelation, the true spirit of Christ, and the true work of the Church, than debates to promote the power, the independence, the uniformity, the continuity, or even the doctrines of any Church, whether established or not. We commend the discussion on the homes of the working classes to the consideration of our readers, not so much for the intrinsic merits of the views advocated, but because it exhibits the spirit of brotherhood and love and respect for humanity that breathes in the life and words of Christ. The work of the Church we take to be to further the spiritual development of man in the faith and spirit of Christ, and if she be, as she proclaims herself to be, in very truth the Body of Christ, she ought to endeavour to purify the nation from the physical and social evils which mar its spiritual advancement. Christ has taught and practically demonstrated to us, and we know by our own experience, that moral conditions are in a very high degree dependent on physical conditions; that the *mens sana* is dependent on the *corpus sanum*. We know that a low and immoral type of human being is produced by disease alike in the mansions of the rich and in the cottages of the poor, in the homes of our villages and in the dens of our cities. We ought, therefore, to recognise that, whatever the origin of our race, its progress is one of development, which may be

Divinely guided to an improvement, or by the inroads of sin and disease may become a moral and fatal degeneration. If, then, we would become fellow-workers with God, we ought to watch and study all that affects the physical and moral growth of our people. Our Saviour advanced His kingdom by Himself alleviating the physical and material condition of men, and bade His disciples to carry on the work of healing the sick, of cleansing the lepers, and of saving people from the effects of their sins. Can and ought His Church to do the same at the present day? We have often in these pages answered this vitally important question in the affirmative. We are glad to see that the Church, in directing the attention of her members to the homes of the people, is now practically giving the same answer. Although we believe that the influence of the dwelling-house on the health and morals of the inmates is greatly exaggerated by many writers and speakers of the present day, it certainly has considerable influence, and is an admirable and infallible test or indicator of the education, manners, and morals of the people. Education and religion are based on the home, and myriads of the inhabitants of our larger towns have no home; their sleeping-places do not deserve the pure and sacred name of home, and the loss of home too often means physical, moral, and spiritual degradation.

THE REFORMATION IN IRELAND.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR OF WARRENPOINT.

CHAPTER I.

HENRY VIII.

IN 1534 Henry VIII. threw off the supremacy of Rome, a step which involved the Irish Administration in fresh troubles. At first, indeed, the religious question attracted little attention in Ireland. The Butlers, first of the Anglo-Irish lords, followed the king's lead and adopted the new views. The native chiefs gave themselves little or no concern on the subject. To make war when and where each pleased was, as Froude observes, "the Magna Charta of Irish liberty." At the same time, they hated England much more than one another, and when the alien power that for centuries had oppressed them declared for the Reformation, Ireland almost as a matter of course ranged itself on the side of the Pope. When the monasteries were dissolved, Henry bought over the adherence of the Irish and Anglo-Irish nobles, as he had already done in England, by a judicious distribution of abbey lands.

Some idea of the state of the country may be gathered from the proceedings of the Parliament of 1536. This pliant assembly declared the king's marriage with Catharine of Aragon null and void, confirmed the succession to the heirs of Anne Boleyn, declaring any opposition to this to be high treason, but scarcely had they done so when an account

reached them of the disgrace and execution of Anne Boleyn, when they at once declared the marriage with Anne Boleyn also null and void, confirmed the new state of things, and made another arrangement for the succession. After the murder of Archbishop Allen by the followers of Silken Thomas, Henry appointed George Browne to the see of Dublin, and he was consecrated in 1535. Browne appears to have been a plain man of considerable eloquence as a preacher, and very learned in the Scriptures. He was consecrated according to the Romish ritual by Cranmer, Archbishop of Canterbury, assisted by Fisher, of Rochester, and Shaxton of Salisbury. Browne was very anxious to advance the Reformation, but Henry cared little for purity of doctrine or simplicity of ritual. The only principle of the reformers which he cordially accepted was the denial of the supremacy of the Pope, and he was fully determined to allow throughout his dominions no other supremacy except his own. The very same Parliament which sanctioned the Reformation, enacted anew severe statutes against the Irish dress, language, and customs, and directed that no Irishman should be appointed to a benefice until four proclamations in the nearest market-place had failed to procure an Englishman.

Browne, writing to Cromwell in 1538, gives us the following sad picture of the state of Ireland:—

"The people of this nation be zealous, yet blind and unknowing, most of the clergy, as your lordship hath had from me before, being ignorant and not able to speak right words in the Mass or Liturgy, as being not skilled in the Latin Grammar, so that a bird may be taught to speak with as much sense as several of them do in this country. These sorts, though not scholars, yet are crafty to cozen the poor common people and to dissuade them from following His Highness's orders. George, my brother of Armagh, doth underhand occasion quarrels, and is not active to execute His Highness's orders in his diocese."

In 1536 the Reformation received the sanction of Parliament in Ireland, but not without a bitter and protracted opposition. Legislation in favour of the Reformation was confined during this reign to two points—the rejection of the supremacy of the Pope, and the acceptance in its stead of the supremacy of the Crown. These are the words of the statute—"The Bishops of Rome, contrary to the great and inviolable graunts of jurisdictions given by God immediately to Emperours, Kings, and Princes, have presumed to invest who should please them to inherit another man's kingdom, which thing we, your most humble subjects, both spiritual and temporal, doe most abhor and detest."

The Act for establishing the king's supremacy ordained "that the king, his heirs and successors, should be the supreme head on earth of the Church of Ireland." Any usage, custom, foreign laws, foreign authority, prescription, or any other thing or things to the contrary notwithstanding.*

* Irish Statutes, 28th Henry VIII., ch. ii., ch. v., &c. Leland, II., p. 164. King, "History of the Church of Ireland," II., p. 683, &c. Wordsworth, "Church of Ireland," p. 184. See also Stopford in "Irish Ecclesiastical Journal," January, 1846, No. 67, p. 295.

The Reformation was conducted on the whole during this reign with less violence than in England. "Idols" were destroyed, and among other venerable objects which perished in the new born zeal of the reformers were—the staff of Jesus—and the famous image of the Virgin at Trim. Primate Cromer died

Thus the Irish Parliament took the side of Henry in his quarrel with Rome, and that too though the Supreme Pontiff had solemnly excommunicated the English monarch.

But the new regulations did not become law without a fierce opposition from those in favour of the Roman obedience. Two proctors were usually summoned to Parliament from each diocese as representatives of the clergy. They had gradually usurped the right of voting as if they formed part of the Parliament, but their original functions appear to have been confined to acting as advisers and councillors in disputed cases. These clerical representatives opposed the Acts in favour of the Reformation, but their opposition was broken by means of a statute limiting their powers to speaking and advising without voting, and fear of the Royal displeasure prevented both Lords and Commons from carrying their hostility to the spiritual supremacy claimed by Henry to the extent of rejecting the measure. From the beginning Cromer, Archbishop of Armagh, opposed the Reformation. He was a friend of the Geraldine family, by whom the new views were cordially detested. By his advice a mission of the clergy was sent to Rome to solicit the aid of the Pope, which was easily procured, and a letter was written by the Bishop of Metz to O'Neill, urging him to take up arms in defence of the Catholic faith, and quoting a prophecy of St. Lazerianus, Archbishop of Cashel, to the effect "that the Church of Rome shall surely fall when the Catholic faith is once overthrown in Ireland."

Several incumbents of the diocese of Dublin resigned their benefices rather than acknowledge the supremacy of the King, and for the first time in Irish history the wild Irish lying outside the Pale and the Anglo-Irish were drawn together by a common sentiment, and seemed likely to join in a common confederacy against the Crown.*

The Irish septs took the field; the MacMahons, always the most restless and turbulent among the Irishry, rose in Farney; O'Neill and O'Donnell swept over Meath with fire and sword until they were overtaken at Bellahoe by the Lord-Deputy, Lord Leonard Gray, who cut their army to pieces with great slaughter. Gray was recalled in 1540 through the secret contrivances of his enemies, by whom he was accused of treachery in the matter of Silken Thomas. He was by no means popular as viceroy, and he left his Government "in a marvellous evil sort and great danger." He cast himself on the mercy of Henry and pleaded guilty to the charges urged against him, but the plea did not serve him. He was executed on the scaffold. Sir Anthony Senteleger succeeded him as Lord-Deputy in 1540. For the fourth time since the invasion, the Irish nobles were induced to make a submission to the Crown. It is worth noting, says Sir John Davies, that "when the Irish had once resolved to obey the king, they made no scruple to renounce the Pope." In 1541 the Irish Parliament conferred on Henry VIII., then

in 1543, and Henry appointed Dowdall to succeed him. The Pope appointed Robert Wancop, who rode post better than any man of his time, though nearly blind. Wancop sat in the Council of Trent 1545-1547. He first introduced the Jesuits into Ireland, but the Irish Church never acknowledged his authority. See some curious information on this subject in King, III., Appendix xxvi. Here too Ireland sided with Henry against the Pope.

* Compare Leland, II., pp. 170-175:—Davies' "True Discoverie" pp. 239-241. Killen, "Ecclesiastical History of Ireland," II., O. Mant, I., p. 140, King, II., p. 697.

under sentence of excommunication, the title "King of Ireland."*

On June 19th, 1541, the royalty of Ireland was conferred on the English sovereign, and the first political union between the two countries was consummated. It was a significant transaction. Celtic chieftain and Anglo-Irish baron consented to the deed. The Earl of Desmond, head of the Southern Geraldines; and the Earl of Ormond, head of the house of Butler; Donogh O'Brien, Tanist of Thomond; and the MacWilliam, Lord of Connaught; Fitz-Patrick, chieftain of Ossory; and Charles Cavanagh, Lord of Leinster; four archbishops and nineteen bishops of the Irish Church, and thirteen barons of the Pale; the O'Reilly of Cavan, and the O'Moore, all gave their sanction to "the right solemn proposition," which aimed at the establishment of the authority of the Crown of England. The Irish chiefs who held aloof at first soon followed the example:—Con O'Neill, head of the Northern Hy-Neill; and Manus O'Donnell, chieftain of Tyrconnell; the Mac-Mahon, Lord of Uriel, and Murrough O'Brien, Lord of Thomond, signed indentures by which they bound themselves to extirpate the usurped supremacy of the Bishop of Rome; Murrough O'Brien was created Earl of Thomond; MacWilliam, Earl of Clanrickarde; O'Donnell, Earl of Tyrconnell; Fitz-Patrick, Baron of Ossory; O'Neill, Earl of Tyrone, with remainder to his illegitimate son Matthew, who became Baron of Dungannon.

Thus was the doom of the Brehon laws sealed by the lawful chieftains of the Irish race; thus Irish freedom was bartered for English titles and English gold, and when those same nobles accepted their share of the plunder of Irish ecclesiastical endowments and of abbey lands, they gave no uncertain indication that they were willing to conform in Church matters to the opinions of the English Court.† Ireland was unusually tranquil under the rule of Sir Antony Sentleger when Henry VIII. died, January 28th, 1547.

CHAPTER II.

EDWARD VI.

UNDER a firm ruler Ireland has invariably proved tractable. It was so under Henry VIII. His resolution had strongly impressed the leading chieftains, but no sooner did they hear of his death, than they began to show signs of disaffection. The first sounds of the gathering storm were heard in Kildare, where the wild clans of the Geraldines, headed by two nephews of the late Earl, one of whom was called

Maurice of the Wood, began to commit depredations. They plundered Ballymore Eustace, Rathangan, and Rathvilly; but at Three Castles, in the County Kilkenny, they were defeated, and the two Geraldines, with fourteen leaders, were taken prisoners and executed in Dublin as traitors. In Ulster, O'Neill, O'Donnell, and O'Dogherty opened up communications with the court of France. Francis I. sent over envoys to examine into and report upon the state of the country. The ambassador paid a visit to Donegal, where he had an interview with O'Neill and O'Donnell, and met also Waucop, the titular Primate, by whom he was taken to see St. Patrick's Purgatory. During this reign the O'Neills of Tyrone were engaged in constant broils, in the course of which we meet for the first time with the terrible name of Shane the Proud. Shane was the son of that Con. O'Neill who had been created Earl of Tyrone by Henry VIII. A curious custom seems to have existed in Ireland, that if a woman named a child as belonging to any man, even if she were the wife of another, the declaration was deemed sufficient to establish ground for affiliation. The wife of a smith at Dundalk asserted that one of her sons belonged to O'Neill. The chief adopted the child, and his preference for this illegitimate son, Matthew—strikingly manifested by his soliciting for him the title of Baron of Dungannon—roused the furious jealousy of Shane, his lawful heir. The Baron of Dungannon courted the English alliance, and this probably intensified still more the hatred with which Shane viewed those who had risen to power in the country upon the ruins of his own ancient house. He goaded his father into opposition to Government, and when he was arrested in 1551, Shane summoned the clansmen of the Bloody Hand, and desolated the northern province with fire and sword. Meantime the Reformation progressed but slowly. Cromer, Archbishop of Armagh, who died in 1543, had been succeeded by Dowdall, a zealous Romanist, whose influence prevailed with many of the bishops and clergy, and roused them to uncompromising opposition to the new views. The King, however, whenever an Irish See fell vacant, filled it with a friend to the Reformed Church, and on Feb. 6, 1551, he issued an order to Sentleger, the Lord Deputy, for the introduction of the new Liturgy, which accordingly was used for the first time in Christ Church at Dublin, on Easter Sunday, 1551, in the presence of the Lord Deputy, Archbishop Browne, and the mayor and bailiffs of the city. Dowdall gave the new Liturgy his most strenuous opposition, objecting to it that "then shall every illiterate fellow read Mass." And when Sentleger answered, "Your Grace is mistaken, for we have too many illiterate priests amongst us already, who neither can pronounce the Latin, nor know what it means no more than the common people that hear them; but when the people hear the Liturgy in English, they and the priest will then understand what they pray for"—the Primate haughtily told him to beware of the curse of the clergy. It is worthy of note that English was the language thus adopted by our Irish Reformers for the conversion and instruction of a people who did not understand that tongue, who identified its use with oppression and injustice, and rebelled against its adoption as a deliberate attempt to Anglicise the nation. Dowdall was punished for his contumacy by having the Primacy of all Ireland transferred from Armagh to Dublin, which he took so much to heart, that he very soon after left the country and went into exile. Goodacre was consecrated to

* Killen, I., p. 350. Cox, I., pp. 273-274. Leland, II., pp. 178-186. Davies', "True Discoverie," p. 241. The style hitherto adopted by English sovereigns had been "Lord of Ireland." Compare also "Irish Ecclesiastical Journal," November, 1845. D'Arcy McGee, "History of Ireland," Vol. I., Book vii., pp. 333-8. Mant, I., p. 165.

† O'Connor, "Historical Address," II., 279. Burke attributes the compliant attitude of the Irish to Henry's former championship of the Holy See, and his having been called "Defender of the Faith." "Hence even after the schism he was pronounced King of Ireland by the Parliament held at Dublin in 1541."—*Hibernia Dominicana*. Compare O'Connor's view stated in the Introduction to his "Historical Address."

A somewhat similar transaction occurred once before when the Irish nobles and ecclesiastics ratified the sale of Ireland by the Pope to Henry II. The sale of Irish privileges by the Irish Parliament at the Union needs no comment.

succeed him in Christ Church, Dublin, Feb. 2, 1553, on which occasion the English Ordination Office was used in Ireland for the first time. With Goodacre was consecrated John Bale, Bishop of Ossory, one of the best known figures in those troublous times. Bale was a zealous, indeed, a violent Reformer, but if his zeal was often more conspicuous than his charity, we must bear in mind that the times in which he lived were evil. Sir Thomas Cusack, Lord Chancellor of Ireland, in a letter to the Duke of Northumberland in 1552, describes the lamentable condition of the people: "Hard it is that men should know their duties to God and to the king, when they shall not hear teaching or preaching throughout the year." Bale tells us how the people "wawled over their dead with prodigious howlings and patterings"; how at supper in the house of Adam Walsh, the parish priest boasted that the last prior of the White Friars in the town was his natural father, adding, "It is an honour in this land to have a spiritual man, as a bishop, an abbot, a monk, a friar, or a priest, to father." Such a state of things was not likely to meet with favour in the eyes of a fiery zealot like Bale, and his denunciations of idolatry and immorality from his pulpit in Kilkenny soon made him an object of hatred to his clergy, who were in reality Roman Catholic priests.*

Walpole says:—"Some conception of the projects of the Reformers was now beginning to dawn upon the people. Their attention had been aroused by the interruption of their beneficial relation to the religious houses, and the casting forth from their homes of the begging friars. Their wonder and indignation had been excited by the destruction of the wonder-working image of "Our Lady of Trim," and of the Holy Rood of Ballybogan; by the burning in High Street, Dublin, of the sacred "Baculus Jesu," which was believed to have been used by Christ Himself, and to have been converted into a crozier by St. Patrick. They were struck with horror at the sacrilegious pillage by the soldiers in Down of the shrines and tombs of St. Patrick, St. Bridget, and St. Columbkil, and the atrocious act of Vandalism committed by the garrison of Athlone, in sacking and razing the ancient and magnificent Abbey of Clonmacnoise. They had turned on Bishop Bale, and stoned his servants, and besieged him in his palace on his attempting to overturn the market cross at Kilkenny."†

CHAPTER III.

IRELAND UNDER QUEEN MARY.

ON July 25th Bale was disturbed by a tumultuous movement among his clergy, who ran about rejoicing from one tavern to another. The Bishop soon learned the cause of their exultation. Edward VI. was dead, and Mary reigned in his stead. As usual, the Irish did not wait for the slow process of law, but began to expel garrisons, plunder heretics, seize churches, and commit outrages. On Sept. 8th, 1553, five of Bale's servants went out early in the morning to make hay. They were attacked by a score of armed men and murdered. The Bishop, alarmed by so significant a hint, escaped to Dublin, whence after many hardships he made his way to Flanders. Casey, of

Limerick, also fled for his life. Browne, Staples of Meath, Lancaster of Kildare, Travers of Leighlin, and many of the clergy were expelled, and their posts filled with Romish ecclesiastics; but Mary as yet showed no signs of that persecuting spirit which possessed her at a later period, and on the whole the changes were accomplished without violence. But after the Spanish marriage the Queen began to display symptoms that augured badly for her Irish Protestant subjects. Sentleger, a man of broad and tolerant principles, was succeeded as Lord Deputy by Fitz Walter, one of whose first acts was to summon a Parliament, by which the Roman Catholic religion was again established in Ireland, the statutes against heresy made in this country revived, the Papal jurisdiction restored, and Poyning's Act more fully defined. The principal statute of a beneficial nature passed in this reign was that for the settlement of the King's and Queen's County, and the founding of Philipstown and Maryborough, called after the King and Queen. No Parliament had sat in Ireland for thirteen years, a proof of how little influence was exercised by that assembly upon the state of the country. The Irish, indeed, gave themselves little concern about the doings of this or any other Parliament, and the septs of Leix and Offaly resisted the attempt to add those districts to the pale with a dogged obstinacy that was only overcome by the extermination of the powerful clans of the O'Moores, O'Connors, and O'Carrolls. In Ulster Shane O'Neill waged war with Calvagh O'Donnell, but his camp having been surprised by a night attack of his enemies, the army of O'Neill was cut to pieces, and with one companion he escaped to his own country, utterly prostrated by so terrible a disaster.

There is a popular story that Mary meditated the adoption of severe measures towards her Irish subjects suspected of heresy, and that her death alone averted the outbreak of persecution. It is said that Cole, Dean of St. Paul's, was sent over with a commission for the punishment of heresy, but chancing to stop at Chester on his journey, he boasted of the commission with great glee in presence of his hostess, Elizabeth Edmonds. She being inclined to the reformed views, stole his papers, and adroitly substituted in their place a pack of cards. When the Dean arrived the Lord Deputy introduced him to the Council, but when his box was opened, instead of a commission, there appeared a pack of cards with the knave of clubs uppermost.

"Let us have another commission," said the Deputy, "and meantime we will shuffle the cards."

Dr. Cole returned for his commission, but before it could be procured Mary had breathed her last.

Elizabeth was so well pleased with the conduct of this woman that she sent for her, and settled upon her a pension of £40 a year for life.*

It might be supposed that under a Romanist Ireland

* King II. pp. 745-746; Phenix, Vol. I., 1707; Mant. I. p. 250; Killen, "Ecc. Hist. of Ireland," I. p. 369.

Bale composed at Geneva an account of his Irish experience under the title, "The Vocacyon of Johan Bale to the Bishopric of Ossorie in Irland, his Persecutions in the same, and final Delyverance." It is printed in "Harleian Misc.," Vol. VI.

Hugh Curwen, consecrated Sept. 8, 1555, according to the Roman ritual, was appointed to Dublin in the room of Browne. While the Bishops and leading men seem to have changed views with each change of Court religion, the people went on as usual, and there does not appear to have been any serious effort made for their conversion.

* See Phenix, Vol. I., 1707; Mant. I., 218-222; Killen I., 355; Leland II., 205-207.

† Walpole, "The Kingdom of Ireland," pp. 106-107.

would be peaceable. No such thing occurred. "No sooner was the quarrel of the creeds suspended, than the old grounds of jealousy revived, and Mary, before she died, found herself at issue with the most powerful chief of the native race on questions of jurisdiction and inheritance."*

The battle thus begun in the reign of Mary, was fought out under Elizabeth to the bitter end. But it did originate under the rule of a Roman Catholic.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—Pressure of work prevents my replying as fully as I would like to Mr. Murphy and "J. B." on this subject. I must ask the indulgence of your readers if I do not make my meaning as clear as I ought.

I agree, as I have no option otherwise, with St. Paul when he says, "All in Christ shall be made alive." I do not agree with Mr. Murphy's interpretation: "all who are in Christ will be made alive, for in Him is life." I do not admit that death will have an empire with life. Is the idea not absurd? I have said nothing to warrant such a conclusion. Death will be abolished, and so will he that hath the power of death, but it will be to their own place.

"God is all and in all" True. Sin is not His creation, and will never be reconciled. "God made man upright, but he hath sought out many inventions." There is no more reason for supposing that God will reconcile the authors of evil after death than there is for supposing that he overlooks their wilful disobedience now.

I did not, I submit, say that Christ had abolished death for some. I said that Christ had made salvation possible for all, but only some cared to receive it. I think it is only fair that my meaning should not be perverted.

I quite agree with Mr. Murphy's interpretation of Phil. iii. 20, 21, but I fail to see how that touches the question of Eternal Hope.

I hope Mr. Murphy is not serious when he speaks of the two states of probation—school and college—as having any, the least, analogy to this life as a state of probation for the next life. I need not point out the points where the illustration fails; they are so obvious.

To "J. B." there is scarcely anything to say, for he has not replied to any of my arguments.

I will pass over the personalities, as they are *nihil ad rem*. I will observe merely that I took the words "J. B." penned in their obvious sense. I make no apology.

I have read half-way through his letter without anything that looks like an argument, for surely it is no argument to say what one has felt. What saith the Scripture? In paragraph 5 we come across this expression, that has the semblance of an argument, "When it is said in the Bible, 'God is love,' it seems a logical conclusion . . . that He can never abandon any of His creatures to endless depravity." But what

if men will have none of His love? I do not know why "J. B." talks so much about "reconciling all things to Himself," when it is so clear that this is utterly impossible. I say it with all reverence.

No, I answer, a thousand times no, I was not an unwilling recipient. We are saved by faith, and faith is not of ourselves. So many will have none of it. God is able to subdue all things . . . but this does not touch the question.

"If they care to be drawn," says "J. B." in his last paragraph, "there is no necessity to draw them." How does he prove this?!

J. P. SANDLANDS.

Brigstock Vicarage, October 23, 1886.

Reviews and Notices.

"KATHARINE BLYTHE." By Katharine Lee, author of "A Western Wild Flower," "In London Town," etc. Three vols. London: Richard Bentley & Son. 1886.

It is very rarely that we notice a novel in these pages, nor should we do so now did we not recognise evidence in "Katharine Blythe" of the rising of a new star in the world of fiction, a masterly creation, for which the author's former works had in no wise prepared us. "A Western Wild Flower" is pretty in its way, humorous, and pleasing; "In London Town" is said to have merits, though we did not find it very readable; but "Katharine Blythe" is far weightier than either of these—a pure and lofty work of art, which may be likened to a clear and perfect chrysolite. One of the chief characters depicted is a clergyman, a Mr. Warrall, who does small honour to the cloth, but presents a wonderful study of intense and all-devouring passion. The characters of the story are few, and nine-tenths of the narrative are confined to the portrayal of a few country-folk in an out-dwelling nook of Cornwall; yet the interest is sustained from first to last, and reaches at times to a very lofty height of passion. The plot is good, the characterisation is perfect. The heroine is a charming and deeply interesting creature, and the hero is worthy of her. The whole has the stamp of reality. Nothing can surpass the colouring of the Cornish scenes for truth and beauty, but it is the tale itself that masters us with its grand and lofty climax. We shall not attempt to tell the story here. We only desire to be among the first to welcome and recognise a writer of deep feeling and strong Christian principle, from whom great things may be expected in the future.

"ST. PAUL THE AUTHOR OF THE LAST TWELVE VERSES OF THE SECOND GOSPEL." By Rev. H. Heber Evans, B.A. Pp. 83. 1886. London: Wyman & Sons.

It is but recently that Mr. H. Evans endeavoured to persuade us that St. Paul was the author of the third Gospel and Acts. He now addresses himself to that *crux theologica*, the concluding section of St. Mark's Gospel, and adduces his reasons for believing that it was written by St. Paul, and that too in the year 62 of our era. To anyone who accepts the *dictum* of his previous work, acquiescence in the result of his second investigation will not be a difficult feat. For

* Froude, "English in Ireland," I. pp. 46-47.

ourselves, we observe that with this author Paulinism is an advancing tide. It has swept over the originality of St. Luke; it is now overrunning the outlying section of St. Mark; it may reasonably be expected soon to swallow up the 1st Epistle of Peter, whose phraseology and doctrine are so Pauline. Paul's *πηλικοῖς γράμμασι* (Gal. vi. 11) are bigger than he thought. We would, however, offer a word or two of caution to the readers of the PULPIT by the way.

Mr. H. Evans's strong point in his readable little book is phraseology. He enumerates at pages 28-29 several Lucan and Pauline peculiarities of expression. It would take us too long to scrutinise them in this review. Suffice it to say that, as exclusive peculiarities, the best will bear considerable pruning. But granted that the phraseology of Mark xvi. 9-20 is more or less at variance with the rest of the Gospel, and bears besides a Pauline stamp; does it follow, as a logical consequence, that St. Paul was the author of this section? Pauline phraseology began with Paul, truly, but once the stamp of his genius impressed upon Christian language, others could and did take it up—witness the Apostolic Fathers and the Apocryphal Gospels. We may accept a later authorship for the final section of St. Mark's Gospel without accepting St. Paul as its author. Eusebius and Jerome knew that this section was not found in accurate copies of the Gospel; Griesbach and Tischendorf, as textual critics, pronounce against its genuineness, and Drs. Westcott and Hort influenced our New Testament revisers in the same direction, but none of them saw the hand of Paul in the composition of the section. We shall do well not to out-run these learned men.

With tradition Mr. H. Evans's little book has little to do, and wisely. Its negative evidence is quite against his view. Mark, according to the early tradition of Irenæus, preserved by Eusebius, was the disciple and amanuensis of Peter, as Luke was the disciple of Paul. One tradition says that Mark wrote in the lifetime of Peter. In that case, is it credible that Paul, who distinctly refused to build upon another man's foundation (Romans xv. 20) should affix a section of his own to an incomplete Gospel of St. Mark, which, for ought he knew, he might wish to complete himself some future day? Or again, on the supposition that SS. Mark and Luke had written their Gospels, that in his salutations at the close of the latest of his Epistles (2 Tim. iv. 11, Philemon 24) he can only speak of them in commendation with others, as fellow labourers, thus ignoring the supposed more salient point in their character—that of Evangelists, and omitting all commendation of their Gospels? This appears in our judgment simply incredible. But the oldest tradition exhibits Mark and Luke as writing their Gospels after the decease of their respective leaders. In that case no further words are needed. St. Paul could not have added to a posthumous work. His activity, of which Mr. H. Evans makes much, had sufficient scope in the care of all the churches which came upon him daily. MSS. were not so scarce, nor writers either, as the author would lead us to imagine. Many undertook to write Gospels, as St. Luke informs us; St. John xxi. 25 speaks of a multitude of books, and tradition tells us that the Apocryphal Gospels and Acts soon became innumerable. On the whole, while we commend the style as lucid, and the arrangement of paragraphs as good, we dissent wholly from the dogmatic conclusion.

MARY MAGDALENE

ON THE MORNING OF THE RESURRECTION.

A RECOLLECTION OF HERBERT'S PICTURE OF THAT SUBJECT.

"As the light of the morning, when the sun riseth,
A morning without clouds;
When the tender grass springeth out of the earth,
Through clear shining after rain."

2nd SAMUEL, xxiii. 4-5.

THE morning star is burning in the sky,
The dawn is grey above the eastern hill;
The guilty city lieth calm and still
As sleeping innocence; while passeth by
The Magdalene, with sad though lustrous eye,
Bearing a vase with spice and ointment sweet,
Prepared to render burial honours meet
For Him who deigned upon the cross to die.
Soon will arise the light of cloudless morn;
The tender grass is waiting to be born
Through the clear shining after summer rain.
No longer flows the fountain of her tears,
And in her eyes a fearful hope appears
That Jesus has not lived and died in vain.

And thus I read her musings:—"We were fain
(She says within herself) "to trust that He
Was the Redeemer, born to make us free,
And on His father David's throne to reign:—
And He has died in shame and bitter pain!
Died with the vilest!—He who raised the dead—
He before whom the spirits of darkness fled!
And where of all His life is now the gain?
'T is here at least;—though gain be turned to loss,
And though the Lord has died upon a cross,
The powers of hell confess His victory:—
The demons that from me His word expelled
Return not, by His deathless might withheld:—
Himself He saved not, yet He saveth me!"

JOSEPH JOHN MURPHY.

On the 9th inst. a Convocation was held at Oxford in which letters were read from Lord Salisbury, appointing the President of St. John's (Dr. Bellamy) Vice-Chancellor, in place of Professor Jowett, whose turn of office had expired. The out-going Vice-Chancellor, in laying down his office, made a speech in Latin, of which the following is a summary:—"I feel no regret," he said, "at laying down an office which it was a pleasure to me to accept four years ago, for each period of life has its work, and labour which was a pleasure four years ago might well prove a burden to-day. We are not of those who sigh, 'Would that the years that are past could be recalled.' The period at which we lay down our office is one at which the University is thriving and vigorous. The number of our students grows each year; each year the various branches of knowledge are pursued with a zeal more trying, and an energy more intense. The Oxford of to-day may remind us of Athens, as Aristotle has sketched it in the Politics, in the years which succeeded the Persian wars. 'Every object, every branch of learning was pursued with the greatest activity, even flute-playing,' he concludes, with a certain ironical bathos, 'commanded its ardent devotees.' Perhaps, too, in the Oxford of to-day, in our zeal for new learning and knowledge, we, some of us, lose our sense of proportion, and pursue with a disproportionate efforts objects which are scarcely worth the pains that are bestowed upon them. As we look back upon four years of life one point which

cannot fail to impress itself upon us is, who were the friends we started with whom now we have lost? Four names occur to me now, all very near to me, who were with me when I undertook the duties of this office, who now have passed away. First was Archibald Campbell Tait, Archbishop of Canterbury; then he who was so well known to us all, the pride and delight of every Oxford man, John Henry Smith; thirdly, Arnold Toynbee, whose life was spent in the effort to help the poor, to relieve the afflicted; and last, William Spottiswood, President of the Royal Society, a man of infinite learning and even of a certain stoical virtue. All these were my intimate friends; many others the University laments, not least our energetic Proctor and zealous tutor, Mr. Shute, taken from us only a few weeks ago. It is usual at the close of each Academic year briefly to review the events which have happened in the course of it. To-day I shall say a few words, first of the alterations which have been made in the buildings of Oxford, and then on the condition of the University itself. Oriel, New College, Lincoln, Magdalen, Brasenose, Jesus, have all added to or beautified their buildings in the past year. The growth of science has called for extended buildings. The Physiological Laboratory has been completed, a house has been found for the Pitt Rivers Collections, the growth of the anatomical students has called for the erection of fresh rooms; the University Galleries have been extended; and at last we have seen that vacant and ugly angle of the New Schools utilised by the erection of offices and rooms for the convenience of non-collegiate students. Thus in many ways, while retaining all that was old and interesting, the place has been made more beautiful and more attractive. Nor is this a slight gain. Anything that adds to the beauty and delight of Oxford has value for the students who are brought here. They come here not merely to learn, not merely to be taught, but to mix with men of their own age in pleasant society, in games, in friendly rivalries; so mixing they receive lessons which are of infinite value to them in their lives; and all that makes them recall to mind Oxford as a pleasant memory and a happy home has its value and should not be despised. Turning next to the studies of the University, we may safely assert that never has the pursuit of learning been carried on with greater ardour or more persevering industry. Oriental studies, too long neglected, have in the past year obtained recognition and seem destined to flourish. Medicine, too, that queen of the natural sciences, has had more nearly such attention paid to it as its importance demands. The old jealousy between professors and tutors has been largely allayed and has almost disappeared. The University no longer looks with distrust on the colleges, or the colleges on the University; both are parts, and supplementary parts, of one whole, and one cannot flourish without the success of the other. What, then, are we to look forward to as the future of the University? How shall we depict its ideal? It will be a place where truth will be sought, and truth on all sides, in which every head of learning will be honoured and cultivated, where jealousies will be allayed by friendly intercourse, rivalries conciliated, and different forms of learning will become acquainted with, and so come to appreciate one another; in it theology will no longer look askance on science, or science upon letters and the humane arts. As each is better known each will cease to feel suspicion of or carp at the other; but all alike will feel that they

labour for one end, and that end the knowledge and the appreciation of truth."

PREFERMENTS AND APPOINTMENTS.

- Barker, Rev. Thomas Dodsworth, B.A., Rector of Weston Colville.
 Clutterbuck, Rev. Francis Capper, M.A., Vicar of Culham, Oxon.
 Crump, Rev. Charles Edward, M.A., Curate of St. Gregory and St. Peter, Sudbury; Vicar of Sawston.
 Eaton, Rev. Canon, Rector of Alvechurch; Rector of Church Lench, near Evesham.
 Green, Rev. Frederic Philip, Vicar of Balking with Woolstone, Berks.
 Green, Rev. W. H., M.A., Curate-in-Charge of St. Michael's, Wandsworth; Vicar of St. John's, Hollington, Hastings.
 Griffiths, Rev. James Herbert Alexander, M.A., Curate of Tenby, Pembrokeshire; Vicar of Llanwithwl, Breconshire.
 Harrison, Rev. J., M.A., Rector of Wyton, Huntingdonshire.
 Harrison, Rev. W., M.A., Curate of Wickhambrook; Curate-in-Charge of Moulton, Suffolk.
 Hulton, Rev. H. E., Vicar of Great Waltham; Rural Dean of Chelmsford.
 Jex Blake, Rev. T. W., D.D.; Head Master of Rugby School; Rector of Alvechurch, Worcester.
 Lamb, Rev. Joseph Chatto, M.A., Vicar of Frickley with Clayton.
 Lewis, Rev. Charles Watkins, B.A., Vicar of Llanbister, Radnorshire; Rector of Heyope, Radnorshire.
 Ottey, Rev. George Philip, M.A., Prebendary of St. Paul's Cathedral; Rector of Much Hadham.
 Pearson, Rev. A. Cyril; Rector of Springfield, Essex.
 Robbins, Rev. John, D.D., Vicar of Framfield, Sussex; Vicar of Hemel Hempstead, Herts.
 Slater, Rev. Francis, Vicar of St. Giles with St. Peter's, Cambridge; Surrogate for the Diocese of Ely.
 Smyth, Rev. Christopher, M.A., Vicar of Bussage.
 Thompson, Rev. W. Oswell, M.A., Vicar of Hemel Hempstead; Vicar of Framfield, Sussex.
 Watts, Rev. Robert Ed. Reginald, Vicar of St. Peter and St. Paul, Wisbech; Surrogate for the Diocese of Ely.
 Welsh, Rev. J. F., Principal of Westminster Missionary Training College.
 Wilkinson, Rev. J. Turner, LL.D., Vicar of Swalcliffe, Oxon.
 Williams, Rev. Edgar Arthur William Vaughan, M.A., Curate of Christ Church, Swansea, Glamorganshire; Vicar of Llanfihangel, Nantmelan, Radnorshire.

CLERICAL OBITUARY.

- Hardisty, Rev. William Lane, M.A., Rector of Everdon, at Everdon Rectory, Northamptonshire, on the 17th inst., aged 67.
 Hill, Rev. Percy Aspinall, M.A., Vicar of Great Cornard, on the 11th inst.
 Massy-Beresford, Very Rev. John Maunsell, late Dean of Kilmore, in London, on the 22nd inst., aged 63.
 Smith, Rev. Henry, M.A., Sidney Sussex College, Cambridge, for twenty-five years Vicar of Christ Church, St. Albans, on the 21st inst.
 Symes, Rev. Richard, for forty-six years Incumbent of that place, Prebendary of Wells, and late Rural Dean, at the Vicarage, Cleeve, Yatton, on the 18th inst., in the 91st year of his age.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

GOD'S UNCEASING PROVIDENCE.—THE LESSON OF THE HARVEST.

BY THE REV. JOSEPH MASKELL, MASTER AND CHAPLAIN OF EMANUEL HOSPITAL, AND ASSISTANT CURATE OF ST. JAMES-THE-LESS, WESTMINSTER.

A HARVEST SERMON.

"Thou visitest the earth and blessest it."—PSALM lkv. 9 (Prayer Book Version).

OVER the portico of a great temple of commerce in the city of London, the Royal Exchange, is the inscription, "The earth is the Lord's and the fulness thereof." It was placed there at the suggestion, I am told, of the late Prince Consort, and it was a beautiful idea that in a locality so completely devoted to the worship of money, to purchase in the cheapest and sale in the dearest markets, to traffic and commerce in their most questionable as well as their most honest forms—there should be this bold recognition and solemn reminder that God is the sovereign Lord of all things and all persons. This earth, indeed, and all that is therein, is God's; all nature is His property, and pervaded by His presence, whose "eyes are in every place beholding the evil and the good." It follows, that the gifts and blessings of our earthly life are not ours, but His. We are only stewards of His possessions; tenants-at-will of whatever estates or treasures, great or small, we are tempted to call our own. From this conviction we ought indeed to draw the serious conclusion that we are not allowed to do as we please with anything that we thus hold on trust. God is the ultimate owner of everything that we have; we must give a strict account of our stewardship to Him, and all abuse and waste of the good things of life is a robbery of God. This also is the doctrine implied in the text. God is not only the Creator, but also the Preserver and Provider of all things: "By Him all things consist." Hence the Creator is never idle; ever at work: "Thou visitest the earth and blessest it." The world is maintained in regularity, order, and utility, not merely by some inherent energy of its own, but by the perpetual presence, superintending providence and continual care of God. The same God who created all things by the word of His power, takes daily and hourly care of what He has created, and is the sole supreme guardian and defence of the universe.

It is of great importance, my brethren, in these
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days of so much semi-scientific scepticism, that we, as Christians, should have clear ideas upon this subject. I do not wish to speak ungratefully of scientific men. We owe them too much for all that they have done to reveal the orderly beauty and the evidence of design and wisdom of which the natural world is so full. But, whenever they try to rob us of our God, to shut Him out of the world that He has made, and talk as if the universe were self-created and self-existent—making us orphans in our Father's house—we can no longer afford them complete confidence and respect. Not that all men of science speak thus. The best of them speak modestly, and refuse to assert as an established fact, that which, after all, is only a deduction from certain phenomena and cannot be scientifically proved—that the world of nature is self-created and self-developed. There is, indeed, a point at which even the firmest believer in spontaneous evolution, if endowed with the modesty of true science and with a single-hearted desire for truth, must stop. The doctrine of evolution leaves the question of the world's origin just where it was. The beginning and the source of being; the existence of life and the existence of mind are mysteries which we cannot fathom. That impulse which implies growth, evolution, and development cannot be detected; will not bear analysis, cannot be estimated or weighed in human balances; it is beyond the reach of the most careful research. We are driven back, then, upon the conclusion of the writers of the Bible: "The earth is the Lord's," He is the maker and preserver of all things; "Thou visitest the earth and blessest it." For that which we believe of the origin, we believe also of the development and continuance of created things. When, in the figurative language of Scripture, it is said that God "rested" from His work of creation, it is not implied that He is now absent from the scene of His marvellous workmanship, or has abdicated all further sovereignty and the right of interference in the completed work; that which God created remains the object of His continual care; He who created, re-creates, renews, re-fashions, and preserves the world that He has made.

By the expression, "Thou visitest the earth and blessest it," the author of the beautiful psalm before us evidently recognises the continual presence and providence of God in all the operations of nature. God has not made the world to throw it carelessly into space, there either to be a law unto itself, or to develop itself into order and beauty. The forms and agencies through which He works do not displace or supplant Him. All the results of His continuous creation; the regular round of the seasons, the perpetual change going on in nature, the renewal of one part and the removal of another; life and death, production and reproduction, growth and decay, are all His

work. Thus there is a continual oversight and continuous reproduction of nature on the part of its Divine originator. This is very important. It supplies the antidote to two possible mistakes respecting the creation and the government of the world by God.

(1.) His visiting the earth does not imply any undue interference with the order of nature for the sake, let us say, of producing plenty here and scarcity there; nor does He need to work by special miracle. When we find in the Bible expressions like these, which seem to imply that remarkable phenomena in nature, such as earthquakes, pestilences and famines, are special visitations of God, we must remember that the expressions are figurative, intended to call devout attention to the circumstances and to remind men of what they are too apt to forget, that God is always visiting us, that His oversight is as all-embracing as it is minute and particular. This is the necessary consequence of His omniscience and omnipresence. God visits us, indeed, by awakening our attention to Himself and to the works of His hands; by exciting our wonder, our gratitude, our trust in His goodness and wisdom; and by warning us against offending and forgetting Him. He who thus visits is always present with us and in the forces of nature around us. Hence His providence is no special miracle; but a "perpetual and daily operating miracle."

(2.) God's visiting the earth implies His perpetual working in nature, and this is an answer to the foolish assertion that, "even if there be a God, the world owes nothing now directly to Him." Matter, it is asserted, "is probably eternal; but its manifold forms are to be attributed to the self-existence, essential energy and spontaneous development of nature; the present condition of the earth is due to a gradual growth of itself under circumstances which may be called accidental." And so, what we call "the laws of nature," producing alterations of heat and cold, light and darkness, movement and change, growth and decay, are not to be regarded as the expression of the Divine will and power, but as self-originated and spontaneous actions of nature itself; which, however, are not arbitrary, but in some unaccountably fortunate manner, accurate and successful in result. We cannot, however, receive these statements. Not only because the theory confounds between matter and mind, but because it dethrones God from the world which He has made for His own glory, and for our advantage. We believe, as the Psalmist clearly believed, that what are called "the laws of nature" are the result of the personal superintendence and providential rule of God over the world which He has made. We cannot conceive the material world as self-created, any more than we can conceive it endowed with the capacity to arrange, re-arrange, renew and repair itself. If it be difficult to believe

in a personal God, it is far more difficult to believe in the self-existence and self-development of nature. Thus, the doctrine of God's presence and providence in nature springs of necessity from belief in Him as the all-wise and almighty Creator. We believe in His existence as the author and sustainer of all things; we cannot see Him with our bodily eyes, but we can see Him in the order and beauty of the visible world. Everywhere there is the evidence of a wisdom that is supreme and perfect; we are convinced that He who made the world is the God who dwells in inaccessible glory, in the unfathomable mystery of self-existence, that "He was before all things, and that by Him all things consist;" whose omnipotent will and creative power called all things out of nothing and whose "sceptre touches, without exception, and with infinite ease every atom and every event in the wide universe of being;" who is the cause of all causes and the producer of all products and effects.

We conclude, then, that if an Almighty God created the universe, His omniscience and omnipresence still directs and controls every part of it. He has not left the world that He has made. Whether he made it and put it in order by gradual development or by rapid convulsions, it is His work; we need not be unduly concerned to know how He made it; its development is doubtless only spontaneous in appearance; the laws of growth, the gradual, ordinary process of nature are quite as much the works of His hands as are the more wonderful and extraordinary; He who made the world keeps it going; He visits it perpetually; not in what we call a miraculous manner but by wise, constant, and careful over-ruling.

No doubt, there is a sense in which this continuous superintendence of God may be regarded as miraculous. The entire economy of the universe appeals to our sense of awe and wonder; not only in its vast extent and infinite variety, but in the regularity and order which is everywhere apparent. The uniformity and punctuality of nature, the observance of strict laws, the recurrence of the seasons, the provision made for perpetual reproduction and repair—all imply the presence of an over-ruling mind which is infinite in wisdom and power, and whose "ways are past finding out" by us. They teach us that the Creator and ruler of all things must be a God of order and intelligence; perfect alike in knowledge and in moral character; endowed with a supreme regard for truth, beauty, and goodness; that, as such, He cannot ever act from caprice, but only in accordance with those orderly laws which lie deep in the heart of His own nature. All this punctuality and accuracy of nature points us to the certainty of a superintending providence, to the supremacy of an all-wise and order-loving God. But it also points to His gracious and benevolent interest in us, to whom He has communicated something of His own intelligence and

appreciation of order. The regularity of nature is eminently to our advantage. If its phenomena were only a series of surprises, producing effects at haphazard and unexpected, knowledge, foresight, science, and experience would be for us impossible. God's orderly providence and the regularity of nature teaches us what to expect, as the result of our patient labour; it encourages us to study God's works and, so far as we can, His methods of working. It qualifies us to co-operate with the forces of nature, and to see something of the connection between cause and effect. Thus our labour has an educating, enlivening effect, and is appropriately rewarded; we work with confidence when we know that God will not fail to "give the increase" of our labour; since His own promise accords with the course of the world's history, to assure us that "while the earth remaineth seed time and harvest, cold and heat, summer and winter, day and night shall not cease," but that "all shall work together for good."

Thus, the world's regularity presents God to us as the unchanging, ever-watchful, and gracious sovereign; always alike true, wise, and good; worthy to be trusted, incapable of deceit or failure; the same yesterday, to-day and for ever; "a covenant-keeping, promise-fulfilling God." No other God could we love and trust and call upon as our unfailing Heavenly Father. As we survey, then, the visible world, have we not good reason to say with the Psalmist, "Thou visitest the earth and blessest it;" and with the Christian poet:—

"There lives and works
A soul in all things, and that soul is God.

* * * * *

"The Lord of all, Himself through all diffused,
Sustains, and is the life of all that lives.
Nature is but a name for an effect
Whose cruse is God. He feeds the secret fire
By which the mighty process is maintained;
Who sleeps not, is not weary, in whose sight
Slow circling ages are as transient days;
Whose work is without labour; whose designs
No flaw deforms, no difficulty thwarts;
And whose beneficence no charge exhausts."*

It is of this constant, regular visitation of God that every autumn with its harvest reminds us; the harvest is no special miracle, but a "perpetual, daily-operating miracle." It demands special gratitude and thanksgiving, because its very regularity supplies a temptation to regard it with ordinary sentiments as a matter of course, and because its regularity ministers so directly to our benefit. God is teaching us some wise and useful lesson by every visitation of His bounty and His providence. The lesson of the harvest is a call to the contemplation of the infinite resources of the mercy and faithfulness by which "He giveth food to all flesh." It invites us to study the character of His works, and how marvellously they

are adapted to the wants of His creatures. The more we know about them the more sincerely and intelligently shall we esteem and praise Him.

Nor is it in the annual harvest alone that we may trace the visitation of God and His merciful goodness. There are providences in life for which we are not so ready to thank Him, and yet we may trace His gracious hand in them, and see that they are visitations of mercy.

There are many things in the world that are mysteries to us. That an almighty, all-wise, and all-Holy God should tolerate so much evil; that His benevolent purposes should be so often interrupted and obscured by the perverse wickedness of man; that there should be so much ignorance, poverty, sickness, cruelty, and sin in the world which He overrules, when at a word of His authority all would disappear, is a difficulty to many. There are those who see in all this apparent confusion an evidence that there is no God, and that we are under the rule only of blind, remorseless fate. This, indeed, may cut the knot of the difficulty; but it will not unravel it. Just consider; if the belief that there is no God on the throne of the universe were more general than it is, would these evils disappear? Would they not be hopelessly increased? Take away from the world its Divine Ruler and Lawgiver, deny the existence and authority of conscience, the supremacy of mind over matter, and you are driven to deify self. There would be a God, but that God would be self-interest and brute force. These things are kept in check by the conviction, imperfect as it may be, which is yet alive in human society, that God is, and that He is the Governor of the world; take that away, and there is no restraint for passion, self-indulgence, and self-will; the weakest must go to the wall; might would be the only right, and selfishness the only law.

As it is, these evils exist to a degree, but there is a voice which says, "Hitherto shalt thou come and no farther." And their only partial existence and imperfect development affords the strongest assurance that God is not really absent from us, or indifferent to our welfare.

A gracious and fatherly God must have some wise reason for their permission, or they would not exist for a single day. We must remember that God is a moral Governor, not an arbitrary Sovereign, and, moreover, that a world peopled like ours with intelligent beings is not like a watch or a piece of mechanism, that will go on with exactness and without resistance for a long time, and under appropriate circumstances. Man is also a moral being, in a condition of probation; God's method is not to drive, but to draw and teach him, to place him under discipline, to secure his confidence and willing service, and perhaps He can only do this by exposing him to much that is unwelcome and evil. It would be, perhaps, impossible for God to remove more of the

* Cowper's "Winter Walk at Noon."

evil that is in the world, without endangering interests more valuable than material satisfaction and freedom from difficulties. Hence we may regard not only earthly good, but trials and sorrows, as proofs that God visits the earth and blesses it. He visits us in sickness, teaches us by it what to pursue and what to avoid, reminds us of breaches of His laws, and neglect of His will; He visits us by disappointments, by bereavements, by losses; they are all calculated to awaken in us the graces of patience, industry, and fortitude, to enable us to realise brotherhood amongst ourselves by the exercise of mutual sympathy and gratitude.

He visits us also when He brings our sins to remembrance, and shows how terrible is the disgrace and danger of living without Him in the world, and in neglect of His holy law. He awakens fear and trembling under a sense of unforgiven sin, only that He may bring us to the footstool of His mercy in deep repentance for the past, and desire for a better life in the future. He would show us that, Father as He is, He cannot sympathise with sin; that the sinner is at war with Him, and with the very order and course of the Universe; therefore that true happiness is impossible wherever there is opposition to His wise and holy will. It is thus that God visits us, and awakens these thoughts in our minds whenever we hear the message of the Gospel. Let not our harvest festival be to us merely the pleasure of choral services, beautiful decorations, and novel excitement. Let it teach us something of the wise, regular, and righteous Will of our Provident God.

Are we in harmony with that Will, and anxious to have it accomplished in our own lives? God speaks to us now by the voice of the material world, to lead us up to higher thoughts and nobler things. This is our day of visitation. May none of us neglect or misuse it, despising the forbearance and long-suffering of Him who is of purer eyes than to behold iniquity. Rather let us return to our offended Father, and then let us study more and more of His character, of His works of nature, of the operations of His grace, and of the revelations of His Will. Thus only shall we grow like Him, and acquire fellowship with Him, "committing the keeping of our souls unto Him as unto a faithful Creator."

No appointment to the vicarage of Islington has yet been made by the trustees. We understand that the chief difficulty in filling up the living arises from the smallness of the income. There is a prospect of a large increase, when certain leases fall in, but this will not happen for twenty years. Application has been made to the Ecclesiastical Commissioners, with the approval of the Bishop of London, in order to make some temporary arrangement for increasing the present endowment.—*Record.*



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, NOVEMBER 6, 1886.

THE CHURCH HOUSE.

A GREAT deal of excitement has been caused by the decision of the Bishops, that a large and commodious building be erected as a memorial of the Jubilee of Queen Victoria, to be called the Church House. The proposal emanated in the first instance from the Bishop of Carlisle, in a letter to the *Times*. His Lordship visited America in the spring, and we suppose must have been struck with the Church House in New York, and inferred that a similar building would be a fitting memorial of the Queen's Jubilee. We are, however, very doubtful as to the success of the proposed House; if we may judge from the letters which have appeared in the daily press, we should say that the feeling is very much against such an undertaking. There are far more deserving objects than the mere erection of a pretentious edifice, with its large halls and other accommodation. Surely we have seen enough of bricks and mortar, and if the Church will only avail herself of the buildings she has, much more good may be done with the money, and a tangible benefit will be felt in many a home in various parts of the country.

Something has been said about providing a home for the Missionary Societies and the Houses of Convocation, but we think the proposers of this scheme cannot have marked well the signs of the times. It is perfectly useless to expect the various Societies to amalgamate. The Church Missionary Society and the Society for the Propagation of the Gospel will never join together. It is true that both are working for one common object, but the majority of the members of the committees of both Societies differ in theological views. And then, when we consider the other smaller societies, the Central African Mission and the South American Missionary Society, it is impossible to even dream of fusing all into one, in one common Home. Then, on the other hand, there are the Home Mission Societies, the Additional Curates' Society, and the Pastoral Aid Society, it is well known that one of these Societies goes upon a very definite basis, and makes its grants to clergymen who are of one school of thought, while the

other does not make any such stipulation. There is room for both—let them work on their own definite lines, and do as much good as they can.

And further, we must bear in mind that things are very different in America. They have what is known as a Board of Missions, and all missionary work is undertaken at the suggestion of this Board, and being a voluntary Church, they have made their plans according to the circumstances and exigencies of the times in which they live. But with us it is very different; people will accord their sympathy in behalf of a certain society, who would not be likely to show much interest in a Board of Missions. So that from this point of view we cannot imitate the American Church.

It is also alleged that there is no proper place for Convocation to meet in, yet for a great many years—ever since Convocation was revived—it has been provided for; the Jerusalem Chamber and the office of Queen Anne's Bounty, and as it only meets twice a year at most, it would seem a needless outlay to build a brand-new building for this purpose. And besides all this, what interest can Churchmen in the North of England take in this scheme? Their own Convocation is provided for, the Bishops meeting in Archbishop Zouch's Chapel in York Minster, and the Lower House in the Minster library, which is quite large enough for the purpose, so that unless there is a National Synod of both Convocations, the scheme cannot appeal to them.

Besides all this, we are confronted with the grave difficulty—not unreal or imaginary. Many of the clergy are *starving*—the unlet glebes, the depreciation of tithe-rent charge, now 10 per cent. below par, and we are told that it will be still lower, the heavy rates and taxes, poor rates levied on the full value of the rent-charge, land-tax, and income-tax. Surely this is a matter that requires looking into, and it is much to be desired that our Episcopal Fathers in God, who have large incomes, would but look the matter fairly in the face, and try to realise what the difficulty is. For it is a very serious thing for a clergyman with a large family growing up, sons and daughters who must be educated according to their position, to have the supplies cut off, and to try, by all means, to eke out an existence by other work than that for which he is ordained. We can imagine nothing so grievous and trying for a clergyman than to be forced to give up things which he has valued, to deny himself of all luxuries, and to be harassed with the anxious problem as to how to make both ends meet. It is true that some are possessed of private means, but we must bear in mind that "they who preach the Gospel should live of the Gospel," and also that "the labourer is worthy of his hire." And there are many who have no private means, and who, but for this depression, would have been able to *live* on their benefices. We heard, only the other day, of a clergyman who has one of the best livings

in the gift of his college, the income of which was said to be £1,000 a year, but the glebe has been unlet, so that the clergyman had to farm it himself, and in so doing had lost all his private fortune. And there are numbers of similar cases in various parts; the fact is, the clergy are suffering silently, and we question whether the Bishops themselves know of the extent of their sufferings.

We trust that in the interest of the Church, some memorial other than the Church House will be taken up, and so roll away the reproach that, in the Jubilee year of the reign of Queen Victoria, numbers of the clergy were in a *destitute, starving* condition. If some Bounty fund—call it by what name you like—were started, it would appeal to churchmen with far more force than any scheme in which bricks and mortar form an integral part, because it will bring a lasting benefit, and bring comfort and pleasure to many a rural parsonage.

THE REFORMATION IN IRELAND.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR OF WARRENPOINT.

CHAPTER IV.

STATE OF RELIGION AND LEARNING IN THE REIGN OF ELIZABETH.

THE Earl of Sussex, Lord Deputy of Ireland in the reign of Mary, was not superseded when her sister came to the throne. He was summoned to England in anticipation of a Scottish invasion, but returned to Ireland, August, 1559. When he made his first appearance in Christ Church Cathedral, Aug. 30, an incident occurred curiously illustrative of the state of religion at that time. The Roman Catholic party was greatly offended by the introduction of the Litany, which was sung in English, and when on the following Sunday the Lord Deputy again attended Divine service, a marble statue of the Redeemer, crowned with thorns and bearing a reed in the right hand, which stood near the reading desk, was seen by the vast congregation to sweat drops of blood. A scene of excitement ensued. The Deputy and his attendants, fearing bloodshed, made their escape from the Church. Some of those present drew out their beads and dropped upon their knees. Curwen, the Archbishop, ordered a form to be brought, and examined the statue, when it was found that a sponge soaked in blood had been placed on the head of the figure within the crown of thorns. A monk named Leigh was the contriver of the miracle. On the following Sunday the Archbishop preached a practical sermon from the text 2 Thess. ii. 11:—"God shall send them strong delusions that they should believe a lie." He exposed the cheats, who with Leigh stood there upon a table with their hands and legs tied, and the crime written upon their breasts. In 1560 a Parliament was summoned to enact measures on the subject of religion similar to those already adopted in England. The session, which began Jan., 1560, only lasted a month, but during that time several statutes of great importance were passed. (1) The usurped power of the Bishop of Rome was formally renounced, (2) The

ancient jurisdiction was restored to the Crown over the State ecclesiastical. (3) Oaths of supremacy and allegiance were established, to be taken by all civil magistrates, and on pain of deprivation, by all ecclesiastics. (4) Uniformity of public worship was enjoined, and a fine of twelve pence appointed for non-attendance at public worship. (5) The uniform use of the Book of Common Prayer was made binding.

We notice, in connection with the last of these enactments, the same senseless policy adopted towards the Irish language which had already worked untold evil to the cause of the Reformation in Ireland. It was provided that where the clergyman was unable to use the English version, he might employ Latin instead. The people understood neither Latin nor English, and when the Irish language, so dear to the Celtic peasant, was virtually forbidden, it was not strange that the new views made slow progress among the common people. At this Parliament there were present twenty Bishops of the Irish Church, all of whom took the required oath except two—Walsh, Bishop of Meath, and Leverous, Bishop of Kildare. Those two gave the proposed changes in favour of the Reformation the most uncompromising opposition, and both were deprived for non-compliance. Walsh was deprived 1560; imprisoned 1565; escaped 1572; died in exile 1577. Leverous, of Kildare, was deprived 1560, and supported himself for some years by teaching a school in Limerick. The deprivation of those bishops proves that Elizabeth exacted obedience wherever her authority extended, but it must be borne in mind that outside the pale, English influence was not exercised to any considerable extent. The Bishops who conformed did so in many cases to retain their temporalities, and such men were ill-fitted to evangelise the people or win respect for the cause. Moreover, it was impossible for the Irish not to identify the Reformation with the English interest, and such being the case, they could hardly fail, at a time when the country was torn by perpetual wars, to regard it with hostile feelings. While, then, in districts subject to Irish control, the Bishops outwardly conformed, their sympathies went with Rome, and their clergy either exercised, as in old times, their functions unchecked, or withdrew to the fastnesses of some native chief, leaving their flocks to take care of themselves. There were no reformed clergy to take up the vacant cures, and even if there had been, the people would not understand either the Latin or English in which their services would have to be conducted. The Irish Bishops were in many cases illiterate, as well as unscrupulous; they conformed to save the temporalities of their sees, which they alienated without scruple to their own relatives and friends. Curwen was a time-server. In the reign of Henry VIII. he had been chaplain to that erratic monarch, and his creed had been moulded to suit his patron. Under Mary he was a zealous Romanist. When Elizabeth came to the throne he became an active Reformer, introduced the new Liturgy, and demolished the objects of superstitious veneration which in the previous reign he had himself set up. Craike, a non-resident, alienated the property of his see. John Lynch, Bishop of Elphin, 1583, alienated the property of his see, and died a Roman Catholic, 1611. The Bishops hostile to the Reformation were no better. Maurice MacGibbon, Roman Catholic Archbishop of Cashel, tried to kill his Protestant rival with a skeine, and died in exile 1578. In 1593 the Roman Catholic primate was slain in battle. Of the men whose lives

have been thrown into prominence during those stormy times, one of the most remarkable was Miler Magrath, born 1522, son of the chieftain of Termon Magrath, in Co. Fermanagh. He was a member of the fraternity of the Franciscans and in 1565 was appointed a Bishop by the Roman Consistory. Having changed his views, he was in 1570 advanced by Elizabeth to the see of Clogher, whence he was immediately afterwards transferred to the Archbishopric of Cashel. He contrived to secure possession of Cashel, Emly, Waterford, and Lismore, and many lesser ecclesiastical endowments besides. He wasted and alienated Church property in the most infamous manner, and spent his days in drunkenness, while his church resembled a "hog-stye." A hypocrite in religion, an inveterate conspirator, a shameless drunkard, this prelate held the see of Cashel for fifty-two years, during which he made away with the temporalities of the see, and died a Roman Catholic at an advanced age in 1622. It is pleasant to turn from such characters to the unselfish devotion and genuine piety which in the case of such men as Hugh Brady, preferred to the see of Meath on the deprivation of Walsh, form a striking contrast to the avarice of Miler Magrath, and the obsequiousness of Curwen. Brady was born at Dunboyne, and like Magrath was of noble birth, being son of a chieftain of Clare. He was "a godly minister of the Gospel," attentive to his episcopal duties, zealous, learned, pious, and master of his native language, in which he diligently taught the Irish the truths of the Gospel. Sir Henry Sydney, writing to the Queen in 1576, describes him as—"honest, zealous, and learned . . . a goodly minister of the Gospel, and a good servant of the Queen's Highness." Brady went from church to church to examine the state of the flock committed to his charge. He found that in his diocese there were 224 parish churches, of which 105 were inappropriate, and their possessions leased out to farmers; no parson or vicar resident in any of them, a sorry curate for the most part doing the duty, and of those curates only eighteen able to speak English. Elsewhere Irish priests, having very little Latin, less learning, or civility, were in charge of the people. Churches were in ruins, and there were no glebe-houses. In some places, close beside the castle of some powerful baron, might be found a parson whose lot on the whole was prosperous, but as a rule the state of the Church was in this reign lamentable in the extreme. While Loftus enriched himself and his descendants at the expense of the Church, Brady gave a striking proof of his sincerity by the comparative poverty in which he died.

But although some of the Bishops who conformed do not deserve respect either for purity of motive or consistency of conduct, yet we must bear in mind that this does not weaken the force of their official acts. In Ireland, so far as ecclesiastical sanction was concerned, the Reformation was conducted with perfect regularity. The Bishops were lax in principle, often illiterate, almost always turbulent and seditious, but they held their posts through all changes, and Curwen was not likely to experience any difficulty in procuring the aid of such pliant prelates to consecrate men for vacancies. As a matter of fact, this aid was freely bestowed. Curwen himself had Roman Catholic orders, having been appointed in Mary's reign, and by him, assisted by two Irish bishops, Loftus was consecrated March 2, 1563. Eugene Magenis, Roman Catholic Bishop of Down and Connor, assisted in the consecration of Goodacre and John Bale. From

Loftus the succession of the Reformed clergy is clear to the present day.* Meantime the enemies of the Reformation were not idle. Missionaries burning with zeal were sent into the country from Rome, having been consecrated abroad as Irish bishops, by whom the country was kept in a ferment, and the progress of the Reformation greatly impeded. Elizabeth was not unmindful of the interests of the Church, and as occasion offered she endeavoured to fill vacancies on the Episcopal Bench with men not only nominally but sincerely attached to the new views. During her reign about fifty-two bishops were consecrated in the Irish Church, a fact which proves the advance made by the movement in the country. In 1566 Articles of Religion were printed in Dublin by authority of the Lord Deputy, the Archbishops and Bishops, and High Commissioners for Ecclesiastical causes. Those Articles were appointed to be read by all ecclesiastics when taking possession of their cures, and twice a year afterwards on pain of deprivation. They were twelve in number, and were the same as those previously issued in England; they agree in substance with the Thirty-nine Articles of Religion. The Second declared the sufficiency of Holy Scripture as containing all things necessary for salvation, and declared a belief in the three Creeds—Nicene, Athanasian, and Apostles' Creed. The Fifth acknowledged in matters ecclesiastical the supremacy of the Queen. The Sixth repudiated the supremacy of the Bishop of Rome. In 1567 the Lord Deputy, Sir Henry Sydney, writing to Elizabeth, gives an appalling account of the condition of the peasantry throughout

those districts which were subject to the authority of the Earl of Desmond, the pillar of Roman Catholic influence in the south of Ireland. As he passed through the country he was filled with wonder at its beauty, and with horror at the scenes of desolation which everywhere met his view—villages burned, cathedrals profaned, churches ruined, the fields strewn with bones and skulls of those who had fallen in battle or died of famine. Matrimony was no more regarded by the people in those districts, he says, "than conjunction between unreasonable beasts." Perjury, robbery, murder, were counted allowable. They were without conscience of sin, without instruction or grace to profit by it, making no account of the world to come, and so ignorant that he doubted whether they even christened their children. In the midst of so much gloom we find a ray of light in 1571, when Nicholas Walsh, Chancellor, and John Kearney, treasurer of St. Patrick's, Dublin, made an attempt to enlighten the Irish through the medium of their own tongue. The Queen aided the undertaking with a fount of types and a printing-press at her own expense, "in hope that God in mercy would raise up some to translate the New Testament into their mother-tongue" for the people of Ireland. In 1571 Mr. Kearney issued an Irish Catechism and Primer, the first book printed in the island in that character. In 1573 the work of translating the New Testament into Irish was begun. Walsh was elected Bishop of Ossory in 1577, and continued his labours until 1585, when he was murdered by a profligate whom he had cited before him for the crime of adultery. The work, however, went on, and was completed in 1603. Walsh and Kearney were assisted in their labours by Donnellan, afterwards Archbishop of Tuam, and the New Testament was completed and published in 1603 by Dr. Daniel, successor to Donnellan. The Book of Common Prayer was translated into Irish, excepting the Book of Psalms, and printed at Dr. Daniel's expense in 1603. The Irish types thus given by Elizabeth were at a later period procured by the Jesuits, who conveyed them to Douay, where they were used to promote in Ireland the views of the Order of Jesus. The patience of Rome had long since been exhausted. There was no longer any hope of drawing Elizabeth by persuasion to the side of the Supreme Pontiff. It only remained to try what effect those Papal thunders would produce which in days of old had humbled the pride and broken the spirit of many a powerful prince. The sentence of excommunication was launched against the Queen by Pius V. in 1569, by Gregory XIII. in 1577, and by Sixtus V. in 1588. Consecrated plumes, banners, men, money, arms, and ammunition were poured into the country. Italy and Spain supplied leaders and troops. Indulgences and absolutions to the third generation were promised to all who should rise against the yoke of a heretic Queen. Province after province rose in wild insurrection, until at last all Ireland rose in one desperate struggle under the head of the northern Hy-Neill; but Papal thunder and Irish disaffection rolled harmlessly above the head of the stubborn daughter of Henry VIII. Ireland, however, suffered, and the wars of religion which then began have left behind them a heritage of hatred intensified by centuries of political blunders and mutual recriminations. But although foreign emissaries continued to disturb the peace of the kingdom, and one rebellion was hardly crushed when another succeeded, Elizabeth was not induced to adopt in Ireland the course of

* "One of the lines of connection by which the Apostolical succession was continued and perpetuated in the Church of Ireland after the Reformation, was from Archbishop Browne through Goodacre, Archbishop of Armagh. Another unbroken series of episcopacy is traced for the Protestant Irish hierarchy through Archbishop Loftus, and that without any cavil or pretence of irregularity, such as might possibly be alleged in the former case from the consecration having been solemnised by a ritual which had not been authorised by the laws of Ireland."

Mant., "History of the Church of Ireland," I. pp. 269-70. Compare King, "Primer Appendix," No. XXV. pp. 1209-1224; Hardwicke, "Reformation," p. 267.

Ware, in his "Irish Bishops," gives the list from St. Patrick down, with which Rome agrees until the Reformation. See also Cotton's "Fasti."

Dr. Killen quotes Brady to prove that the Irish succession is a myth. If every point raised by Brady were conceded in detail, it would not invalidate Irish orders, which descend unbroken from Loftus. Moreover, Brady was refuted by Dr. Lee and others. Dr. Reid admits that "of nineteen prelates who had conformed to Popery under Mary, only two now adhered with steadfastness to their profession" ("Hist. of the Presbyterian Church in Ireland," I. p. 45). It is instructive to find his editor, Dr. Killen, in order to weaken his testimony to an important fact, accusing him in a note of repeating a "current statement." *Ibid.*, note.

Compare Moore "History of Ireland," in loco; Mant. I. p. 278.

See an able pamphlet by the Rev. Charles Crosthwaite, Canon and Vicar-General of Kildare, "Which Church has Orders from St. Patrick?" Dublin, 1879.

Compare Cotton's review of the same subject, "Irish Ecclesiastical Journal," Supplement, April, 1851, where see valuable references.

For the advance of the Reformation at this period, see Carte, "Life of Ormond," I. p. 32; Mosheim, "Ecc. Hist." (Soames), London, 1850, III. pp. 501-2; Phelan, "Policy," etc., Appendix to ch. ii.

With the destruction of the monasteries the great, and in some cases the lesser, tithes had gone to the landed proprietors, and hence the benefices were nearly all left without provision. This fact is forgotten by those who talk of the transfer of Church property at the Reformation.

persecuting for religious opinions alone. Ecclesiastics were sometimes punished with imprisonment, exile, death, and mutilation, after the barbarous custom of the age, but the punishment was inflicted for political, not religious causes. From the action of successive pontiffs towards Elizabeth it was not easy to draw the line between religion and politics. The Bishop of Rome excommunicated the Sovereign, and absolved her subjects from their allegiance. Irish ecclesiastics espoused the cause of insurrection, and were found in arms against the Crown. Irish leaders, like Shane O'Neill, Desmond, Hugh O'Neill, and FitzMaurice, fought under the guise of religious champions. MacGawran, Roman Catholic primate, was slain in battle while invading Connaught with Maguire in 1593. Owen MacEggar, Apostolic Vicar, was slain in battle Jan. 5, 1602. Under such circumstances it was not strange that the Government looked with suspicion upon Roman Catholics, and treated with severity those ecclesiastics who were convicted of encouraging sedition. But such members of that communion as lived peaceably at home, or aided the civil power in war, were treated with no harshness on the score of religion. When Hugh O'Neill urged Lord Barry to join his standard in defence of the Catholic Faith, that nobleman replied:—"Her Highness hath never restrained me for matters of religion." In subsequent reigns the Irish frequently referred to the reign of Elizabeth as a period during which they had enjoyed in Ireland practical toleration.*

In this reign was established one of the few English institutions which flourished in this country. We have already seen that the people were in a state of deplorable ignorance. In 1591 an attempt was made, by founding the "College of the Holy and Undivided Trinity of Queen Elizabeth" near Dublin, to provide, as Bacon recommended, preachers not "scholastic, but vehement, and zealous persuaders." The Corporation gave a plot of ground at Hoggin Green, where there stood in old time the Monastery of All Hallows, and the Queen chartered the new institution March 3, 1591. The foundation was laid March 13, 1591, by Thomas Smith, Lord Mayor of Dublin, and students were admitted Jan. 9, 1593. Among the names first enrolled was James Ussher, subsequently Archbishop of Armagh.

For a while the new institution languished owing to the wars in Ulster, and the disturbed condition of the country, but soon it struck its roots deep into the Irish soil, and grew up a stately tree, a worthy monument of the illustrious Queen in whose reign it was established.†

* Plowden, Book II. ch. iv. ; Leland III. p. 199 ; King II. pp. 761, 828, 831 ; Killen, "Ecc. Hist. of Ireland," I. pp. 430-474 ; Carew, "Pacata Hibernia," pp. 21-22 ; Mant, I. p. 338 ; Wordsworth, "Church of Ireland," p. 215. See the reply of the citizens of Cork to Mountjoy in 1603—Wright, "History of Ireland," I. p. 592.

The treatment of Leverous, who supported himself by teaching at a school in Limerick, proves that recusancy alone was not severely punished : King II. p. 761. Note. Compare the remonstrance of the Confederate Catholics at Trim, Leland III. p. 189 ; and that of the nobles of the Pale, Nov. 25, 1612 : King III. p. 857. Note.

Hallam says that it was always Elizabeth's desire to avoid inflicting capital punishment for religion : Hallam, "Constitutional History, ch. iii. Mayne, a Romish priest, was, however, executed at Launceston for his religion : Canning, "Religious Strife in British History," pp. 59-62. See also Carte, "Life of Ormond," I. p. 32, quoted in Phelan's "Policy," appendix to chap. ii.

† Mant, I. pp. 316, 320-340. Attempts had been made to

The origin of the splendid library of Trinity College deserves a passing notice. The army of Elizabeth having conquered every enemy that dared to meet them in the field, conceived the idea of erecting some memorial of their sympathy with the arts of peace. They collected £2,000, a large sum in those days, which they gave to Ussher to be expended in the acquisition of a library for the new University. The collection was afterwards enriched by Ussher's own library, purchased by Cromwell, which the Irish Parliament secured for Trinity College, which institution our national legislature frequently assisted with grants of money.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—To the greater part of Mr. Sandlands' letter in the PULPIT of yesterday, I could only reply by repeating my former arguments, and I will not take up your space by doing this. But when he says I am not serious in what I say about probation, I must defend myself ; for I should think worse of writing on such subjects in a frivolous spirit than of any intellectual error. I said, or meant to say, that the definition of probation does not imply finality ; and I mentioned as an instance of my meaning, that school is a probation, and college is a probation also.

Mr. Sandlands says that "God is all and in all." Is this a slip? God *will be* all, and in all, when Christ has abolished all enemies, of which sin is the chief ; but He *is not* so yet.

The statement that God will reconcile all things unto Himself is St. Paul's, in Col. i. 20. It is of course true that sin cannot be reconciled to God, but sin may be forgiven and healed (see Psalm ciii. 3), and sinners may be reconciled.

All arguments from the nature of the case, (as distinguished from arguments from the words of Scripture), against the possibility and probability of forgiveness, healing, and reconciliation, in a future life, are equally good against the same in the present life, and it would be easy to quote a *catena* of passages from Scripture, which, taken alone, would appear to exclude forgiveness on any terms whatever. *E.g.* "He that doeth wrong shall receive again for the wrong that he hath done ; and there is no respect of persons" (Col. iii. 25). Yet we all "believe in the forgiveness of sins."

The hopelessness of the future life is so violently

found an Irish University in the 14th century, again in 1465, a third time in 1569, and lastly in 1584, when the project had to be given up because of the opposition—from interested motives—of Archbishop Loftus. See King, "Church History of Ireland," II. p. 810. It would appear that another proposal for such an institution was put forward in 1547 by Archbishop Browne. See Shirley, "State Papers on the Irish Church." Much of the subsequent success of the University may be traced to the wise rule of Bedell, appointed Provost 1627. In Ussher, her first student, Trinity College gave to the Irish Church an earnest of future services. When Ussher died, 1655, the Protector honoured him with a public funeral, and a tomb in Westminster Abbey. "Lives of Eminent Irish Churchmen," by Archdeacon Murray, LL.D., pp. 40-51.

The first Provost after the honorary appointment of Archbishop Loftus was Walter Travers, the opponent of the eminent Hooker,

improbable a doctrine that nothing could make it credible short of a perfectly unambiguous revelation. The absence of revelation of the possibility of forgiveness in the future life would not be equivalent to a revelation of its impossibility. As De Morgan, one of the few great logicians, has said, "Failure of proof is not proof of the contrary." But I think it is not too much to say that a final general restoration is at least as clearly revealed in the New Testament as immortality is in the Old (See Matthew xxii, 23 to 32, and the parallel passages in Mark and Luke).

JOSEPH JOHN MURPHY.

Belfast, October 31st, 1886.

POLYGAMY.

SIR,—You have drawn the attention of the readers of the CHURCH OF ENGLAND PULPIT to some topics lately discussed at the last Church Congress. If you do not consider one subject discussed at Wakefield outside your columns, I will ask the views of some of your lay readers on the debated question, "How shall we deal with polygamy, first as to separating man and wife, secondly as to baptising the man who desires this Christian rite, in case he does not discard all his wives save one? I ask the opinion of laymen, but I mean no disrespect to the clergy. The clergy are the primary exhorters to lead the laity to consider the claims of the nations apart from us and our favoured Christianity; but the clergy are placed in a difficulty in pronouncing an unbiassed opinion that the hitherto heathen man, desirous of embracing the Christian's faith, should *not* be forced to part from his wives. The laity have not this stumbling-block in their way.

At the Wakefield Congress this important question was not taken up by the laity, as I must think it ought to have been. The laity provide the "sinews of war" against ignorance, irreligion, heathenism. They are just as much "Churchmen" as the clergy; therefore the clergy might fairly ask for an expression of opinion from laymen.

I confess the subject does not present the difficulties to my mind that it has done to other minds. We don't expect "the Ethiopian to change his skin," but we try to put him in the way to a change of heart. How do we begin? By asking "the husband of more than one wife" to follow the excellent advice of Osbaldistone in riding to hounds and taking fences, "Throw your heart overboard and let your horse follow." *Mutatis mutandis*, a good many very good people are telling the poor Ethiopian that if they cannot change his skin they will change his heart, *nolens volens*, and therefore they say: "now make your choice, but choice you must make; we Christian teachers are not men; we have no feelings common to men, we are Christians because we do not follow Christ, who said, 'Whom God has joined together let not man part asunder'; and you must obey us!" Let us put the case on high Christian grounds. St. Paul laid down monogamy for Christian teachers. The conclusion is irresistible that, for the present, and as things were *then*, the Christian layman was not to put away his wives, though he was not to add to them; moreover, there is nothing said about refusing baptism to the husband or his wives, if believers. Our Lord laid down the law, which was *in the future* to be our guide, as to the marriage tie; but

I contend, if our Lord had meant "a believing husband" to be forced to break with ties which he had contracted before becoming a Christian, He would have prevented His successors in the Church from falling into error by setting up such a high standard that sense of human justice would have rebelled against it. If St. Paul had intended his authoritative words to apply to all the Roman and Gentile laity, surely he would have said so.

A. D. PRINGLE.

Blakeney, November 1st, 1886.

THE LAST TWELVE VERSES OF THE SECOND GOSPEL.

SIR,—I thank you for your notice of my book. May I relieve my feelings by the following comments? I will not attempt an exhaustive review of my learned reviewer; but there are two or three points on which, with your permission, I should like to say a word.

1. "Pauline phraseology began with Paul, truly, but . . . others could and did take it up. We may accept a later authorship for the final section of St. Mark's Gospel without accepting St. Paul as its author." No doubt. But there are two important points to be considered in connection with the Pauline phraseology here, which my reviewer passes over in silence.

First, these verses could only have been added by *competent authority*. "The existence of the Church as a visible society" afforded a "guarantee of the accurate transmission of the facts on which it was founded" (Prebendary Row). It was, moreover, the time of "commendatory letters" (2 Cor. iii. 1). Secondly, "It has been urged with great force that the contents of this section are such as to *preclude its having been added at a post-Apostolic period*; . . . The force of this argument is such that I do not see how it can be avoided" (Dr. Tregelles).

Pauline phraseology alone might be otherwise explained; but, putting two and two together, Pauline phraseology in the *Apostolic* age, used in an *authoritative* document, seems naturally to lead us up to St. Paul himself as the author.

2. "None" of certain eminent Biblical critics "saw the hand of Paul in the composition of the section. We shall do well not to outrun these learned men."

Well, my critic must know that learned men are not always famed for their speed. The very weight of accumulated lore sometimes proves a sad impediment to Achilles—like swiftness of progression. Under this system the Dark Ages might have survived till to-day.

I protest against the theory that all wisdom, insight, and truth are to be confined to certain learned and distinguished Biblical scholars. As for tradition, what is the real value of mere tradition and authority in this, the last quarter of the *nineteenth* century? Everything in the end *must* give way to FACT. The question is not how fast learned men may be able to run, or may choose to run; but, simply, *what are the facts?*

3. The circumstance that St. Paul in his Second Epistle to Timothy does not commend Luke for having written his Gospel, is very simply explained by the two following considerations:—(1) The third Gospel was not then written at all; and (2) the third Gospel,

when written, was written not by Luke, but by St. Paul.

4. In passing I will just point out to my critic, though it is of no great moment, that "the multitude of books" referred to by St. John (ch. xxi. 25) were simply hypothetical works, in his own imagination, which had no objective existence.

5. "Is it credible that Paul, who distinctly refused to build upon another man's foundation, should affix a section of his own to an incomplete Gospel of St. Mark, which, for aught he knew, he might wish to complete himself some future day?" Now, first, I say that Mark, who was not an Apostle, had no authority of himself to add anything, even to the Gospel which bears his own name. Secondly, I think it not improbable that Mark did so complete His Gospel by the addition of these verses, but with St. Paul's sanction, and indeed by St. Paul's desire. The coincidences in phraseology with the earlier chapters of St. Mark, pointed out by Dean Burgon, seem to support this view. Thirdly, this was no building on another man's foundation, for Mark's Gospel was written for *Gentile* readers (Alford); and Paul had from the beginning been engaged in work among the Gentiles (Acts xi. 25); while in these special evangelistic efforts on their behalf, Mark himself had been one of his earliest associates. Hence, now that Mark was (with Luke) in St. Paul's company at Rome—the goal having been reached, and the course being naturally reviewed—this summing up of the work wrought by St. Paul among the Gentiles seems the natural ending to this Gospel, the *earliest* Gospel for the *Gentiles*, which had been written by Mark.

6. As to "the advancing tide of Paulinism." Is not St. Paul the greatest and most remarkable character in all history. Did he not accomplish a most wonderful work, viewed merely on the human side? "No man ever did so great a deed as he did" (Luthardt). Must he not have exercised the greatest, deepest, and widest influence on his own contemporaries? Moreover, it was "St. Paul who gave Christianity its intellectual development" (Westcott), "creating the theological phraseology of the Church" (Farrar). St. Peter and the other Apostles were "unlearned and ignorant men" (Acts iv. 13). Is all St. Paul's literary work on behalf of Christianity confined to a handful of letters, important as these are? I think not. He occupied an unique and commanding position. Nothing with regard to the Gentiles could be done without St. Paul, and doubtless he had much—more than is generally supposed—to do with the greater part of the New Testament. Not to speak of his thirteen Epistles, and the Epistle to the Hebrews, we have, in the third Gospel and the Acts, his great historic apology for Christianity (designed for both Jew and Roman), as well as his "Apologia pro Vita Suâ," in respect of both Jew and Judaizing Christian.

In the First Epistle of St. Peter we certainly catch an echo of St. Paul's eirenical tendencies of Acts xv., while in the last twelve verses of St. Mark we have a brief summary of St. Paul's distinctive doctrines, and of St. Paul's own work (given in full in the Third Gospel and the Acts), written by St. Mark from the lofty and central stand-point of Rome, and added, by St. Paul's desire, to that Gospel which was specially designed for, and which was already circulating among the Gentiles. As it was, humanly speaking, "the advancing tide of Paulinism" that produced Gentile Christendom, it is no wonder that numerous fossil traces of it should be found in the writings of the New

Testament; and we must not forget that in the Apostolic age Paulinism, or *Gentile Christianity*, was *Paul himself*. *L'etat!—c'est moi!*

H. HEBER EVANS.

November 1, 1886.

IS THERE NOT A CAUSE.

SIR,—A short time ago a writer, "C. M.," blamed me for attacking the *Church Times* in other papers. I replied that I could not get into the *Church Times* to argue with it there; but that, if "C. M." disapproved its teaching, and could get a hearing there, it would be well for him to enter the lists. As I have heard nothing more, I conclude that "C. M." adopts that heretical teaching.

2. In this week's number, there is a speech by the Rev. G. B. Roberts, Vicar of Elmstone, at a meeting at Cheltenham, held to condemn the censure pronounced by the Bishop of Gloucester and Bristol, on the teaching of the Rev. W. J. Scott. I will pass over other points, and come to Transubstantiation. I must add that what follows has the approval of the *Church Times*, and will therefore be gospel to all its admirers.

3. "With reference to that charge," of teaching Transubstantiation. "he," the chairman, "could not but say that if there were in the blessed Sacrament any presence external to the recipient, any presence objective and independent of the subjective creation of the mind, such presence could only be logically and metaphysically defined by the term Transubstantiation." This is nonsense. Bishop Bull has it that a grace descends on the elements, so that *this* is what we mean by the Real Presence. Now this grace is external, objective, and independent of any act of our mind. So we are not left to Transubstantiation. But let us hear this gentleman on. "For by *substantia* was not meant anything of which the senses could take cognisance, but that invisible something of which the senses cannot have cognisance, but which makes a thing to be what it is, just as the visible accidents of which the senses can, and do take cognisance, make a thing to be what it seems to be. The use of the adjective 'natural' and the term 'substances,' (plural) taken with other passages in the formularies, clearly showed that what the Reformers condemned was any supposed change in what could be seen, tasted, etc." This is all assertion, and worthless. Then he proceeds to argue that our Article XXVIII, condemning Transubstantiation, could not have been aimed at it, though it names it, because Trent, which made it part of the faith, had not yet done so. What nonsense! It was not invented by Trent. Trent said it was the primitive doctrine. In Cranmer's assertion of Romanism, it holds a principal place; and that was before Trent. He says "It was impossible, either in fact or fancy, for two substances to co-exist at the same time, under one set of accidents." This is what the Eutychians said of our Lord, that He could not have two natures. They were answered by the orthodox, by the example of the Eucharist, in which bread remains, though there is added to it that grace which our Lord calls His body. Transubstantiation, as Canon Body says, is Eucharistic Eutychianism. "If the substance of the bread and wine remained," Mr. Roberts argues, "the body and blood of Christ could not, at the same time, be present,"

Very true! "But the Church of England," he adds, "taught that they were present." So far from it, she says that His body being locally present in heaven, cannot be present locally here. And the presence she asserts is as that of the sun in my garden or room, a presence by grace and efficacy. So our Lord says, "It is the spirit that quickeneth, the flesh profiteth nothing." Trent and the *Church Times* say that it is the flesh that *does* profit and nothing else.

4. To suppose that the divines of the 16th and 17th centuries, while they condemned the change of substance by name, and forbade adoration, meant only to assert that the taste, etc., remains, which no one would think of worshipping, this would make them either knaves or fools.

5. The Council of Chalcedon condemned the Eutychians, who denied that two natures were possible. (see Pearson). This is enough to stamp out Transubstantiation, as the argument for the two natures went upon the hypothesis that bread and wine remain. But this is not the worst of this wretched heresy. It denies to our senses the power of asserting anything, such as the reality and identity of our Lord's risen body. So that we have no proof of the resurrection, nor any of His miracles. Thus we have to rest all—and this is what Rome wants—on the voice of the Church. What follows from this? When one's faith is shaken in one single utterance of Rome, infidelity follows, as it has all through Europe.

6. Because a note at the end of the First Book of Homilies speaks of a forthcoming sermon, "Of the Receiving of His Blessed Body and Blood under the form of Bread and Wine"—a note of no authority—we are told by Mr. Roberts that, by employing the technical phrase, "that the body and blood of Christ are present under the forms of bread and wine," which she does not employ at all, the Church of England was committed to the Tridentine formula," as he says, not yet existing, but which as a pervading doctrine, the Article XXVIII expressly condemns.

CHARLES CROTHWAITE,
Can. and V.-G. of Kildare.

P.S. I could give a *catena* to show that the presence held by our best divines, as Cosin, etc., was merely one by grace, as it says, "There went virtue out of Him, and healed them all."

THE SPIRIT WORLD.

Nor only for the blest departed
Dare we, O Lord, Thy grace implore;
But for the lone and mournful-hearted,
Who wait upon the spirit shore.

We trust the dear ones gone before us
Are in Thine infinite embrace,
And that their voices swell the chorus
Of lowly praise for heav'nly grace.

Yet all can scarce be crown'd, whose features,
Whose mien, whose accents, men recall;—
O Lord, the erring are Thy creatures,
And at Thy feet for grace we fall.

Lover of souls! the wide creation
Is object of Thy tender care;
Thy Son has wrought Thy world's salvation,
And thy blaspheme Thee, who despair.

Since Thou Thine only Son hast given
It must be for a worthy goal,
And joy shall ne'er be full in Heaven
While hopeless anguish racks a soul.

Into that world, from eyesight shrouded,
Thou, Christ! hast gone, and there declared
The tidings of Thy love unclouded,
Until to hope the weakest dared.

O bless'd record! love immortal!
If grace could reach those hearts defiled,
If Christ for them might burst the portal,
Then may we hope for each lost child.

Since time began what countless legions
Have failed to find that "narrow way,"
And in mysterious spirit regions
Now wait the slow return of day!

Who knows if some we fondly cherish'd,
Crave not our prayers on that dim coast?
O Lord, they have not wholly perish'd;
That feel we, when we sorrow most.

Thou mould'st not man's complex nature
In Thine own image, Lord of all,
To rend, or mar, or blast Thy creature,
Or doom to never-ending fall.

To every place Thy Presence reacheth,
Thy love endures eternally,
And Christ, the Everlasting, teacheth,
"I will draw all men up to Me."

No bounds to loving intercession,
Thy gracious word, O Lord, has set:
"Ask, ye shall have!" Without transgression,
We dare to ask,—accept them yet!

The loved and lost, the early taken,
Whose bodies rest beneath the sod;
Nay, even those who seem'd forsaken;
Thou can'st forsake not, Lord our God.

Thy love our feeble love exceedeth,
Thou art the Father, Thine are they,
And wheresoe'er Thy Spirit leadeth,
Rests Christ the Life, the Truth, the Way.

The promptings of that gracious Spirit,
O let them reach most distant shore,
Till frozen hearts hope's light inherit,
And own and tremblingly adore.

Perchance, even now, through Thee, O Master,
A conscious glow within them swells,
While beats our heart's pulse fast and faster,
With love transcending earth's farewells.

No, from our hearts we cannot tear them;
Thine never could we prove, O Lord,
If in these hearts we ceased to bear them;
The selfish reap not love's reward.

Still each recurring eve and morrow,
Still at Thine altar, day by day,
We cry, Lord, cleanse from guilt, from sorrow,
The souls redeemed by Thee for aye!

And never more wilt Thou forsake them.
Turn to your Stronghold, turn to Him!—
Lord, from the trance of doubt awake them,
To swell the chants of seraphim.

But if our dearest—fathers, mothers,
Sweet friends, who watch'd our childhood's prime,
And later seasons' cherished brothers,
Be haven'd in a peaceful clime,

Grant, in the ages spread before us,
That they and we again may meet,
And blend in love's ecstatic chorus,
O Lord and Master, 'at Thy feet.

To Thee, O Jesu, Sole Key-bearer
Of death and hell, worst sinners' Friend,
Than all the soul can image fairer,
We now our loved and lost commend.

ARCHER GURNEY.

THE *Spectator*, in discussing the proposal for a Church House, remarks that the agricultural depression has fallen with extraordinary severity upon the rural clergy. "In so far as their income is derived from glebe, it is in many cases reduced to a mere fraction of its nominal amount. The parson has had to lower his rents like everybody else, and even then he is often unable to find tenants for his farms. The economies that can be practised by lay landlords, are not always within reach of the clerical landlord. He cannot shut up his house, and go and live abroad. He can, indeed, farm the land himself; but here, again, he is at a special disadvantage by the side of a layman. A small landlord is naturally a bit of a farmer. He will ordinarily have some land which he looks after himself, so that when a farm is thrown upon his hands, and no tenant offers to take it, he knows how to work it. But a clerical landlord is commonly quite without this knowledge. He has to learn to be a farmer, and though men who take to a new pursuit late in life may derive a great deal of pleasure from it, they seldom make it pay. Moreover, even if this rule did not apply to clergymen who are driven to farm their glebes, its suspension would do as much harm to the Church as it did good to the clergy. A farming parson is just as bad as a hunting parson; indeed, since he farms for a livelihood, he will be likely to find the trade more absorbing than the amusement. The management of land is not a pursuit that can be profitably carried on in the intervals of pastoral work; consequently, when the subsistence of a family depends upon its being carried on profitably, the time it demands will probably be deducted from pastoral work. Thus, the decrease in clerical incomes which has been brought about by the agricultural depression has a double operation. It causes great suffering to the worker, and it injures the quality of his work. If Churchmen are to make a separate offering from the rest of their countrymen in commemoration of the Queen's Jubilee, would not the relief of those of the clergy who, by no fault of their own, are reduced almost to want, have been a better form for that offering to take than the building of a Church House? The Bishop of Carlisle has argued, we think, that the distress arising from this cause is too great to be remedied by any fund that is likely to be raised on the occasion of the Jubilee. The magnitude of a need is surely an odd plea to urge for spending money on something else. If the distress among the clergy is as great as we fear it is, it is rather a reason against the diversion of any sums that might have been employed in its relief.

PREFERMENTS AND APPOINTMENTS.

Ames, Rev. Francis William, Rector of Greystead.
Baker, Rev. William Wing Carew, M.A., Rector of Melton Bryant.

Barnett, Rev. Herbert, Vicar of Watlington, near Oxford; Vicar of Bracknell.
Bertie, Hon. and Rev. Edward, Rector of Albury, Oxfordshire; Rector of Staveley.
Binney, Rev. Douglas B., Rector of Limington.
Blackett Ord, Rev. Charles Edward, M.A., Perpetual Curate of Ovingham.
Briggs, Rev. C., Curate of Hunslet; Vicar of Kirklington, near Southwell.
Cox, Rev. John Charles, LL.D., Rector of Barton-le-Street.
Dunn, Rev. Ronald, B.A., Perpetual Curate of Bruera.
Faithfull, Rev. Arthur Ferdinand, B.A., Vicar of Hilton.
Hannam, Rev. William Robert, M.A., Vicar of Monk Bretton.
Harrison, Rev. Denwood, Vicar of All Saints', Brighton.
Hawkins, Rev. Arthur, B.A., Vicar of Leysters.
Holland, Rev. Canon Scott, Precentor of St. Paul's Cathedral.
Hooper, Rev. Willmore, M.A., Rector of Shadforth.
Hutchison, Rev. R. P., Rector of St. Thomas's, Winchester; Rector of Martyr Worthy.
Ingham, Rev. J., Rector of Great Asby, Westmoreland.
Lamb, Rev. Richard Martindell, M.A., Vicar of Burton Pidsea.
Liddon, Rev. Canon, Chancellor of St. Paul's Cathedral.
Littler, Rev. Frederick Charles, M.A., Rector of Weston, Notts.
Matson, Rev. R. B., B.A., Worthing; Licensed Preacher in the Diocese of Chichester.
Measham, Rev. Richard, Chaplain of the Royal Navy; Rector of Bellingham, Northumberland.
Meredith, Rev. J. L., M.A., Rector of Gelligaer; Rural Dean of the North-Eastern Division of Llandaff Upper Deanery.
Moreton, Rev. P. Dundas, Vicar of Pendeen; Vicar of St. David's, Birmingham.
Ormond, Rev. John, M.A., Rector of Horsendon with Ilmer, Bucks.
Peach, Rev. James Legard, B.A., Vicar of Appleton-le-Street.
Powell, Rev. William Bassett, late Chaplain of Her Majesty's East India Service; Rector of Stocklinch Magdalen with Stocklinch Ottersey, Somerset.
Ramsden, Rev. Henry Plumpton, B.A., Licensed to officiate in the Diocese of Chester.
Roe, Rev. Henry, Rector of Poynton and Rural Dean of Merston; Prebendary of Ilton in Wells Cathedral.
Rudge, Rev. William, Perpetual Curate of Acklington.
Schaffter, Rev. William Pascal, Vicar of St. James's, Selby.
Sole, Rev. A. B., Senior Curate of St. Mary's, Southampton; Rector of St. Thomas's, Winchester.
Walford, Rev. Launcelot Charles, Vicar of St. Saviour's, Upper Chelsea.
Ward, Rev. John, formerly Vicar of Queen Charlton, Bristol; Rector of Penhow, Monmouthshire.
Watts, Rev. Edwin, M.A., Rector of Bepton, Sussex.
Welsh, Rev. John F., M.A., Principal of St. Boniface Mission College, Warminster.
Whitworth, Rev. W. Allen, Vicar of St. John's, Hammersmith; Vicar of All Saints', Margaret Street.

CLERICAL OBITUARY.

Gobat, Rev. S. A., Vicar of Shocklach, at Overton, on the 29th ult.
Hawtrej, Rev. Stephen, Warden of St. Mark's School, at Church House, Windsor, on the 29th ult.
Merriman, Rev. William Henry Robert, M.A., at the Waterside, Bowness-on-Windermere, on the 30th ult., aged 64.
Palmer, Rev. Edmund R. H. G., at South Somercotes Rectory, on the 24th ult., aged 91.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

THE COMFORT OF MUSIC.

BY THE VERY REV. H. M. BUTLER, MASTER OF TRINITY COLLEGE, CAMBRIDGE, AND DEAN OF GLOUCESTER.

SERMON PREACHED IN GLOUCESTER CATHEDRAL, AT THE OPENING OF THE GLOUCESTER MUSICAL FESTIVAL, SEPTEMBER, 1886.

"Comfort ye comfort ye, my people, saith your God."—Isa. xl. i.

I SHALL not dwell upon the magnificent hopes which these words of mercy first inspired. It is a voice to an enslaved nation. It says to them, through God's prophet, "Ye shall again be restored to your own land. Your end shall be greater than your beginning. You shall be closer than ever to God. You shall enter into and abide under the shadow of the Almighty." The hearts of devout men and women have never since ceased to find in this mighty voice a direct message to themselves and to those whom they love. To nations, to Churches, to distressed classes, to failing causes, to bereaved families, to the individual soul in its dark hours, there has been a note of strength as well as of tenderness in the divine assurance, "Comfort ye, comfort ye, my people;" and when Handel selected the words as the keynote of his Messiah, and so helped to stamp them for ever on the hearts and the affections of mankind, it was a true inspiration which told him that the great work of the Christ was, in its very essence, one of comfort, and that, as the function of His ministers may be summed up in the one charge, "Do the work of an evangelist"—i.e., of a herald of good news, so the function of the Saviour Himself was summed up in this outpouring of the Father's heart, "Comfort ye, comfort ye, my people, saith your God."

My friends, I would remind you on this great occasion that to comfort the people, as it is one of the main duties of life, so it is one of the main privileges of all true art, and not least, surely, of that noble art for which we are giving thanks to God to-day. It is, I say, a main part of the duty of life, to comfort, to breath hope, to put life into those who are depressed, to lift them out of themselves, to show them something, some cause, above all, some One Person and Friend, Whose presence awes them out of their own sorrow. The sorrow which depresses also blinds and deafens. Within its narrow walls we see at first only ourselves and our family; we do not see for the moment other

sorrows greater than ours. We do not hear "the still sad music of humanity," which has, nevertheless, a ceaseless concert of its own. In such moments, or it may be long hours, of unwilling selfishness we need comfort, and who are then our best comforters? Not they who come down to our poor level, and, as it were, flatter the dignity of our grief, but they who have faith to touch a higher chord, by pointing us to Him of Whom the human heart still puts up the pathetic question, "Was ever sorrow like unto His sorrow?" and by reminding us that we can still minister to Him by comforting those whom He is pleased to call His brethren.

And this high gift of comforting, which is a great part of the duty of all, is one of the sacred privileges of art. Noble art does not please only, or teach only, or elevate only—it also comforts. Who has not gratefully felt that mysterious power steal over him as he stood before some picture which came fresh and deep from the artist's real soul—whether through the sense of beauty, as revealed in landscape or in portrait, or the sense of pity, aroused by some moving incident of change or ruin, or the sense of brotherhood, as brought home anew by some feeling presentation of human or even animal bereavement? As we gaze on such works we are, as I have said, lifted out of ourselves. We are raised not indeed above sorrow, but above selfish sorrow. We are reminded, not so much through the intellect as through the heart, of the truth, so simply and touchingly expressed in Scripture, that "the same afflictions are accomplished in our brethren which are in the world."

But if all true art be in its way a comforter, what shall we say of music? We shall say not what a musician might say from the fulness of his knowledge, if indeed he could find any words able to convey that knowledge to others, but simply what any one can say. It is a most blessed truism that music possesses beyond all other branches of art—beyond indeed every gift of God except the felt presence and outflow of a sympathising soul—the power to soothe, to touch, to encourage, in a word, to comfort. We speak here only of what we have agreed to call sacred music. There is indeed a sense in which all true music, like all true knowledge, may justly be called "sacred;" but to-day, and in this ancient house of prayer, we mean by sacred music that which directly brings before every hearer, musically gifted or otherwise, thoughts of God and His dealings with men. And to do this as the musician does it is necessarily to comfort. It is to bring into the soul a "peace which the world cannot give," truly a peace not of men, but "of God, which passeth all understanding." When two days ago we listened in the Evening Lesson to that sublime passage which shows us the great, but over-wrought prophet, standing in the mouth of the Cave of Horeb, and receiving in solemn succession the teachings of

the wind and the earthquake and the fire, did not many of us—I would ask the question in all simplicity—find a comfort in recalling that breathless hush of the great musician, by which in a few hours we shall again be thrilled, “And in that still small voice onward came the Lord”? Who that ever drank in with awe and wonder that devout interpretation of Scripture has not felt that he has learnt from it a lesson of life? The winds that sweep over us and we are gone, the earthquakes that convulse and shatter our homes, the fires that scorch and blast us, even if, through God’s mercy, they also purify—it is not in these, only, or chiefly, that we recognise the authentic presence of our Father which is in heaven. Rather it is in the “still small voice” of faithfulness in that which is least, in the calm pleadings of conscience, and in the quiet sleepless mercies of Providence, that the conviction becomes established within us, in spite of so many terrible protests to the contrary, “Doubtless there is a God that loveth the earth!”

Or to come to the other, and yet more truly sacred oratorio, of which our text, “Comfort ye, my people,” is at once the prelude and the sum, what after all has caused the Messiah to be loved by our nation as no other work of art ever has been, or we may safely dare to say, ever will be loved? It is not mainly because of its surpassing musical genius, of which only a few can judge. It is because it brings Christ so near to us—to us and to our homes—Christ Himself as the man Jesus, “a man of sorrows and acquainted with grief,” “bearing our griefs and carrying our sorrows,” “the Lamb of God that taketh away the sin of the world,” yet all the time “the Mighty God, the Everlasting Father, the Prince of Peace”—vanquished, as it seemed, by Death in one dark and terrible hour, but only that, through that seeming defeat, Death might for ever hereafter lose his sharpest sting, and every child of God, whether kneeling by the dying bed, or standing by the open grave, might “know that” his “Redeemer liveth.” O the comforting power, not of these sacred words alone, but of these words as interpreted, as brought home—one might almost say as revealed afresh—by the mighty master for whose genius we once more give thanks! How close they come to us when we need to be uplifted! How they mingle with our prayers! How they consecrate our purest memories of the past! What a buttress they add to our deep-laid but sometimes shaken conviction of the certain triumph of the Conqueror and of the rest which remaineth for the people of God! Yes, the musician has been true to his own opening words. All that follows flows from them—the promises, the sufferings, the shame and spitting, the great victory, the vast reparation. All is part of the Divine will and of the sublime prophetic commission, “Comfort ye, my people, saith your God.”

Christian friends, it is part of the value of these yearly commemorations to remind us of such Christian thoughts. If they are true, one fruitful further thought, among many, must surely arise with them. If sacred music has indeed this comforting power we must surely long to spread it as widely as we can among our countrymen. “Comfort ye, comfort ye, my people”—not a select class only—not the cultivated only, or the wealthy, or the powerful middle class, but “my people,” the hundreds of thousands and the millions, the dwellers in cottages and alleys—aye, and in what they call rookeries, if such abominations must need continue—“Comfort ye, my people,” in this sense also is surely an application of the sacred words not unbecoming a minister of Him whose proudest earthly credential it was that He “preached the Gospel to the poor.”

Brethren, I desire here to carry your hearts with me. We leave to musicians to judge how the progress of their glorious art can best be advanced. We wish them a reverent and grateful God-speed in their high-hearted efforts. We could pray that each of them might say, with the devout Hadyn, at the close of his or her career, “I know that God has bestowed a talent upon me, and I thank Him for it; I think I have done my duty and been of use in my generation by my works; let others do the same.” Further, we listen with respect to the critics, who tell us what is good or bad in the music that we hear, and what among the good is first-rate or only second-rate. We recognise that the trained knowledge of such professed students is absolutely necessary to educate the average taste, and to save us from giving our ignorant admiration to what is superficial or even vulgar. But it requires no musical talent, nor indeed any talent, to urge thus much. When once it is agreed that any musical work is a blessing to mankind, in the name of Him who gave the gift, let us do what we can to extend its comfort to the poor. Which of us would not rejoice to feel, as he listens not many days hence, not as a critic, but as a man and a Christian, to the words that stir him most, “I know that my Redeemer liveth,” sung here with the highest attainable perfection; or, again, thinks of them as sung elsewhere by some dear mother, or sister, or wife, or daughter in years past or present or to come—who, I say, would not rejoice to feel that, through some slight effort of his, the “comfort,” the marvellous consoling power of that victory of faith, which you can hardly hear without tears, had been extended to a thousand simple and ignorant folk, to help them in bearing their homely sorrows, and that some poor uncultured mother, broken in heart by the loss of her little one, who had been the one witness of heaven to her hard and earthy life, was able to remember in her loneliness, as the very message of the Divine Comforter, the tender hush of that matchless cadence, “Yet in my flesh shall I see God”?

Rely upon it, Christian friends, there is a work to be done in this direction for the masses of our countrymen. Something has already been done, and we thank God for it, but much indeed remains to do. It is sad that, nearly a hundred and fifty years since the Messiah was first performed, the fruits of Handel's majestic and yet truly popular genius should be tasted so little by the humbler citizens of the country, which, as we know, he almost made his own. Can we do something on this day of hope to herald at least a brighter day? There are three classes, all largely represented here this week, to whom, with this holy object in view, I would dare to make my Christian appeal. There are the wealthy; there are the men and women of wide general culture; and there are those to whom the special gift of music has been largely given. Our generation has been privileged to see "rich men furnished with ability" rising far more than in past years to the height of their responsibilities. There have been instances not a few of gifts on a princely scale, for parks, for cottage-building, for libraries, and the like—noble gifts by which, as the donors must rejoice to know, the humblest of their countrymen have found happiness and solace. The same bounty, on a much narrower scale, might do much for music. Many a rich man might, with little effort and great delight to himself, maintain a high-class orchestra for a few thousands a year, and send it constantly through all parts of the country—in villages as well as in towns—playing in the open air as well as in great buildings, so that even the poorest might enjoy. The one condition to be laid down would be that nothing should be played or sung but of genuine worth.

Men of culture, again, not themselves wealthy, might do much to spread such ideas of duty and of patriotism: might prepare public opinion to expect, to welcome, and to improve such acts of munificence; might remind the rich, who are so sorely tempted by false traditions to waste their substance on frivolous or ruinous objects, that there is "a more excellent way," and that this new fashion of employing superfluous wealth would bless him that gives even more than him that takes.

And, once more, there is the small but highly gifted class of those who are in each generation the representatives—one might almost say without cant the prophets—of the great art of music. Like all members of a refined profession, it is their natural temptation to think more of the cultured few, than of the uncultured many; to have before their eyes critics and connoisseurs and brother-artists and the more instructed public, and to be content with their verdict and approval. But if all gifts be indeed derived from One Divine Giver, Who is no respecter of persons, and if He says most plainly to the most gifted "What hast thou that thou didst not receive?"—then the great

composers and the great performers and the great singers have higher and more ennobling voices to listen to than even the plaudits of the most consummate of critics or the affectionate gratitude of the kindest of crowded assemblies. It is their privilege to hear, as few can hear it, that appeal which no gifted man or woman can ever hear unmoved, "Comfort ye, comfort ye, my people saith your God." Use your divine gift of summoning tears, of recalling memories, of revealing sympathies, of kindling hopes, of inspiring heroism, of "bringing all Heaven before the eyes" of the most sorrowful—aye, and even the most sin-stained—use this divine gift not only to please and thrill the prosperous, but to "comfort all that mourn," to bring back to desolate hearts, however obscure, the presence and the consolations of Him who has said, through the mouth of His servant, "The poor shall not always be forgotten; the patient abiding of the meek shall not perish for ever." Ah! if I could presume to people the vision of a great singer or composer with an audience worthy of his powers at their fullest and grandest, it would not be with the most refined and best instructed, nor again the most reverent and devout, nor again—if I may dare to accompany his imagination heavenwards—with angels and archangels, intent on their own rapt worship of the Most High; but with such assemblies as Jesus loved, the "common people" who "heard Him gladly;" the "publicans and sinners," who "drew near unto Him for to hear Him;" the crowded multitudes from village and city, who, as they listened to His words of comfort and marked His works of mercy, "glorified God, Who had given such power unto men."

We have spoken, Christian friends, of one glorious function of sacred music; I leave it to your hearts and minds. But I have yet one more appeal to make. You know that a very sacred institution is linked with these annual meetings of the three cathedral choirs. The tie which binds us—a tie of more than a century and a half, and God grant that it may link many more centuries together in kindest brotherhood!—is not a tie of art only, it is also a tie of charity. According as the proceeds of these festivals are large or small, the happiness—nay, the bare comfort of many is deeply affected. You know that I plead to-day for the widows and orphans of the clergy in our three united dioceses. The great mass of our clergy have never been highly paid. Those who know anything of recent agricultural depression must be well aware that, while it tells upon nearly all clerical incomes, it tells with terrible severity on those which at the best are barely sufficient. And when at last death comes, threatening with destitution the wife and children whom, even while he lived, the slenderly paid minister of Christ could with difficulty support, a picture of human want sad indeed lies before us. I entreat

you to-day to give largely to meet this want. It is a want which often means downright misery and almost despair. In this sense also let me ask you to find an appeal, not from man only, in the words of the great prophet, "Comfort ye, comfort ye, my people, saith your God."

And with these thoughts and feelings let us prepare ourselves for the services—I may well call them so—to-day and the days that follow it. Let us pray God, as we listen reverently to these grand compositions of His favoured servants and interpreters, that His presence among us may be truly felt. Remember, my friends, that sacred presence may be manifested either by the hush of the heart, or by the "tumult of acclaim." One of the most sublime verses of Scripture, which brings the Most High nearest to us, is that of the prophet Habakkuk, "The Lord is in His holy temple; let the whole earth keep silence before Him." But "again another Scripture saith"—we know it well, it is dear to our hearts to-day—"I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

THINK ON THESE THINGS.

BY THE REV. JAMES ANDERSON CARR, LL.D.,
VICAR OF WHITECHURCH, CO. DUBLIN.

SERMON PREACHED IN WHITECHURCH PARISH
CHURCH, DUBLIN, ON SUNDAY, OCTOBER 10TH,
1886.

"Think on these things."—PHIL. iv, 8.

MAN has been defined as a thinking animal. The very word man is generally held to come from a Sanscrit root signifying to think. Whatever part the instinct of animals may play in the great economy of living creatures, no one will say it approaches the level of human intelligence. Man alone possesses the logical faculty, the great power of looking before and after, that exalted reason which makes him akin with Divinity itself. Man must think, the exercise of the right in some shape or other, displayed in its lowest form by the uneducated and superstitious savage, in its highest form by the trained and developed European and American, is common to all men alike. And man must occupy his thoughts momentarily on some one subject; if high and noble thoughts do not flow

through his mind, low and degrading ones will take their place. At no given time in waking hours is the human mind a mere empty receptacle, "an aching void." Except in the case of the imbecile, we are what our thoughts make us. The range of thought is practicably illimitable. It may be measured by the character of the instruments its ingenuity has invented. It is at once microscopic and telescopic. It can equally turn its attention to an atom and a star, to the countless animalculæ floating in a drop of water, and to a system of suns. It can turn its attention from the interests of an individual to the cares of a State. The mind of man is equally varied as to the character of the subjects it may dwell upon. It may grovel in the mire of impurity and lust, or it may soar to the contemplation of the most lofty and spiritual themes; it may feed itself on the carrion of a debasing and enervating literature, or it may rise up to the level of themes which associate it with all that is heavenly, and pure, and Godlike. We become what we allow our thoughts to dwell upon. The mind of man is the great formative principle within him. As the caterpillar takes its colour from the leaf it feeds upon, and the bird from the hues of the brushwood which gives it shelter, so men and women, in their outward development, in their character and words and acts, take form and expression from the thoughts and purposes on which they feed their souls.

How important a matter then, does it become, that we should always endeavour to feed our minds on high and lofty themes, that we should let a stream of ennobling and elevating and purifying influence course its way through every fibre of our mental and spiritual being.

This is the counsel which the Apostle St. Paul gives to his beloved Philippians in the passage before us. Twice over he endeavours to bring himself to say "farewell," and still he has something more to add. "Finally, brethren, think on these things," and the Apostle adds a list of graces and virtues on which he would desire his Philippian friends ever more to dwell and cultivate—"Whatsoever things are true, whatsoever things are honourable, or reverend, or venerable, whatsoever things are just or righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Now observe what a noble category of virtues and graces we have here! If every other defence of the Christian Faith could be broken down, one impregnable bulwark would remain behind, in its high moral teaching. A religion cannot be founded on fraud and deceit, which both exemplifies and inculcates the purest morality in act, and the most unique spirituality in thought.

In an age of corruption, in an empire fast tottering to decay owing to its moral and political disintegration, we have the Christian teacher, a

bright exception to prevailing usage, exhorting to refinement of thought, word, and deed, exhorting to the practice of the most exalted virtues; and what is all-important, exhibiting them in his own life, and he confesses that the power which enables him to do this, and uplifts him, and keeps him in this higher level of thought and action, is a supernatural power, and flows from the secret grace of an unseen but ever-present Lord and Saviour. The things that are true, just, venerable, pure, lovely, and of good report, are the fruits of the Gospel, and these are the things which the Philipian Christians were to follow after, in the midst of that debasing and polluted age. They were to "do all things without murmurings and disputings," they were to be "blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation"—men "whose God was their belly, whose glory was in their shame, who minded earthly things"—among whom they were to be seen as "lights in the world." And that they might be such lights, such moral and spiritual illuminators amid the surrounding darkness, they were to let their minds dwell on those things alone that were true, honourable, just, pure, lovely, and of good report. And if we, brethren, are to do good and benefit our fellow-men in our day and generation, if we are to be what our Lord and Master desires we should be, "the salt of the earth," and "the light of the world," must we not earnestly cultivate these same graces; must we not let our minds dwell upon them, saturate our thoughts with them, and let their blessed and elevating influence stream forth from us in our daily lives?

And when the Apostle says "Think on these things," not merely speculate upon them as so many abstractions, so many ethical problems, but think on them with a view to practice, to exhibiting them in their practical outcome, in their everyday lives, what does he mean but simply this—*copy Christ*; for He, after all, is the great model. "Whatsoever things are true"—the basis of all right action—well, Christ Himself is the Truth in every portion of it. He came into the world to bear witness to the truth. "Whatsoever things are honest," honourable, venerable, or reverend—where so reverend, so noble, so grave and dignified a character in human history as that of our Lord Jesus Christ? "Whatsoever things are just or righteous." Is not He, the righteous One, incarnate righteousness, the righteousness of God Himself? "Whatsoever things are pure." He is the Lamb of God, without blemish and without spot; in Him was no sin. He was holy, harmless, undefiled, and separate from sinners. "Whatsoever things are lovely, amiable, and enticing." Behold the character of Jesus Christ; where else in history one so lovely, so attractive, so admirable, so drawing in His perfect grace, in His matchless simplicity and unselfishness? "Whatsoever things are of good re-

port;" whatever sounds well, is auspicious, brave, uplifting—well, we have all this in the Gospels, in the history of the life of Jesus, in the beautiful story that beginning at Bethlehem, ends at Calvary. "If there be any virtue, and if there be any praise" (a proposition to which we must answer in the affirmative until the history of the Cross is forgotten, and that example of heroic devotion and unselfishness is blotted out of men's minds and memories,) "think on these things." To think on these things then, brethren, is to think on Jesus Christ, to assimilate His nature, to have His life, character, and teaching rivetted into our hearts, and exhibited in our lives.

And this is the important thing—to beware of cultivating ideal truth, and being content with dwelling upon lofty images without reducing them to practice. We shall find, if we "think on these things," as the Apostle exhorts us, and also do them, as he says, "The things which ye have both learned and received, and heard and seen in me, do;" or as a higher than St. Paul has delivered it, "If ye know these things happy are ye if ye do them," that this will make us day by day more like Christ, better men and women, more charitable, more helpful, more loving. Do you wish to be beautiful characters, to lead gracious lives? to shed a refining, elevating, sanctifying influence around you day by day and hour by hour? Then think on these things; set your mind on them, let them be inwrought into the warp and woof of your daily lives, and men as they see and hear and note you, will take knowledge of you that you have "been with Jesus."

WE hear that Mr. Athelstan Riley has just returned from Kurdistan, bearing letters to the Archbishop of Canterbury from His Holiness the Patriarch Mar Shimoon, Catholics of the East, and from Archbishop Isaac, Metropolitan of the East, acknowledging the arrival of Canon Maclean and the Rev. W. H. Browne, who, it will be remembered, left England with Mr. Riley last June, to organise seminaries and schools amongst the Assyrians or Chaldeans of Turkey and Persia at the Patriarch's urgent request. A college for priests and a school for boys and candidates for ordination have already been opened at Urm, where theological and secular instruction will be given, partly by the English clergy themselves, and partly under their immediate direction. Amongst several of the chief Assyrian ecclesiastics whom the Patriarch and the Bishops are sending to the college this winter are Mar Oraham, the young Patriarch-designate (already a Bishop), and several boys, who are being brought up as successors to the present occupiers of the Chaldean sees; these bishoprics being confined to members of certain Episcopal families by an abuse of three hundred years' standing. We are informed that His Grace the Primate intends to make shortly a very special appeal to Churchmen generally to enable him to carry on and develop this work, unique in the history of Anglican Missions, which has begun with such great promise.

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The Ecclesiastical Review.

SATURDAY, NOVEMBER 13, 1886.

LORD WOLVERTON ON DISESTABLISHMENT.

LORD WOLVERTON is a nobleman who still believes in Mr. Gladstone as the leader of the Liberal party, and who, for a few years, served that party faithfully in the capacity of Parliamentary Whip. He has, also, the enviable qualification of being an exceedingly rich man. By his removal from the House of Commons a valuable party man was taken away from what was really his most congenial sphere of action, and placed in a virtual retirement, where his qualities have hardly space for their adequate exercise. But if Lord Wolverton cannot be actively useful to the Liberal party in one way, he is determined that he will be so in others. Most people remember his achievements at the General Election—his generous contribution to the secret service fund of the Reform Club, and the dozen other ways in which he sought to serve the great cause of National disruption. It must be confessed,

however, that few even of his strongest opponents were prepared to find in Lord Wolverton an apostle of Disestablishment. We knew that he was a Liberal by profession and a strong party man, but we must confess ourselves wholly unprepared to find him, though in never so disguised a fashion, so false to those "plain Whig principles," as the *Edinburgh Review* once described its political theories, as willingly to assume the rôle of acolyte to Mr. Carvell Williams. Yet it is to this that Lord Wolverton descended in his speech at Gillingham the other day. The Wesleyans of that locality have been holding a bazaar for the benefit of their chapel. Lord Wolverton, who owns a good deal of property in the neighbourhood, was invited to "open" the bazaar—in other words, to make a speech—and he did so. To the surprise of his audience (for, as a rule, Wesleyans are Conservative rather than Radical in their political views), he chose to take up the subject of Church establishment, and in well rounded phrases announced his conversion to the Radical creed. "The long continued existence of a Church established like ours," said he, "is a total impossibility"; and the reason he assigned for this oracular announcement was characteristic enough. "The Church has too much financial power and too much supremacy." In other words, because her sons have given with a generosity which is above all praise, for the benefit of the poor, therefore the endowments of the Church are to be confiscated for so-called "national objects." Lord Wolverton was good enough to say that the Church might possibly last his time, but he was obviously not sanguine on the point, and he is quite convinced that there is a great deal of intolerance and political tyranny amongst the clergy in the rural districts. The poor Church in Wales is, it seems, already doomed. "If the disestablishment of the Church in Wales came before him to-morrow, he should vote for it, on the ground that the majority of the people in Wales are not in sympathy with it." As for England, her case is not much better than that of the Principality. Lord Wolverton "admitted that he had doubts as to the expediency of disestablishment in England, but they were getting less every day." And so on, until we come to the pith and kernel of this oration, which consists in the generous proposal that "liberal provision should be made for every clergyman," and that the fabrics of the Churches should not be destroyed—that idea his lordship was good enough to "ridicule," and his ridicule would not have been out of place had anyone ever made so idiotic a proposition—but that they should be "used by Churchman and Nonconformist alike, as is done in some places on the Continent." Where those places may be Lord Wolverton abstained from saying—not altogether unwisely perhaps, in view of the extreme difficulty he would have found in any attempt to do so. There are one or two

points in the speech which call for remark. In the first place, Lord Wolverton appears to be under the vulgar delusion that the clergy are the "Church." A Church composed of clergy exclusively would be in no sense a Church, the laity being as absolutely essential to its existence as the three orders of clerics which the Church of England retained at the Reformation. And whatever the opinions of the clergy on the subject of disestablishment may be, the laity, who have provided so many millions for ecclesiastical endowments in the course of the last three centuries, will assuredly have something to say if disestablishment comes to the front as a rallying cry for the disunited Liberal party. Whether the laity, except in its very lowest stratum, is inclined to accept the pillage of the Church for party purposes, is a question concerning which there can hardly be two opinions; but it is quite certain that the poor, who would be the greatest losers by any scheme of disestablishment, will protest very strongly against any such scheme as that which Lord Wolverton seems disposed to favour. The other point relates to the endowments of dissenters. There are a good many of them—from the Norwich chapels, on whose behalf Lord Macaulay pleaded with so much vehemence some forty years ago, down to the latest dissenting venture, Mansfield College, at Oxford. And, if the Church is to be pillaged, the endowments of Dissent must not be spared. The two are held by precisely the same tenure, as Mr. Stanley Leighton pointed out in the *National Review*, some six months ago, and it would be a monstrous scandal if the Church of the great majority of the people of these realms was robbed of her property for the gratification of the minority, while the property of that minority remained sacred.

THE REFORMATION IN IRELAND.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR OF WARRENPOINT.

(Continued from page 224.)

CHAPTER V.

JAMES I.—THE PLANTATION OF ULSTER.

THE accession of James I. raised high the hopes of the Irish. They had fought the battle of Celtic nationality during the reign of Elizabeth with dogged courage, but the fierce struggle had only succeeded in binding more securely upon the nation the fetters of English rule. But, ever sanguine, they once more lifted up their heads when the son of Mary Stuart ascended the throne, and Mountjoy found it necessary to march again into Munster to quell the seditious spirit of the South. Waterford, pleading that by a charter of King John the citizens were exempt from quartering soldiers, closed her gates in his face; but Mountjoy threatened to cut in pieces the charter of King John with King James's sword, and to sow salt upon the foundations of the city. Recent events aught the citizens wisdom. They admitted the

royal troops, and the disaffection in the South smouldered awhile and died out. An Act of Oblivion and Indemnity was published for all acts committed against Government prior to the accession of James, and the Irish yeomanry was freed from the exactions of the chiefs, and taken under the immediate protection of the Crown. A Commission of Grace was issued under the broad seal to protect Irish subjects against the claims of the Crown; but just at the moment when the country needed repose, religious animosity blazed forth with fatal violence, and plunged the island into fresh troubles. The priests banished during the late reign returned in crowds, and celebrated their services ostentatiously, with more zeal than discretion. The authorities took alarm, and in 1605 James issued a proclamation ordering all priests and clergy of Romish orders to quit the kingdom before Dec. 16, 1605. The contest between James and the See of Rome went on increasing in bitterness every day, and threatened ruin as well as domestic misery to the Irish, who were compelled to adopt all manner of subterfuges to escape the penalties of nonconformity. Thus Richard Netterville used to have Mass said in his house by a priest hidden behind a curtain, so that he could swear that he did not see a clergyman.

Such disputes kept up a feeling of soreness and irritation between the Roman Catholic population and the Government, but even with this drawback the civil Reformation of the country advanced with rapid strides. The Brehon Law—the ancient customs of tanistry and gavel-kinde—were abolished by the King, and the land was divided into counties. Judges went regularly on circuit, and the people were taught for the first time to look for protection to the Crown. The sanguinary wars of Elizabeth's reign had broken for ever the power of the chiefs, and the "Flight of the Earls" removed the last obstacle, so far as they were concerned, out of the way of the pacification of Ireland. A letter dropped in the Privy Council chamber intimated that rebellion was brewing, and that O'Neill and O'Donnell had solicited aid from Spain. Whether the letter was genuine or a fabrication cannot now be well settled, for the two chiefs fled the country, and abandoned their vast properties to the Crown. Sir Cahir O'Dogherty, Lord of Innishowen, tried his hand at a rising, but after a few trifling successes, an accidental shot put an end to his career, and the insurrection died away.

Six counties in Ulster—Donegal, Derry, Tyrone, Cavan, Fermanagh, and Armagh—containing some 2,000,000 acres, were forfeited to the Crown by this action on the part of the Ulster chiefs, and James at once set about carrying into effect his great hobby—the Plantation of Ulster.* A million and a-half of acres were restored to the native proprietors, the remainder was settled with families of English and Scottish Protestants.

The new colonists differed from the military adventurers of the Norman Conquest; they came to live by labour as farmers, merchants, and mechanics. Difficulties which seemed insurmountable vanished before their industry, resolution, and courage, and at last the tiller of the Irish soil enjoyed a security denied to his class for many generations.†

* Leland, II., 423. On the subject of the Ulster Plantation see Killen, "Ecc. Hist. of Ireland," I., 483-5. The county of Coleraine was now first called Londonderry. For the arguments in support of the forgery of the letter involving the Earls, see Curry, "Civil Wars in Ireland," Book II., ch. v.

† Froude, "English in Ireland," I., pp. 75-76.

The Plantation became the means of introducing into Ireland the Puritan element, which was in decided antagonism to the doctrines and worship of the Reformed Irish Church. The first of these congregations was formed at Broad Island, in the county Antrim, in 1611, and another about the same time at Hollywood, in the county Down.* The Calvinistic tendency of the Articles of 1615 gave a still further blow to the interests of the Church of Ireland, as many Presbyterians were induced thereby to flock into Ulster. The industry and worth of those hardy Scotch settlers barely compensated for the disastrous division of Irish Protestants into two camps.

King James, however, did not overlook the interests of religion. The Bishops were compelled to resign impropriations, and to restore the tithes to incumbents. Parishes were constituted out of the allotments made to the settlers, lands allocated to the parochial clergy, free schools established in the principal towns and grants of lands conferred on Trinity College, together with the advowson of six parish churches, three of the largest and three of the middle class in each county.†

But the attempts made to reform Ireland provoked, as might have been expected, fierce hostility. James attempted to coerce the Romanists into conformity by means of the civil magistrate. The large towns rejected conformity, and in Dublin, Cork, Clonmel, Waterford, Cashel, and Limerick, mayors and burgesses led the opposition. The weekly fine imposed by statute on those who did not attend public worship in Church, although not rigidly exacted, galled the recusants, who were further exasperated at the legal disabilities incurred by recusancy. No one could be preferred to any degree in an University. No peer could become a privy councillor. None could serve as justice of the peace. No lawyer could plead at the bar or be promoted to the bench without taking the oath of supremacy. Such at least was the law, but it was rarely enforced, and recusants, with the connivance of Government, perpetually evaded the statute. Still, the restriction was galling, and the recusants took advantage of the summoning together of Parliament in 1615, to agitate for the removal of

their grievances. No meeting of Parliament had been held in Ireland for twenty-seven years, during which period vast changes had taken place. Hitherto the Lower House consisted exclusively of the English of the Pale, but now all the counties, as well as a large number of boroughs, sent representatives to Dublin. It was a representative assemblage, but the Roman Catholics, who had agitated fiercely in behalf of popular candidates, were not satisfied with their share in the representation. Outvoted in the assembly, they withdrew in a body. They refused to attend when summoned, appointed agents to go to England to lay their complaints before the Throne, and threatened in no uncertain terms armed resistance. Parliament was prorogued. James lectured the Irish agents. Chichester acted with consummate tact and moderation, and the recusants became more tractable. The attempt made by James to colonise the South and West, while opening the way for fresh complications, gave the Irish sufficient occupation in defending their property. The first step usually was to induce the owner to surrender his lands on pretence of defective title, and with the understanding that he would receive a regrant of the property. As in the case of the Compositions of Connaught, the regrant was often never made, sometimes not even intended to be made, and thus the Irish were instructed by their rulers and would-be civilisers in duplicity and fraud. Too often throughout the Plantations of Munster, Connaught, Leinster, the O'Carrell's country, Westmeath, and other districts, landholders were unjustly dispossessed, and their attempts to gain justice frustrated by the Anglo-Irish officials, who like a swarm of vultures and kites preyed upon the vitals of their luckless victims. But notwithstanding these evils, Ireland made considerable progress in the reign of James I. Her sons awoke from the lethargy of ages, and showed signs of literary activity and life. Ussher, an Irishman by birth, adorned by his learning, piety, and zeal the high position of Primate of All Ireland. He it was who in 1615 drew up the 104 Articles which for some years formed the Confession of Faith of the Irish Church, and when he died in 1655, the stern Protector Cromwell honoured the patriarch of Ireland with a public funeral and a grave in Westminster Abbey. Now, too, flourished Philip O'Sullivan Beare, author of the "Catholic History," and David Rothe, author of the celebrated "Analecta Sacra." Nor should we forget to mention another writer of this period, honest Geoffrey Keating, the simple-minded parish priest of Tybrid, near Clonmel, who forgot the troubles of his own time in recalling the glowing scenes of Ireland's ancient glory.

But unquestionably the greatest name in the list of men who have shed lustre on a period not amongst the brightest in Irish history, is that of James Ware, educated in Trinity College, Dublin, the greatest antiquarian Ireland has ever produced.

CHAPTER VI.

THOMAS WENTWORTH—"THOROUGH."

JAMES I. was succeeded by Charles I., whose insane love of absolute power brought his own head to the block, and deluged England with blood.

Into Wentworth's general policy as Lord Deputy of Ireland we shall not enter. However unsuitable his government may have been for England, it cannot be denied that Ireland needed a strong hand in those

* One of those who received grants from James was Lord Clandeboy, better known as Sir James Hamilton. The Scottish settlers brought over by him came attended by their own ministers, some of whom were appointed to vicarages in the gift of Lord Clandeboy. To hold those, Episcopal ordination was necessary, and we find in 1623, when Robert Blair was appointed to Bangor, Bishop Echlin consenting to come in as a presbyter among presbyters to ordain him to his office. Such a compromise could hardly last. The end was a dispute, which led in 1634 to the deposition of Blair.

Compare Mant. I., 453-464; Reid, "History of the Presbyterian Church in Ireland," I., ch. iv. The date of the Plantation of Ulster was 1609-1612.

† Leland, II., p. 436. The state of the Church at this period was deplorable. "Most of the northern churches had been either destroyed in the late wars, or fallen to ruin. The benefices were small, and either shamefully kept by the Bishops in the way of commendam or sequestrations, or filled with ministers as scandalous as their income. The wretched flock was totally abandoned, and for many years Divine Service had not been used in any parish church of Ulster, except in cities or great towns" (Leland II., p. 436). Bramhall, writing to Laud in 1633, tells him that in Dublin "we find our parochial church converted to the Lord Deputy's stable, a second to a nobleman's dwelling house, the choir of a third to a tennis court, and the vicar acts the keeper" (King, Vol. III., Appendix, p. 1362). Froude, "English in Ireland," I., p. 84.

Compare Mant. I., p. 415-417. In the diocese of Down and Connor there were in 1622 about forty-three resident ministers." Mant. I., p. 407.

stormy times, and Wentworth ruled the island with iron determination. Laud had impressed Wentworth with his own views on Church ritual and discipline, and his constant endeavour, therefore, was to bring the Church of Ireland into perfect conformity with her English sister, but he did not neglect to advance her material interests at the same time. How sorely his fostering care was needed may be inferred from the condition of the Church in Connaught, where throughout the entire province "there was scarce a vicar's pension that exceeded forty shillings a year, and in many places they were but sixteen shillings." Several bishoprics were worth no more than £50 a year, as Waterford, Kilfenora, and others; some were reduced to five marks, as Cloyne and Kilmacduagh. Wentworth describes Ferns and Leighlin as "so saddled and spur-gauled," that "if the devil himself were the rider he could not well make worse of it than it was already."

To reform these monstrous abuses required inflexible determination and great courage, qualities in which the Viceroy peculiarly excelled. He inspected minutely the University of Dublin, removed the governor, and induced Laud to draw up a new code of regulations for the government of the Institution. He put down Ecclesiastical abuses with a firm hand, and soon the clergy began to recover from their indolence and ignorance. Glebe houses were built, churches were erected or restored, and scandals began to disappear.*

What those abuses were, and how terribly they prevailed in the Irish Church at that period, may be gathered from a letter written by the Lord Deputy to Laud, Jan. 31, 1634. From this letter we learn that the Church was "distempered" by "an unlearned clergy," "churches unbuilt," "parsonage and vicarage houses utterly ruined; the people untaught through the non-residency of the clergy, occasioned by the unlimited shameful numbers of spiritual promotions with cure of souls which they hold by *commendams*," Church possessions in lay hands; no order or decency in public worship; Bishops alienating Church property to their own friends; the schools ill-provided and ill-governed, together with a host of other abuses lamentable to relate, and all too surely eating up the vitals of the Church.†

In Armagh James Ussher, who had been appointed to the Primacy in 1624, laboured with rare moderation and untiring zeal to win over to conformity the Scotch Presbyterian ministers, and found time amid the cares

of his high office to write treatises, which won for him the admiration of learned men. Bedell, the eminent Bishop of Kilmore, reformed abuses in his diocese, abolished pluralities, relieved distress, and worked steadily at his arduous undertaking, the translation of the Old Testament into Irish. He had been appointed Provost of Trinity College in 1627, and transferred to the Episcopal Bench as Bishop of Kilmore a few years later. His great object was to establish in his diocese an Irish-speaking ministry. At the advanced age of well nigh three-score years he set himself to learn the Irish language, and lived to complete the translation of the Old Testament, which escaped the storm of 1641, and was printed in 1685 with a fount of type supplied by the generosity of the Hon. Robert Boyle. The Lord Deputy found an able supporter in his schemes of Church Reform in Bramhall, Bishop of Derry, who had been specially selected for that see as a counterpoise to the anti-Laudian views of Bedell and Ussher. In 1634 Convocation was summoned to meet in Dublin, with a view to the adoption by the Irish Church of the English Articles. As long as Convocation was concerned with the correction of practical abuses, matters went smoothly enough, but it was otherwise when they came to consider the question of a Confession of Faith. In 1615 Ussher had drawn up 104 Articles for the Irish Church as a standard of faith, and he could hardly be expected to see them set aside with feelings of satisfaction. They included the Lambeth Articles of 1595, and were decidedly Calvinistic, in which respect they represented Ussher's own theological views. Wentworth was resolved to carry his point. He brow-beat the Primate and the Convocation as he had already bullied Parliament. He told Dean Andrews, chairman of the Select Committee of the Convocation, that "certainly not a Dean of Limerick, but an Ananias, had sat in the chair of that Committee." He won over the Primate to his side by allowing the 104 Articles of 1615 to stand, well knowing that they would speedily drop into disuse, which fate really befel them, as from 1641* downwards the practice of subscribing them was discontinued. The Confession of Faith thus adopted by the Irish Convocation was the Thirty-Nine Articles of religion of 1562-3.

The Bishop of Killala had made a fraudulent compromise about his Church lands. Wentworth summoned him to the Council Chamber, and told him in language more forcible than polite, "that he deserved to have his rochet pulled over his ears"; and as he informed Laud with a chuckle of satisfaction, "So warmed his old sides as he made him break the agreement and crave pardon." But the current of events in England soon led to the removal of Strafford, and in the revolution that followed that imperious politician, like Laud, fell a victim to the time-serving cowardice of the King he had served not wisely but too well.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—I fear that I owe Mr. Murphy and your readers an apology for what must have seemed great

* Compare King, "Hist. of the Church of Ireland," III., pp. 1362, 3; Froude, "English in Ireland," I., p. 84; Carte's "Ormond"; Curry, "Civil Wars in Ireland," Dublin, 1810, pp. 120, 121. Notes, Leland III., pp. 27, 28.

Bramhall's letter to Laud, Aug. 10, 1633; Mant., I. p. 448; Strafford's Letters; Wright, "Hist. of Ireland," I., pp. 637, 8.

† See Mant. "History of the Church of Ireland," I., p. 474. The clergy being for the most part unable to preach or teach in Irish, were cut off from the people, who did not know English. Bedell felt the evil, and sought to supply the remedy by training an Irish-speaking clergy, but such ideas found little support from Laud and Wentworth.

The men selected for the Episcopal office during this period were carefully and judiciously made choice of. Bishop Echlin died July 17, 1635, and was succeeded Oct. 4, 1635, by Henry Lesley, a man of sound churchmanship and great erudition. In 1634 Downham, Bishop of Derry, was succeeded by Bramhall. In 1633 Knox was followed in Raphoe by John Lesley, Bishop of Orkney. A Church that could boast an Ussher, a Bedell, a Bramhall among her overseers at the same time, could hardly fail to make some advancement towards internal reformation.

* Mant. I., pp. 482-506.

carelessness. When I read over my last letter, as it appeared in the PULPIT, I could not understand paragraph 2nd at all; and I do not know how I could have written it. This is, perhaps, also the explanation of Mr. Murphy's difficulty.

I complained rather of Mr. Murphy's illustration than of his ideas, when I said that I thought he could not be serious. The two probations are not two, but parts of one. This is where the illustration breaks down. This is too often the case with illustrations. Hence, Locke's advice is not to use them.

That the definition of probation does admit of finality is clear beyond the least shadow of a doubt. What is probation? What is its object? To ask such questions is, to my mind, and I should say to most minds, to answer them. Is the probation to last for ever?

I do not remember the connection in which I used the expression, "God is all and in all," and so cannot clear up Mr. Murphy's difficulty. There is, however, an obvious sense in which God is "all and in all." He is the Author of all good.

I do not think the interpretation which Mr. Murphy gives to the statement that God will reconcile all things unto Himself a just one. Mr. Murphy used it to justify the doctrine of Eternal Hope. I showed that there was no more reason to use it in that connection than there would be in using it in the sense of reconciling sin, the very notion of which is repugnant and absurd; but Mr. Murphy thinks he meets the difficulty by observing that "sin may be forgiven and healed, and sinners may be reconciled." If Mr. Murphy will think for a moment, he will see that although his meaning may be right, yet there can be no possible argument in it to cover Eternal Hope. If there be, let it be shown.

I must, however, take exception to the statement, as it stands, "sin may be forgiven and healed, and sinners may be reconciled." I will not just now discuss my reasons for this, but will ask, (1.) How can sin be forgiven? (2.) How can sin be healed? I do not ask, How can the sinner be reconciled? That, I think, I can understand.

I think, if I may say so, it is the confusion of thought, seen in the above instance, which explains Mr. Murphy's inability to understand aright. "He that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons." There is nothing here that is out of harmony with "Eternal Punishment," and certainly nothing that militates against the possibility of reconciliation in this life.

May I ask Mr. Murphy why it is that Eternal Punishment is an improbable doctrine? What is there in the nature of things to render it improbable? It is only by contortion of Scripture that Eternal Hope can be made probable. This, I think, I have shown conclusively. Where, I ask again, is the wrong in the nature of things? "Failure of proof is not proof to the contrary." True. There has been no failure of proof, save only on the part of those who fondly delude themselves with the self-contradictory expression, Eternal Hope.

The passage Mr. Murphy quotes from St. Matthew does not even touch the question. If it does, where? Mr. Murphy has tried many passages, but not one has he been able to quote which lends him any help.

J. P. SANDLANDS.

Brigstock Vicarage, November 6th, 1886.

SCIENCE AND RELIGION.

SIR,—Some time ago the CHURCH OF ENGLAND PULPIT made a remark as to the clergy not keeping abreast of the age in cultivating scientific knowledge, and consequently the pulpit had lost its hold and power. We may grant the truth of this view of our personal reading and public influence. If every evil has its cure, and this is not a charge to be endured but cured, I will make bold to offer a remedy.

Allow me to say, candidly, that my first idea of "pulpit power" is the teaching of the "Gospel of the grace of God" with as much prayer, and pains, and dependence on the "spirit of knowledge, and wisdom, and a sound mind," as we can gain to help our infirmities. We have seen the rise of an exuberant ritual, and we are seeing its disintegration. Unlike the disintegration of the rocks, the reconstructive principles at work in the material world working for God's glory as the Creator and Provider, and for the good of all animate creation, are not visible in the spiritual world; so you and others think, looking at some disintegration going on in our Church. The first step to a better way is to see where we have gone astray; I won't say wrong, this implies too much. The best of the clergy "are but men at the best," and I cannot allow that we intentionally do wrong to our position as preachers. All I would say is this, and I believe you, Sir, will agree with me:—The pulpit is still in our day a lighthouse to save life, and the preacher has more aids theologically and scientifically than his forefathers; the pulpit is a lighthouse; the lenses, if dim, only want cleaning. The preacher must be a teacher. He must be ready to reply to many intelligent heads and anxious hearts, and give good reasons for believing that the God of Revelation and Creation is the same Divine Being. The clergy have only to recognise this inquiring condition of "the masses," to rouse them up to try and meet their obligations. I don't think the trial will prove unsuccessful. Professor Henslow did a great deal in this direction. We cannot claim his powers, but his example should stimulate those who have heard of his success. Mr. Macmillan has shown how the Christian preacher can do good work as an expounder of creation and the beauties of nature.

Let me mention two admirable sets of publications bearing on scientific subjects, most helpful towards acquiring sufficient knowledge to enable the clergy to illustrate many passages of the Bible. I refer to Macmillan's "Science Primers," and the Society for Promoting Christian Knowledge "Manuals of Elementary Science." If I may give an opinion from knowledge of several books in both series, I would recommend Macmillan's Primers for first study, to be followed by the Society for the Propagation of Christian Knowledge books. It is superfluous to say they are all good, when the authors' names are remembered. I find it difficult to express my admiration of these works, but after some familiarity with several manuals in both series, I would advise their study in the order mentioned. To take only two instances. Professor Geikies' little book on geology is one of the most interesting works I have read, but Professor Bonney's manual goes further into the subject. The same applies to Roscoe's "Chemistry" in Macmillan's series, and Bernays's in the Society for the Propagation of Christian Knowledge.

"A little knowledge is a dangerous thing" where men think they have learnt all, and are not humbled

at knowing so little of the knowable within their reach. These manuals are only one shilling each. There are many passages in the Bible which can be made more interesting and more useful when brought before even an illiterate congregation, not to say a cultivated one, if allusions to creation, natural history, geology, are made after careful reading. A few instances of these I may give hereafter, if you deem these remarks at all helpful towards improving the Church's influence.

A. D. PRINGLE.

Blakeney, November 4th, 1886.

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—Mr. Heber Evans's letter on the above subject should not pass without comment, else the points adduced may be thought unanswerable.

1. As to "competent authority," not, be it observed, on questions of doctrine—the Appendix involving no doctrinal matter at variance with the general consensus of the rest of the New Testament—but only of authorship. Prebendary Row is right, no doubt, as to the accurate transmission of facts in the early Church, but that does not touch the question of authorship in the recording of those facts. "Commemorative letters" are equally wide of the mark. Dr. Tregelles's argument is directed against a post-apostolic period for its supposed addition. Before the death of the last Apostle, John, according to tradition in the reign of Trajan, there was ample time for a Pauline Christian to amend the earlier copies of Mark's Gospel. Had there been the alleged "competent authority" in matters textual and literary of the New Testament, we should not have had the flood of apocryphal and pseudonymous literature of the second century circulating without hindrance in the Catholic Church (Reuss), we should not be left in doubt as to the authorship of the Epistle to the Hebrews, or whether the Gospel to the Hebrews was the original of St. Matthew's Gospel; nor should we read of Serapion, Bishop of Rhosse, permitting in his diocese the reading of a pseudo-Gospel of Peter, a permission which was withdrawn afterwards on doctrinal and not on literary grounds; and above all we should not find that transcription, freedom of interpolation, and advanced corruption in the MSS. of the New Testament, which all our great textual scholars have noticed, and which Dr. Scrivener speaks of as occurring, in its most aggravated form, within a hundred years after the New Testament was composed. The English reader, by turning to the Revised Version of the New Testament, may see for himself the numerous variations of "many ancient authorities." The Lord's Prayer, of all portions of Scripture, is full of these variations. The doxology is struck out, so are the three heavenly witnesses of 1 John v. 7. The story of the woman taken in adultery is put in brackets, as omitted by most of the ancient authorities. Numerous minor corrections occur. Where was the competent textual authority? Clearly it did not exist, and to appeal to it in reference to the authorship of St. Mark's Appendix is beating the air. The early Church in such matters was uncritical, "in divinity giants, in criticism children."

2. Mr. Heber Evans is dissatisfied with tradition, because it is dead against him, and with the rate of progress by our learned men in Biblical criticism. The pace is of little account by the side of solidity

of results. Better the tortoise than the hare. But it so happens that there is a neological school, which has moved in the field of criticism at a particularly rapid rate this century. No amount of speed in their Biblico-critical conclusions has led Baur, Zeller, Rénan, Davidson, or their disciples, to assign the Appendix of St. Mark's Gospel to St. Paul. Why should Mr. Heber Evans expect that the more cautious orthodox school will reach that goal of his efforts? He cries for facts, in capital letters, and there are no facts. Nothing but what has already been exceedingly well thrashed out.

Under clause 3 Mr. Heber Evans does not so easily escape the difficulty of St. Paul, in his Second Epistle to Timothy, referring to Luke (and Mark, your reviewer mentioned both), without speaking of them as Evangelists, by saying that the Third Gospel—may we presume also the second?—was not then written. For mark Mr. Heber Evans's position. He rejects, we must in fairness assume, the conclusions of the neological school, which maintain that St. Paul perished in the great persecution of Christians in 64, and that the pastoral Epistles are spurious. But admitting that St. Paul obtained his release, and started on his last missionary tour before the outburst of that terrible persecution, and admitting that towards the completion of that tour he wrote the First Epistle to Timothy, and that to Titus, from its contents the reader of the Second to Timothy has no difficulty in perceiving that it was written after St. Paul's second arrest, his removal to Rome, and his incarceration, now as a common criminal (2 Tim. ii. 9). All commentators who allow the genuineness of the pastoral Epistles, consider that they were written within a short time of each other, that their contents absolutely require as late a date as possible to be assigned to them, and, according to Dean Alford, St. Paul wrote his Second Epistle to Timothy "a few months at most before his death." In this he agrees with Conybeare and Howson, and Archdeacon Farrar with them.

If Mr. Heber Evans has reasons for dissenting from their conclusions, pray, Mr. Editor, let him state them. At the present time this is the generally accepted view in the orthodox school. It harmonises with the tradition of Eusebius and Jerome that St. Paul suffered martyrdom in the 13th, or at latest in the 14th year of Nero, *i.e.*, A.D., 67, 68. Later than Nero, who died in 68, tradition forbids. Now we return to Mr. Heber Evans's difficulty. He has to make it probable that after writing the 2nd Epistle to Timothy, in which he gives us no hint of his writing a Gospel, but in the immediate expectation of death, without the leisure or the freedom for the collection and collation of MSS., in his old age, broken in health and treated as a common felon, St. Paul yet wrote the third Gospel and completed the unfinished Gospel of St. Mark with an Appendix of his own. Is this credible? Surely not.

But if any lingering doubts be entertained two "facts" will settle them. (1.) In 1 Tim. v. 18., the words, "The labourer is worthy of his hire," appear in Luke x. 7. If Luke's Gospel was prior to the 1st to Timothy, much more then to the 2nd. But Mr. Heber Evans says that St. Luke's Gospel was not yet written. How does he escape the difficulty? (2.) St. Paul bids Timothy in the 2nd Epistle, iv. 11., to "take Mark," &c., only plain Mark, profitable perhaps because he knew Latin, not "Mark the Evangelist," as it would have been had the 2nd Gospel been

written. In those "few months" then that intervened before St. Paul's death, Mark hastened up to Rome from abroad, pen in hand, to write his Gospel, without the least delay, that he might give St. Paul the earliest opportunity of discovering its unfinished condition, and adding his own Appendix before he was hurried off to execution. Is this at all probable? Mr. Heber Evans has yet to make it so.

YOUR REVIEWER.

ARE WE BOUND TO BELIEVE WHAT IS REVEALED? "A WAITER FOR LIGHT."

SIR,—Your correspondent seems to think that we may choose, and say, "I would rather believe one doctrine than another." But I maintain that we are bound to believe the record which God hath given us of His Son and of His teaching. The only canons we are bound to check Scripture by are : 1. No text is to be so taken as to sanction moral wrong. 2. No text is to be made to contradict another. 3. Doctrine is to be built upon a text, only where such interpretation was put on it from the beginning.

2. Your correspondent says he would rather believe transubstantiation than eternal punishment. As to the latter, he has the word *αἰώνιος* to deal with, and then our Lord's words, Matt. xxv. 46, backed up by the Athanasian Creed, cannot be got rid of. "Moral sense" and "moral strain" are well in their place ; but a profligate's "sense and strain" revolt against his suffering for merely yielding to passions planted in him by God ; and the infidel scorns the idea that man fell through eating the apple. So, leaving all such *à priori* arguments, let us examine transubstantiation on its own grounds alone.

3. The 28th Article says, 1st, it cannot be proved by Holy Writ ; 2nd, but is repugnant to the plain words of Scripture ; 3rd, overthroweth the nature of a sacrament ; and 4th, hath given occasion to many superstitions," all this is enlarged on in Burnet and in Bishop Harold Browne. So that transubstantiation has not any rational or scriptural ground to rest on. It is vain to build it on a literal interpretation of the words, "This is," &c., unless we will equally literally take 1 Cor. vi. 15.

4. But see the effects of destroying the evidence of all our senses, as this false doctrine would. We have, then, really no proof of our Lord's actual body having risen. How did the Apostles know that it was His body, or any body at all, except by sight, hearing and touch? If these senses cannot distinguish bread from flesh, then the resurrection has no proof, nor can we be sure even that our eyes rightly read the account of it, or of any of the miracles. I can understand a Romanist destroying all such evidence, in order that he may rest his faith wholly upon what his priest tells him ; though how can he trust his hearing as to what the priest says, or his sight, as to what he reads, if our senses are no sure guide?

5. Bishop Taylor asks how our Lord's body can be supposed to extend through all space, not prevented by interposing sun, stars, planets? There is no theory that is not full of nonsense ; multiplying or swift motion are all equally absurd.

6. Rome says the change is produced by the assertion that it is already past. The Greek theory that a change follows prayer is right, if the change be taken, as Palmer gives it, vol. 1, p. 212, after Arch-

bishop Plato, "*Non physicam transubstantiationem et carnalem, sed sacramentalem et mysticam.*" And Methodius, Archbishop of Twer, says the disciples "ate bread, and drank wine."

C.C., V.-G.

PREFERMENTS AND APPOINTMENTS.

- Badgley, Rev. Charles, Howard, M.A., Rector of Castle Frome.
 Besant, Rev. Frank, Vicar of Sibsey ; Surrogate for the Diocese of Lincoln.
 Boot, Rev. Alfred, M.A., Curate-in-Charge of St. Margaret's, Durham ; Vicar of St. John's, Darlington.
 Foot, Rev. J. Vicars. Vicar of East Clevedon, near Bristol.
 Fry, Rev. T. C., Curate-in-Charge of Wyke Regis.
 Garrard, Rev. Frederick Ernest, M.A., Curate ; Vicar of of Brailes.
 Ingles, Rev. David, M.A., Vicar of Witham ; Rural Dean.
 Johnson, Rev. Peverel, Rector of South Somercotes.
 Langford, Rev. J. F., Chaplain of Holy Trinity, Nice.
 Lutt, Rev. Edward Kefford, M.A., Rector of Bucknall.
 Marwood, Rev. G. H., Chaplain and Naval Instructor to the *Canada*.
 Medley, Rev. E. S., late Canon and Precentor of Inverness Cathedral ; Vicar of St. Gregory's, Norwich.
 Mitchell, Rev. John Francis, B.A., Rector of Wolverton, Norfolk ; Honorary Chaplain to the Prince of Wales.
 Molyneaux, Rev. Sir J. C., Bart., Vicar of Portisham, near Dorchester.
 Nash, Rev. N. F., Vicar of Kettering.
 Packe, Rev. William James M.A., Vicar of Feering ; Rural Dean of Coggeshall.
 Sharpe Rev. Alfred Bowyer, M.A., Minister of St. Agnes's Chapel, Exning.
 Stebbing, Rev. F. C., Chaplain and Naval Instructor to the *Excellent*.
 Stephenson, Rev. John, M.A., late Government Chaplain in India ; Vicar of St. Thomas's, Toxteth-park, Liverpool.
 Theobald, Rev. Frederick, M.A., Rector of Great and Little Wigborough.
 Warburton, Rev. Walter Taylor, B.A., Licensed to officiate in the Diocese of Liverpool.
 Westbrooke, Rev. William Frederick Westbrook, Vicar of Caistor ; Surrogate for the Diocese of Lincoln.
 Wilson, Rev. R. V., Chaplain to the *Northampton*.
 Wood, Rev. H. S., Chaplain to the *Dreadnought*.
 Wray, Rev. G. D., Curate of All Saints', Northampton ; Vicar of St. Peter's, Warrington.

CLERICAL OBITUARY.

- Bury, Rev. William, Rector of Pimperne, on the 31st ult., aged 86.
 Johnston, Rev. G., for fifty-three years Rector of Broughton, at Broughton, on the 29th ult., aged 80.
 Kyndersley, Rev. Herbert W. Sneyd, LL.D., of St. George's School, Ascot, at Moor Green, Birmingham, quite suddenly, on the 1st inst., in the 39th year of his age.
 Morgan, Rev. Henry, LL.B., for sixteen years Rector of Stoke Lacy, at Great Malvern, on the 3rd inst., aged 88.
 Swire, Rev. Frederick, Rector of Elston, Newark, on the 2nd inst., aged 60.

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The Church of England Pulpit.

GOD'S GREAT "REMEMBER."

BY THE REV. HERBERT S. SWITHINBANK,
M.A., VICAR OF S. SAVIOUR'S, DENMARK PARK.
A COURSE OF SERMONS ON THE FOURTH COM-
MANDMENT. PREACHED IN THE CHURCH OF
S. SAVIOUR, AUGUST AND SEPTEMBER, 1886.

SERMON I. (INTRODUCTORY).

"Remember the Sabbath day to keep it holy."—
Ex. xx. 8.

I PROPOSE to deliver a course of sermons on some aspects of the Fourth Commandment. I say "some aspects," and I dare not say more. Looking at any one of the Ten Commandments as it stands in Bible or Prayer-book is like looking at some inland sea on a map: it does not look very big; but wait till you are embarked upon it, lose sight of land, spend days and nights in crossing but a corner of it—you look at the map then with different eyes. We have a task before us, and I claim a fair hearing, a patient hearing, and that implies several hearings. For the next few Sundays I shall try to turn your thoughts towards the message, or rather the cluster of messages, contained in the Law of the Sabbath. We have been led up to it in going through the Decalogue, and at this point we are met by a special and crying need: there are many men (fewer women), honest, earnest, and well-meaning men, for whose lives Commandment IV. means absolutely nothing; and that is serious: the Commandment is at least one-tenth of God's Law; and you lawyers could tell us what a human judge will say to offenders who plead ignorance of the law of man; any hospital would teach you what comes of ignorance of the laws of nature: is it wholly different with the revealed Law of God? This morning we must be content, for the most part, with what the Commandment was to those who first heard it. So only can we discover what it ought to be to us now.

THE first word carries the bulk of the meaning—REMEMBER. The Sabbath was a memorial of the past, an earnest of the future, a perpetual witness to the love of God. It was a memorial of the mysterious work of Creation:

For in six days the Lord made heaven and earth, the sea and all that in them is.

It was a memorial of the still more mysterious rest after Creation:

... and rested the seventh day; wherefore the Lord blessed the seventh day and sanctified it.

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The day was a reminder that it was God and God alone who had given them rest from the toils of Egypt:

Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out from thence, through a mighty hand, and by a stretched-out arm. *Therefore* the Lord thy God commanded thee to keep the Sabbath day.

And then, it was a "sign between God and the Children of Israel for ever." They must often have been very weary in the wilderness, tired in body, heart and mind. Those toils God had foreseen from the Creation and provided for; here was a token that He would give them rest, a solid and lasting rest in the Promised Land. It was a token of rest unto their souls, and not for their bodies only, of rest from their own works—from *reliance* on them—of rest upon Him who was to be their Leader into the great Land of Promise, into their final rest in Heaven. In fact, it betokened rest from *sin*, it was an earnest of that rest which He promised, Who has said, "Come unto Me and I will give you rest," nay, it was itself a type of the God-man, Who, not only after toil and suffering has entered into His rest and ours, but is Himself our Rest. Christ fulfils the Sabbath in His own Person. All the Sabbaths pointed onwards to Him.

The Sabbath was not a day merely. The seventh day was the keynote of a grand scale—seventh day, seventh month, seventh year, seventh-seventh year (the year of jubile). These formed a great Sabbath cycle or system; all were grounded on God's rest, all in different ways were a sign, an encouragement, a help.

The seventh day—specially for the individual character, and for family life. The seventh month, the month of festivals—for national character. The seventh year—for the soil, as the instrument of maintenance. The seventh-seventh year, the half-century—for their public well-being as a kingdom.

No wonder that Positivists and the like reckon Moses among the greatest of this world's great men: (as if it *were* Moses! but a greater than Moses is here.) For there is something very grand in this vast, perfect rhythm of toil and rest, of business and pleasure, like nothing on earth so much as the throbbing of the great heart of London, morning in and evening out, week in and Sunday out. The law of the Sabbath gives a rhythm within rhythm, that answers to something (we cannot tell what) in the Divine Life, and seems echoed, more or less perfectly, throughout the world. Light and darkness, summer and winter, renewal and decay, life and death are for ever alternating around us, while the plain words of Scripture—mysterious from their very plainness—tell us how:

God saw all that He had made, and there was evening, and there was morning—the sixth day.

And then—

God rested on the seventh day from all His work which He had made.

Of Him Who "fainteth not neither is weary," we are told :

On the seventh day He rested and was refreshed.

We are driven to conclude that there is in the Godhead something of which the Sabbath was a shadow, of which all human toil and rest are the shadow of a shadow—all echoes of some rhythm (if we may so say) in the life of Him with Whom "there is no variableness nor shadow of turning," as we know there is diversity in the Supreme Unity—of some pulsation in that life-giving Life, in Whom "we live and move," in that Fount of being, in Whom we and all Creation "have our being," by Whom our existence is renewed with every beat of the pulse of time.

On God's side, then, the Sabbath-cycle was a sign, a memorial, and so, an encouragement; it was a fourfold help to their life as a kingdom, as a people, as families, as individuals. Moreover, it was to them an echo or shadow of something in the Divine Life, something real and substantial, though above their comprehension as it is above ours. Now, on their side, how did they keep it? How were they meant to keep it?

We sometimes make a great mistake about the ancient Sabbath. It was a festival, a time for glad recreation, for joy in life. In Hosea we find it classed with "feast days" and with "mirth." No fasting was allowed. Three meals were enjoined. It was a time for instruction and for worship, but that was no bar to the child-like joy of a young nation keeping festival. And so it continued in the earlier days, while national life was strong and healthy. With people of Eastern temperament, and in days without that complicated web we call civilisation, it was possible for a whole nation to have joy and rest and worship on the same day; it was hardly necessary for some to toil that the many might have rest, while worship would add glow to enjoyment, and *not* be thought to give the day a chill. The law was strict, but strict by way of protection. Then, as now, people needed to be protected from one another and from themselves. The strictness was not for gloom and dreariness, but for just the opposite. Does this surprise you? If so, you have probably taken your notion of the ancient Sabbath from its abuse, from what it was in later days, when our Lord kept it, but kept it so well that He was condemned as a Sabbath-breaker. Or perhaps you have been misled by the strange misunderstanding of the Sabbath-idea by some modern Puritans. We owe the Puritans much in this country, and, personally, we are not worthy to be named in the same breath with many of them. Even in this we owe them something. They have guarded some idea of the Sabbath, but they have seriously mistaken it, they

have caused woeful reaction and much wounding of tender consciences, and they have most unscripturally, and in defiance of God's word in history, put asunder the Lord's day (is not that *weekly*?) from the Lord's Supper, the "first day of the week" from the "breaking of bread," the Holy Day from the Holy Sacrifice—things that God hath joined together, like body and soul. How can the one have life without the other? It can hardly be without significance that the first Sabbath commanded in the history of Israel was at the giving of the manna—the "angels' food from Heaven." Still less can it be without significance that on the *first* Lord's Day, the very day of the Resurrection, the Lord Himself, with two of His disciples, "took bread and blessed and brake and gave": it was then that he was "known of them in breaking of bread."

Besides being a day of joy, the Sabbath was a day of sacrifice, of joy in sacrifice and sacrifice in joy. It was itself the crown of all the sacrifices—the sacrifice of renunciation, and with healthy humanity (for with all their faults the Israelites were in some ways healthier, more natural than we) the highest joy has an element of sacrifice, and true sacrifice is highest joy. It is so, it must be so in the Life of God Incarnate. However simple the machinery of old Jewish life might be, there must have been some yielding of self in keeping the Sabbath, that a man's "manservant, his maid-servant, and his cattle might rest as well as he." And, apart from that, was it not one great act of renouncing in symbol and in fact this world's ordinary life? Was it not emphatically a "Sabbath unto the Lord"? The child of Israel was to "call the Sabbath a delight, and the holy of the Lord, honourable"; he was to "honour it" (*marg.* "Him"), "not doing his own ways, nor finding his own pleasure, nor speaking his own words." Then should he "delight himself in the Lord."

Well, such was the meaning, in part, of the Fourth Commandment to those who first received it. What it is to us, re-enacted by the Son of Man—that we shall inquire next time. For once I make no direct application. I am but laying a foundation now. If to-day it is uninteresting, and seems uninteresting, don't lay that to the subject: the subject is deeply, gloriously interesting, and must be instructive; lay the fault on him who deals with it. Theology is the one thing that ought to rouse man's heart and mind from their deepest to their highest. If it does not, you know the reason. And theology we must have; a religion with no backbone, an invertebrate, jelly-fish pietism will never suit you and me, brother men! And a Sunday without backbone, with no more ground for its observance than for the putting on of the Sunday coat and hat—that will never

* The Church of Rome has on its side similarly erred in divorcing the Lord's day from the Communion of the laity.

satisfy man or woman whose wits and whose heart are each in the right place.

So let us ask ourselves, let us ask God's Word a serious, earnest "Why?" and "How?" We will begin with the Commandment, and ask how we are to keep it in all its breadth; then rise through it to the CHRISTIAN SUNDAY; and in a further sermon we will ask *why* we are to keep Sunday, and *how*.

NOTE.—For further references and proofs see Ewald's "Antiquities of Israel," a book which suggested some of the points in this sermon.

CHARLES DICKENS ON THE ANGELS.

BY THE REV. EDWARD HUSBAND, INCUMBENT OF SS. MICHAEL AND ALL ANGELS, FOLKESTONE.

SERMON PREACHED ON THE SUNDAY IN THE OCTAVE OF THE MICHAELMAS FESTIVAL, 1886.

"The angels of God."—ST. LUKE, xv. 10.

EVERYTHING that is beautiful, and gentle, and loveable, and holy; everything that is kind, and compassionate, and tender, we associate with the angels. Considering what a small book the Bible is, there is a great deal about angels in its pages. And the revelation we have of them there, shows us that they are always on the mission of doing good—"ministering spirits sent forth to minister for them who shall be heirs of salvation." And although the doctrine of the angels is, strange to say but feebly realised in the world, still it has so far stamped itself upon our minds, that whenever we see some beautiful act of kindness or benevolence or love, we compare it to the angels. We have never heard an angel speak, but whenever we hear some sweet, gentle voice in the world, speaking words of comfort and of encouragement, we speak of it as an angel's voice. Whenever we hear music surpassingly sweet, lifting the soul out of the cares of life into the atmosphere of heaven, we give it the name of angelic music. When the weeping mother kneels beside the little bed on which her dead child lies, and gazes at that sweet face, though pale in death, and thinks that "of such is the kingdom of heaven," she indulges in a cry of unorthodox theology, and says that her dead child has become an angel in the kingdom of our Father. We forgive her her unorthodoxy. Nor can we forget that when Christ looked at the little children of His day on earth, He said as He looked at them: "Of such is the kingdom of heaven." I have often studied the pictures of angels painted by great artists, such as those you see in the Vatican at Rome; but I have never seen a picture that so realises to my mind my idea of an angel, as the sight of a beautiful babe asleep. I never can look upon such a sight without saying in my heart: "Of such is the kingdom of heaven."

When we see some kind-hearted, loving spirit, going forth to minister as best it can to the sick and poor, to comfort the bereaved, to tell of peace to the troubled of heart, we speak of it as angels' work,—

To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless,
Is angels' work below.

And I don't wonder that poets and writers have looked heavenward at the beautiful stars shining in the great firmament of heaven and speak of them, as Dickens did in "Barnaby Rudge," as the eyes of angels.

Nor do I wonder when I think what effect angels have had upon the world of art. Some of the most beautiful pictures that artist has ever painted, have been pictures of angels. Some of the most inspired music that touches the hearts of men, has been about the angels. Some of the most beautiful sculpture that has won our admiration, has been supposed figures of the angels. Not those miserable attempts which we sometimes see for instance in our English cemeteries; but those reverent, noble works of true art, such as you see in the wonderful *Campo Santo* at Genoa. And the truth of angelic ministry has penetrated all healthy literature. And I don't know where I have learned more beautiful truth about the angels, than in the exquisite writings of Charles Dickens. That great writer has brought out the truth, that the ministry of angels upon earth is to comfort the sorrowful, and to soothe those that are in pain. You remember that beautiful—shall I call it parable?—in "Our Mutual Friend," about the angels cheering one in pain; where the writer makes one of his characters say: "When I was a little child, the children" (by that he means the angels) "that I used to see early in the morning, were very different from any others that I ever saw. They were not like me; they were not chilled, anxious, ragged or beaten; they were never in pain. They were not like the children of the neighbours, they never made me tremble all over by setting up shrill noises, and they never mocked me. Such numbers of them too! All in white, and with something shining on the borders of their garments and on their heads, that I have never been able to imitate with my work, though I know it so well. They used to come down in long, bright, slanting rows, and say altogether, 'Who is this in pain; who is this in pain?' When I told them who it was, they answered: 'Come and play with us!' When I said 'I never play, I can't play,' they swept about me and took me up and made me light. Then it was all delicious ease and rest, till they laid me down and said all together: 'Have patience and we will come again.' Whenever they came back, I used to know they were coming before I saw the long, bright rows, by hearing them ask all together a long way off: 'Who is this in pain; who is this in

pain?' And I used to cry out: 'O my blessed children, it's poor me. Have pity on me. Take me up and make me light.'"

Now, my brethren, this is one way in which I love to think of the ministering angels. All over the world I fancy I can hear angel-voices saying: "Who is this in pain; who is this in pain?" I go, perhaps, into a house, and I ask how the little sick child is. "No better, sir, no better; if anything, worse than yesterday. The doctor thinks he is sinking fast." And there lies that little sick child, his tiny life struggling with the pain that is racking him. And as I gaze at that sweet face, flushed with the fever that burns him, I fancy I can hear angel voices whispering beside his pillow: "Who is this little one in pain; who is this little one in pain?" All I can do, as I wipe away the falling tear, is to take the child's hand in mine, and say to him softly: "He shall give His angels charge over thee, to keep thee in all thy ways."

Or I look in at the house of mourning, where the blinds are all tightly drawn down, and I pass a half-open door almost on tiptoe. I know what is there; it is the chamber of death. And the house is filled with weepers, for one who had been the life, the joy of that household for long years past, has gone no more to return, and there is a great blank in the family circle, which earth can never fill up. What shall I say to them? How can I comfort them? And as I am thus musing, I fancy I can hear angels' voices saying: "Who is this in pain; who is this in pain?" And I read the weeping ones just this verse from one of David's psalms: "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Many in this world of cares,
Truly hath the poet said,
Sit with angels unawares;
Round our path, and round our bed
Angels ever watch and wait,
Striving still to turn our steps unto heaven's gate.

And then there comes to my mind another beautiful passage, which occurs in this great writer's story, "Nicholas Nickleby." This is the passage: "It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would almost seem as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we dearly loved in life. Alas! how often and how long may those patient angels hover above us, watching for the spell which is so seldom uttered, and so soon forgotten." Now this passage which I have just read to you, teaches us the truth of our communion with the world beyond the grave. I know that this great writer, in common with many others, errs in confusing, to a certain degree, the departed spirits of the redeemed with

the angels. The spirits of the blessed departed never can become angels; and angels never can become spirits of our human family; and to think that anyone when he dies becomes an angel, is a mistaken idea altogether. These two classes of God's creations are totally distinct the one from the other. Even a great theological controversialist, like Cardinal Newman, has erred in the same way. In his touching hymn, "Lead, kindly Light," he says:—

And with the morn those Angel faces smile,
Which I have loved long since, and lost awhile.

We know what he means, although the words must not be taken literally. So that greater writer, Dickens, when he tells us how the little children die and become angels, must not be taken literally, but rather that they become inhabitants of the same beautiful world where the angels dwell, and have the shining angels for their sweet companions. In this sense I take such passages as the one I find in "Hard Times," "Angels are not like me. Between them and a working woman, full of faults, there is a deep gulf set. My little sister is among them, but she is changed." But, my brethren, out of mistakes arises this great truth: that earth has communion with the angels; that often, amidst the turmoil and babel of earth, is heard the soft and gentle rustling of angels' wings; that the men and women of earth move about this world in the company of the blessed angels, who lead them invisibly by the hand, and protect them from falling. And more than this, as the great writer, in the passage I read to you just now says, "It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly." The writer seems to think that such thoughts are the promptings of angels. It may be so, but anyhow it is refreshing to think that such thoughts do arise in men's hearts. I hardly think it can be possible to find the roughest sin-stained heart on earth, that has not sometimes, although perhaps at most rare intervals, been touched at the thought of its departed friends. I know the neglected grave, hidden by weeds, the unvisited tomb, seem to imply forgetfulness of the dead. And partially this is true. But the holy dead, by their works left behind them, are never altogether forgotten, even by the roughest hearts. Do you remember that beautiful passage in "The Old Curiosity Shop"? "And do you think, said the schoolmaster, that an unvisited grave, a withered tree, a faded flower or two, are tokens of forgetfulness or cold neglect? Do you think there are no deeds, far away from here, in which these dead may be best remembered? There may be people busy in the world at this instant, in whose good actions and good thoughts these very graves—neglected as they look to us—are the chief instruments. There is

nothing, no nothing, innocent or good, that dies, and is forgotten. Let us hold to that faith or none. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, and will play its part, through them, in the redeeming actions of the world, though its body be burnt to ashes, or drowned in the deepest sea. There is not an angel added to the host of Heaven but does its blessed work on earth in those that loved it here. Forgotten? oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear; for how much charity, mercy, and purified affection, would be seen to have their growth in dusty graves!"

My brethren, it may be true that angels stir our hearts not to forget those whom we no longer see with mortal eye. It may be that sometimes, when the time has passed by for us to wear the crape or the hat-band, engrossed with the business, the cares, the joys of life, that an angel stops us unawares, and says to our hearts (for it is to the heart an angel speaks), "In the midst of all this business and amusement don't forget yonder grave." And in the heart there seems to be a picture of an angel, lifting up his hand, and pointing to that grave, and saying, "You ought to go and pull up those weeds, and plant some fresh flowers now that the old ones are dead and withered away."

And then lastly to-night, this great author's writings have helped me to realize the truth, how near, how watchful, how helpful the angels are to us at the hour of death. You all know how exquisitely beautiful are Dickens' descriptions of death-bed scenes. There are no more pathetic utterances in English literature than this author's description of the death of the children to be found in his books. And in these scenes there is always introduced the sweet thought of the angels. Not that I am surprised that an author so gifted should be able to write such pathetic passages—he who loved little children so tenderly, and who himself could write of them in such exquisite words as these:—

They are idols of hearts and of households;
They are Angels of God in disguise;
His sunlight still sleeps in their tresses;
His glory still gleams in their eyes.
Oh, those truants from home and from Heaven,
They have made me more manly and mild,
And I know now how JESUS could liken
The Kingdom of God to a child.

But when the good die, whether they are children or grown-up people, Dickens has helped me to realize how near the angels are to us then. True, I thank God first and chiefly for the glorious fact, "When thou passest through the waters, I (God) will be with thee." But I also bless God for that lesser, but still blessed truth, "Lazarus died, and was carried by the angels into Abraham's bosom." God grant, that when our end comes,

and when the trembling "silver cord" is about to "be loosed," and "the pitcher broken at the fountain," I say, God grant that amongst those standing in love beside our bed, we may be able to discern the sweet and gentle forms of the ministering "angels of God."

DR. LYMAN, Bishop of North Carolina, reached London on Monday to enter upon his duties as Bishop-in-charge of the American churches on the Continent. His first duty will be the consecration of the new and beautiful church of the Holy Trinity in Paris, which is appointed to take place on the 25th inst. Dr. Potter, Assistant-Bishop of New York, is expected to preach on that occasion. On the following Sunday, the first in Advent, the Bishop purposes to administer the Apostolic rite of confirmation. He will then make a Visitation of the other American churches, viz., at Geneva, Dresden, Nice, Florence, and Rome. These are the only American congregations in Europe, as it has been the policy of the American Church to establish congregations only in places where the English chapels are insufficient to afford accommodation to both nationalities. In all other places, the Americans have been most happy to join in the services at the English chapels, and have even contributed liberally to the support of the chaplains. Bishop Lyman leaves for Paris next Monday. His address while on this tour of duty is—care of Messrs. J. S. Morgan and Co., 22, Old Broad Street, London. He expects to return to America early in February.

FUNERAL REFORM.—Mr. Frederick W. Lowndes communicates to us a letter he has received from Mr. Barnard Levy, President of the Burial Board of the Liverpool New Hebrew Congregation, giving the following very interesting account of the simple and inexpensive manner in which the funerals of members of the Jewish persuasion are carried out:—"About two hours after death the body is removed from the bed and carefully placed on the ground, with clean straw or shavings under it, and covered over with a clean sheet. It is then left for about thirty-six hours. On the expiration of that time the body (if its state permits) is washed by persons appointed for that purpose, who bring the necessary appliances. The shrouds, which cost for an adult about 17s., are then placed on the body, which is then consigned to a common deal coffin (cost, 16s.). At the time fixed for the funeral the family and friends assemble. We have no scarves, plumes, or anything of the kind, and anything in the way of refreshments is unheard of. The cost of a hearse varies from 12s. 6d. to £1 1s., and, as a rule, we employ very few black coaches. Personally, I do not approve of them, and I usually recommend the employment of cabs at a cost of 5s. 6d. each. On arrival at the burial-ground the coffin is carried on a hand-bier to the chapel, where the usual religious service is held, and thence to the grave, which is never bricked, and in which we never inter more than one body. The expenses, of course, vary with the number of coaches employed. In conclusion I think I may say that the last services to the dead as conducted by my co-religionists are carried out in a reverential spirit, and will bear favourable comparison with those of any other sect."

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY NOVEMBER 20, 1886.

CLERICAL LIBRARIES.

THE subject of clerical efficiency has been discussed a great many times during the last few years, and it is still debated with more or less vigour by those who are interested in the subject. At the recent meeting of the Wakefield Congress, when the subject of Church Reform was fully discussed, this formed a part of the discussion, and it was ably dealt with by such men as Archdeacon Blunt, Mr. James Cropper of Kendal, and the Dean of Ripon. It seems to us that the great cause of the inefficiency is, in a certain measure, owing to the want of reading, meditation, and study, and also, it may be, from the laxity with which ordination examinations were carried on in former days; and another cause may be due to the admission of men into Holy Orders, men who might be able to do extremely valuable work as lay members of the Church, but who were not fitted for the

more responsible work of having the cure of souls as incumbents of parishes where there are various elements to contend with, and where there is needed the exercise of "wisdom and discretion," and experience of life, to guide men aright. And yet if we look facts plainly in the face, we find that in many cases when a clergyman has settled down into a fairly comfortable living, he gradually drops his reading, and, so long as he can manage his weekly sermons, there is, he imagines, little more to be done; and also there is the danger, in absence of society, of mixing with the outer world,—for we are speaking more particularly of the rural clergy—of getting rusty, and therefore it is necessary that he should buckle on his armour and remember the apostolic injunction, "Give attention to reading;" and he should moreover read as widely as he can, to have a mind well stored with information of all kinds on various subjects, and not to be a mere specialist, "to be able to bring forth out of his treasures things new and old." We believe that if this were the case, we should have greater breadth of thought and liberality of sentiment. It is when clergymen read only one kind of theology—that which accords with their pre-conceived notions—and do not take the trouble to see and know what is to be said on the other side, that there springs up narrowness, and, possibly, bigotry. On the other hand, for a man to have just a smattering of things, merely skimming the surface, there is the danger of becoming broad and shallow. It is necessary to avoid both of these extremes, and the Church of England will always maintain her position, so long as her officers are earnest, well and deeply read, as far as it is possible, in all social and theological subjects.

But here comes the question of expense. It is very expensive, as we all know, for men of slender means to purchase a large stock of books, often alas! in these days of great commercial depression, it is barely possible to provide the sinews of war for the support of the family, and the keeping up of the vicarage house, grounds, etc. Therefore we would urge the establishment of clerical libraries, at various centres, for the benefit of the clergy. We believe that something was done in this way some years ago, by what is known as Dr. Bray's Associates. The writer remembers seeing, in the vestry of a church in North Yorkshire, a small library containing some excellent standard theological works, which had been placed there for the benefit of the clergy living in the neighbourhood; and in a district where, in addition to the cost of books, the transit would be a considerable item, this seems to be a most helpful way of meeting the difficulty. It is much to be desired that similar libraries, of good standard books, should be established in rural districts, or, if it were found too difficult to carry out such a plan, a system of book boxes might be found to answer; anything so as to keep men supplied with mental *pabulum*

We saw, a short time ago, in one of the volumes of the late Bishop Thirlwall's Life, a complaint as to the inefficiency of the clergy in his diocese some years ago, and he urged the establishment of such libraries for those living in scattered districts, "far from the madding crowd" and the highway of life.

Further, the necessity for keeping abreast of the wave of current literature at the present day is most important, especially when we consider the great facilities which are placed within the reach of the rising generation, by means of Board Schools, Technical and High Schools, University Extension Lectures, etc. And if the one set over the parish in spiritual matters shows that he is behind the age in the things of the world, his influence is much impaired. We want the clergy to be, in one sense, "men of the world," inasmuch as they should not be *in nubibus*, but come down to the things of everyday life, to know the difficulties that men have to contend with, and to be conversant with the things that are constantly going on.

And here we may be pardoned for referring to that grand clerical library which has been removed from London Wall to the Embankment, known as Sion College. The metropolitan clergy cannot complain of the want of literature. We can only wish that similar institutions were to be found in the provincial towns. With a well-read and experienced clergy, aided by good parochial organisation, and blameless lives, we need not fear for the future of the good old Church of England. There is a great awakening going on, and never was the Church stronger in the affection of the great masses of the people. Let churchmen keep the flame of intellectual life burning bright in themselves, and the influence thus generated will radiate through all classes, and have its reflex influence on the nation and the Church at large.

THE REFORMATION IN IRELAND.

BY THE REV. THOMAS B. NAYLOR, B.D., VICAR OF WARRENPOINT.

(Continued from page 237.)

CHAPTER VII.

THE INSURRECTION OF 1641.

WE have now reached the most painful period connected with the history of Ireland; to pass it over in silence is impossible. Such a course would lead to misconception, and would involve much subsequent legislation in hopeless obscurity. James I. professed an anxiety to unite all classes of the Irish people into one community, under the protection of the law, but, unfortunately, the men who were sent over to administer the affairs of Ireland, divided the population into two classes—the loyal and the disaffected. To the latter class they consigned the whole Celtic race without exception. Strafford went still farther. According to his policy, the Celts were a race subdued by the sword, and possessing no rights, except

such as depended on the royal pleasure, he treated the descendants of the early English settlers with a haughty indifference which was exceedingly galling to men proud and spirited. Both parties were therefore equally disaffected. Both were united in a common hatred of the new class of adventurers who kept pouring into the country, and whose unscrupulous greed threatened with ruin the Celt of Connaught and the Anglo-Irish of the Pale. The insincerity of Charles in the matter of the "Graces," the fears excited by recent Plantations, the vexatious exactions of Strafford, the disputes between the king and his parliament, by which England was now convulsed, the ardent zeal of the Roman Catholic clergy for the re-establishment in Ireland of their Church in its pre-reformation pomp and dignity, these and many other causes conspired to bring about the events we are about to describe. While the iron hand of Wentworth controlled the administration there was little fear of open revolt. Now his hand was withdrawn, and the reaction came with a violence and suddenness that were appalling. To any one who has followed the course of our annals hitherto, it must be apparent that a revolution in Ireland in 1641 was not likely to be a mere pastime or a holiday review. The old wrongs of centuries had burned themselves deeply into the national memory. The outlawed clans of "mountain men" saw a chance of recovering the lands of which their race had been deprived by the settlers of King James, and they would have been more than human if they did not strike a blow for their inheritance. If the blow was cruel, vindictive, and treacherous, let us frankly admit that they could point to the English suppression of Desmond's insurrection as equalling in atrocity even the scenes of 1641. Bloody reprisals were the order of the age. The Celt had two strong motives driving him to rebellion—the advancement of his religion and the recovery of his lands.

Trained on the Continent, and there brought into frequent contact with the dispossessed Irish exiles, it was not to be wondered at that the Roman Catholic clergy lent their aid to further a movement which promised well for the interests of their Church. It was still less to be wondered at if the Celt made a vigorous effort to recover the lands which the English settler had seized when the rightful owner had been dispossessed, too often by force or fraud. The Scot had risen for his rights, the Celt felt that the hour had come when he too might strike one desperate blow against the English power. There was no viceroy. The king, with his usual fatal weakness, had appointed two lords-justices, whose sympathies were with the Puritan faction, but who were deficient in ability and understanding—Sir William Parsons and Sir John Borlase. The army of 8,000 men, raised by Wentworth to serve against the Scots, was still in the country, and ready for any enterprise that promised plunder and excitement. It had been proposed that they should be drafted into Spain for service there, but an agitation was raised against the scheme by some Irish Members of Parliament, who, no doubt, had good reasons for their conduct, and the idea was abandoned. The king, too, preferred that they should remain in Ireland, as he hoped for their aid against his Parliament in the struggle which had already begun. They were disarmed and allowed to disperse through the country.

At this time the Church of Rome was thoroughly organised, in spite of the penal restrictions of Elizabeth. The restraints imposed upon Romanists were

no doubt highly vexatious, and still more highly impolitic, but of practical intolerance there was none.

One of the charges urged against Strafford was that he unduly favoured Roman Catholics, and in 1641 the Irish Parliament consisted of Protestants and Roman Catholics, the latter being slightly in the majority. Throughout the summer the leaders of the Irish were busy arranging their plans. In Whitsun week a meeting of the Roman Catholic clergy was held, to consider the state of the country. Early in October another meeting of clergy and laity assembled for the same purpose at a Franciscan Convent in Westmeath, when it was determined by the majority that the party should remain loyal to the Crown, and trust in the gratitude of Charles for a removal of disabilities, and the restoration of their Church to wealth and influence. Meantime other conspirators had other objects in view, and had determined upon a bolder policy.*

Amongst the Irish Septs, the O'Moores of Leinster had been always remarkable for turbulence and hatred of the English. In consequence of their disaffection they had been severely dealt with by more than one Lord Deputy, their lands had been taken by force, and their once powerful sept broken and dispersed. The present chief of this fallen clan was Roger Moore, a man of dignified manners, commanding presence, and superior intellect. Much of his early life had been spent on the Continent, where he had come in contact with many political refugees, by whose conversation his hatred of the English had been intensified. The sight of those landless outcasts added to the wrongs inflicted upon his own family, made the heart of Roger Moore burn for revenge on the enemies of his race. He conceived the design of uniting all his countrymen in a bold effort to shake off, once and for ever, the English yoke. He returned to Ireland full of the project. With a vigour and caution which proved his fitness for the undertaking, he set himself to the task of collecting associates, and preparing the way for insurrection. The time, as we have already said, was propitious. He addressed himself to Lord Maguire of Fermanagh, a young man burdened with debts, licentious and destitute of ability, who was easily won over to a scheme that promised to restore to him the princely possessions of his once powerful sept. The MacMahon of Ergal, chief of a sept renowned in Ulster for its turbulence and hostility to the English, Philip O'Reilly of Cavan and Sir Phelim O'Neill readily joined the conspiracy, but the guiding spirit of the enterprise, next to Roger Moore, was Ever MacMahon Corbe of Clunys, afterwards Roman Catholic bishop of Clogher. It was determined to begin

operations on October 23rd. Roger Moore, Hugh MacMahon, and Maguire were to seize upon Dublin Castle. Sir Phelim O'Neill to surprise Derry. Sir Con. Magennis, Newry, and Sir Henry O'Neill, Carrickfergus. Meantime the lords-justices had been warned of approaching danger on October 11th by Sir William Cole of Enniskillen, but they despised the message. Arms for 9,000 were stored in Dublin Castle, where the garrison consisted of eight warders and forty halberdiers. On October 22 the leaders quietly entered the city, and their followers joined them without exciting suspicion. But at the very last moment, the well-laid plot was discovered. There was in the family of Sir John Clotworthy an Irishman named Owen O'Conolly, who had once lived on friendly terms with MacMahon, and whom, as a member of one of the dispossessed septs, the conspirators hoped to bring over to their side. He arrived at the lodgings of the Monaghan chieftain the night before the attack on the castle was to take place, and was at once taken into confidence by the leaders. The magnitude of the enterprise and its terrible consequences terrified O'Conolly. He escaped from the house, and rushed to Sir William Parsons with the alarming intelligence. MacMahon and Maguire were taken, but Roger Moore got word in time, and escaped from Dublin. MacMahon coolly told his captors that they were too late to stop the insurrection, and the event proved his words but too true. Sir Phelim O'Neill took Charlemont by an act of base treachery. Newry, Mountjoy, Dungannon, fell into the hands of the rebels, and the old septs, led by chiefs of their ancient houses, sprang to arms and seized every place of strength throughout Cavan, Monaghan, and Fermanagh. The English settlers were driven out naked into the fields and woods, their houses set on fire, and all who resisted butchered. For centuries the Irish had been ground under a yoke of such galling tyranny, that had they been angels it would have been almost enough to fill them with the passions of hell; they had waited for the hour of vengeance, and now the bill was presented for settlement. Alas! that the vengeance should have fallen, in too many cases, on the innocent instead of the guilty. It would appear that, at first, no general massacre of the settlers was intended by the conspirators, but the mob, once let loose, settled the order of procedure for themselves. In some cases, men, women and children were consumed together in the flames of their burning homes. Multitudes were stripped naked and driven into the woods and fields. Many were hunted like wild beasts into the rivers, and drowned, some were buried alive, others hanged, while others experienced torture, mutilation, and such shocking abuse that death would have been preferable. Women forgot the tenderness of their sex, and rivalled men in cruelty, while the very children stained their hands in blood. The roads were filled with crowds of fugitives fleeing half-naked and bleeding towards Dublin, Derry, Carrickfergus, or some other place held by the loyalists, while gangs of wretches hung upon their rear, drawn together like hungry wolves by the smell of blood.*

* For an account of another meeting of the clergy, held at Kilkenny, May, 1642, see Borlase's "History of the Irish Rebellion." Throughout the whole movement can be traced two elements and two parties; the gentlemen of the Pale Anglo-Irish Romanists were for the king against the Puritans; the priests pretended to fear that if the Puritans succeeded, there would be a massacre of Roman Catholics. The old Irish everywhere were for the land against the English power. Charles at first encouraged the movement, directing the Earl of Antrim to collect an army, seize Dublin Castle, and declare against the Parliament.

See Froude, "English in Ireland," I., pp. 94-97. It was thought that Sir William Parsons encouraged the conspiracy privately, in order to fill his coffers by new forfeiture. Leland III., p. 107.

In 1634 Strafford was informed that insurrection was brewing by Ever MacMahon, and the viceroy adopted such precautions as served to check the movement for a time.

* At Clones seventeen persons were hanged on the Church gates, cut down half-dead, and thus buried. See "History of the County Monaghan," by E. P. Shirley, Esq., 1877. Three hundred victims perished in Dungannon alone.

"Fifty thousand English people perished in a few days, and rumour doubled and trebled the number. Tales of horror and outrage, such as maddened our own England when they reached us from Cawnpore, came day after day over the Irish Channel.

The panic caused in England by the news of the Irish revolt was heightened when it was learned that the insurgents pleaded the authority of the King. They produced a Commission purporting to have been issued by royal authority, and called themselves "the King's Army." The Commission was forged, but it dealt a heavy blow to the cause of the hapless monarch, whose weakness and insincerity were fast estranging from him the hearts of his people.

The loyalists soon began to rally after the first surprise. They seized possession of some church or fortified building, into which they collected their women and children, and prepared to sell their lives as dearly as possible; but such opposition only goaded the insurgents into fresh acts of atrocity. In Dublin the state of affairs was frightful. Crowds of wretched fugitives, gaunt with hunger, kept pouring into the city, until the churches, the dwelling-houses, and even the stables and sheds were full to suffocation. The mortality was awful, and the churchyards could no longer contain the dead. Two fields had to be enclosed as cemeteries. In two months, at the very lowest computation, 40,000 victims perished.* But amid this horrible carnival of blood some were found true to the nobler and better spirit for which the Celt has been distinguished when free from the sway of faction and fanaticism. James Saul, a Jesuit, concealed Dr. Pullen, Dean of Clonfert, with his wife and children. Two Franciscan friars, Joseph Everard and Redmond English, concealed Protestant fugitives in their chapels, and under the very altar. The mother of the cruel Sir Phelim O'Neill sheltered twenty-four loyalists in her house, and kept them in safety till the danger was past. Dr. McSwiney, Roman Catholic Bishop of Kilmore, wrote to Bedell, the Protestant Bishop, offering him shelter and protection in his own house. These are a few cases out of many which show that even in this gloomy period of lawlessness and blood the Irish were not entirely lost to the gentle pleadings of mercy. Nor indeed were deeds of violence confined exclusively to one side or one party. When the Irish of Wicklow rose, Sir Charles Coote armed the fugitives who had taken refuge in Dublin, and quelled the outbreak with such terrible severity that the gentry of the Pale, already sympathising with the insurgents, openly joined their standard, pretending to fear a general massacre of Roman Catholics. At Island Magee, on Jan. 9, 1642, a party of the expelled settlers, supported by some

soldiers from the neighbouring garrison of Carrickfergus, fell upon a little settlement of Roman Catholics, and put thirty families to death. This unfortunate act of cruel retaliation has been magnified by Roman Catholic writers into an excuse for, and has even been described as the occasion of the Ulster massacre. It is not easy to see how an act committed in Jan., 1642, could have led to the scenes that occurred in November and December, 1641.^o

The Pope Urban VIII., by a bull dated May, 1643, granted "full and absolute remission of all their sins," to those who had taken part in "gallantly doing what in them lay to extirpate and wholly root out the pestiferous leaven of heretical contagion."

In the midst of all these terrible commotions the house and even the Church of Bedell, Bishop of Kilmore, were respected by the insurgents. His palace, his outhouses, his churchyard were crowded with fugitives, who sought his protection and shared his hospitality. But although the rebels were willing to employ the services of Bedell, to draw up for them a memorial to the Government, and even went so far as to declare that he should be the very last Englishman left in the country, yet sooner or later his turn was certain to come. On Dec. 18th he was ordered to dismiss all the fugitives whom he sheltered. He declined to comply. He was then seized and carried prisoner with his two sons, Mr. Cloghy, and his chaplain, to Cloughoughter Castle, a tower built on a small island in the network of lakes lying along between Kilmore, Castlehamilton, and Killeshandra, in the County Cavan. Here the Bishop, now an old man, and broken in health, languished until Jan. 7, 1642, when he and his friends were released in exchange for some prisoners of note who had been taken by the loyalists. But Bedell did not long enjoy his liberation. He died Feb. 7, 1642, and while the fierce war of faction and religious animosity raged on, his body was laid at rest in the churchyard of his own beloved Cathedral of Kilmore.

Then was witnessed a strange scene, the fitting close of a saintly life. The rebel chief collected his men together, and followed with reverent solemnity the funeral of the Bishop who had laboured long and lovingly for the welfare of the Irish people. He told

Sworn depositions told how husbands were cut to pieces in presence of their wives, their children's brains dashed out before their faces, their daughters brutally violated and driven out naked to perish frozen in the woods.—Green, "History of the English People"; thirty-second thousand; Macmillan & Co., London, 1876; p. 524.

"They who escaped best were robbed of all they had to the very shirts, and so turned naked to endure the sharpness of the season; and by that means, and for want of relief, many thousands of them perished by hunger and cold."—Clarendon, "The History of the Rebellion and Civil Wars in Ireland: With the True State and Condition of that Kingdom before the year 1640, and the most material Passages and Actions which since that time have contributed to the Calamities it hath undergone." Dublin Ed., 1719-20. Page 9.

* The Roman Catholic priests returned the number killed up to March, 1642, at 154,000. At Maguire's trial the numbers were sworn to at 152,000. Clarendon says 40,000; Sir William Petty 37,000; Carte 37,000; Froude gives as a "moderate and possible estimate" 20,000; Sir John Temple, 150,000. Roman Catholic writers since the days of Curry deny stoutly that any massacre took place.—See Curry, "Civil Wars in Ireland," Book V. chap. vii. Compare Froude, "English in Ireland," I. 110-126.

* Two Commissions were issued to inquire into the losses and injuries of the English settlers during the transactions we have described. The depositions taken before them are still preserved in Trinity College, Dublin. Compare Leland III. p. 128; Froude "English in Ireland," I. p. 117.

"In Cavan the road for twelve miles together was stained red with the gory track of the wounded fugitives. Sixty children were abandoned in the flight."—H. Grattan Guinness, "The Approaching End of the Age," p. 209.

O'Mahony, an Irish Romanist, in his "Disputatio Apologetica," published in 1645, states that during four years his party had cut off 150,000 heretics. Hume says that some authorities computed the number at 150,000 or 200,000, but he assigns 40,000 as the most moderate and most reasonable number.—Hume, "History of England," Vol. II. p. 271. London, 1826.

For an account of the Island Magee business see Reid, "History of the Presbyterian Church in Ireland," Belfast, 1867, Vol. I. p. 326. He says:—"Thus the murder of several Roman Catholic inhabitants of the district of Island Magee, near Carrickfergus, in the beginning of the month of January, has not only been egregiously exaggerated and attributed to parties wholly innocent of it, but it has been placed early in November, and averred to have been the first blood shed in this unhappy contest. . . . It resulted out of certain barbarous murders which had been perpetrated only a few days before on the Protestant inhabitants of the northern parts of the county of Antrim."

his friends that if they wished to read the English burial service they should be allowed to do so. From motives of prudence they declined, but the Irish soldiers fired a volley over his grave, and an Irish friar cried :—"O sit anima mea cum Bedello."^o

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—I beg leave to offer a few remarks on the letter of Mr. Sandlands in to-day's PULPIT.

He asks, "Why it is that Eternal Punishment is an improbable doctrine?"

I reply, Because "God is love," and if we interpret those words in their obvious sense, it is not only improbable, but impossible, that God can impose eternal punishment on any of His creatures.

Because it is the declared purpose of God, "having made peace through the Blood of His Cross, by Him to reconcile all things unto Himself." The meaning of "all things" may be seen by reference to v. 16.

I may also add that the doctrine is improbable, because our moral instincts, as enlightened and softened by the long circulation of the New Testament, shrink from the idea of eternal punishment, which cannot be shown to be consistent with the grand object of establishing order, holiness, and happiness throughout the Universe.

Mr. Sandland says, "The notion of reconciling sin is repugnant and absurd." There is no sin, and there can be no sin, except as it may exist in an intelligent being. That being may be delivered from the guilt and power of sin, and may be reconciled to God. The 16th verse of 2 Col. seems to include the whole intelligent creation, and was so understood by Conybeare and Howson, as appears in a note on the 20th verse, in which they speak of it as, "This statement of the infinite extent of the results of Christ's redemption."

J. B.

Canonbury, November 13th, 1886.

"ECCLESIASTICAL ENGLISH."

SIR,—I dare say many of your readers have been favoured with a pamphlet bearing the above title, being a puff of Mr. Washington Moon's attack on the English of the Revised Version, in the form of extracts from fifty reviews of his recent work. It is worth glancing at, as curiously showing either the ignorance of a large number of the persons who take upon them-

selves to write critiques, or the paralysing effect of reckless, unblushing assertion. With one exception the writers are absolutely taken in by Mr. Moon's diatribe, and accept his verdict; and the result is all the more instructive, that in many instances they quote the specimens of his critical analysis which have struck them most. Your readers, I think, will be amused with the following illustrations, which are all that the pamphlet contains of any importance.

1. Job xx. 15, "He shall vomit them up *again*." Taken unaltered from the Authorised Version. Asserted by Mr. Moon to be wrong, because *again* can only mean a second time. If he has never come across the use of *again* in the sense in which it is employed here, he must be strangely ignorant of the standard writers of English. When the law says, "Thou shalt surely bring it back to him *again*" (Ex. xxiii. 4); or the promise, "That which He hath given will He pay *again*" (Prov. xix. 17); or the narrative, "The soul of the child came into him *again*" (1 Kings xvii. 22)—can the densest ignorance suppose that *again* means a second time? Just so with Shakespeare's frequent use of the word in such phrases as "sighing back *again*;" "return *again*;" "go back *again*;" "lure back *again*;" "take home *again*;" "void it up *again*;" "make it whole *again*;" and many others; the last but one of those just quoted being the very one that the audacious critic denounces.

2. Ps. lxxiv. 10, "I *had* rather be a door-keeper." Wrong, says Mr. Moon, it ought to be, "I *would* rather." Unaltered from the Authorised Version, and in accordance with a well-known usage, as in Shakespeare's, "I *had* rather be a country servant-maid."

3. "Unloose," Mark i. 7, Authorised Version and Revised Version. This word, says Mr. Moon, must mean the opposite of *loose*. Unfortunately for the critic, it never did mean that in any writer whatever. It is a good old Saxon word, *unlesen*, and may be found several times in Shakespeare, as in "Unloose this tied-up justice."

4. "Disannul" Gal. iii. 17. Objected to by Mr. Moon as really meaning the opposite of *annul*. Occurs four times in the Authorised Version, and is in all cases retained in the Revised Version. A good standard word, like the last, and may be found in Hooker, Shakespeare, Herbert, and other old authors, always in the Revisers' sense.

5. "My fury and mine anger was poured forth and was kindled," Jer. xlv. 6, Authorised Version and Revised Version. Mr. Moon objects to the singular verb *was*, and asserts that *kindled* and *poured forth* ought to exchange places. Happily the translators remembered that they were only translators, and had no mission to correct the inspired writer's errors!

6. "Saw the thunders and the lightnings and the voice of the trumpet," Ex. xx. 18. Authorised Version and Revised Version. Mr. Moon urges that the *lightnings* ought to be put before the *thunders*, and that *saw* is wrong, because the thunder and the voice could not be seen. Happily, again, the translators knew their duty too well to tamper with the inspired original, which they have translated with scrupulous accuracy. As regards the first objection, the critic seems unaware that not only in Hebrew, but in English, and at least one cognate language (as the German "donner und blitzen" shows), when lightning and thunder are named together, the thunder, in the common idiom, takes the precedence. As to the other objection, it is mere childishness to assert that *saw* in this connection cannot cover the perception

* Compare Burnet, "Life of William Bedell, D.D., Bishop of Kilmore, in Ireland"; Leland III., p. 154; Carte's "Ormond"; Curry, "Civil Wars in Ireland," p. 186. See also in connection with the scenes referred to in this chapter, Lamartine, "Angleterre," cap. XXXIX., p. 68; Temple, "History of the Attempts of the Irish Papists to extirpate the Protestants in the Kingdom of Ireland:" *passim*; Bernard, "Siege of Drogheda," Dublin, 1736.

Walpole accepts Dr. Warner's figures: Murdered in cold blood, between 4,000 and 5,000; victims to cold and exposure, 8,000.—Walpole, "Kingdom of Ireland," p. 235.

The present writer has quoted authorities at some length in connection with 1641, as it is fashionable at present to gloss over such transactions.

of the sounds as well as of the flash. Otherwise we should have almost to re-write the Bible, from its early statements that the Creator *saw* the goodness of His works, and Eve, the goodness of the apple, down to the Apocalyptic prohibition, "*See* that thou do it not"; and not the Bible only, but a large part of the literature of all nations.

7. "Thy youth is renewed like the eagle," Ps. ciii. 5. According to Mr. Moon, this is nonsense; but he writes nonsense himself in criticising it. It is the correct translation, and is perfectly intelligible; but what can be made of the critic's remark that "a man's youth may be renewed like the fabled renewal of the eagle's youth"? Renewed like a renewal! Was ever English more slipshod?

8. "Stories," Gen. vi. 16, Authorised Version and Revised Version. Mr. Moon says, "They should, of course, have written *storeys*." Exactly the contrary. Storey is a new-fangled, incorrect spelling, unknown to the earlier translators, who follow the spelling used by Bacon and their contemporaries, and found in clerestory to this day.

9. "Of a truth I am a widow woman, and mine husband is dead," 2 Sam. xiv. 5. Over this simple and accurately rendered passage Mr. Moon makes fun because of its tautology; a clear proof of the bluntness of his literary sense.

10. "His knees smote one against another," Authorised Version and Revised Version. Over this phrase Mr. Moon waxes witty, saying that it might be correct if Belshazzar had three or more knees. Of course he is ignorant of the common idiomatic use of the phrase when only two things are in question; as when Shakespeare speaks of Julia's folding her own name and that of Proteus "one upon another," or says that Sir Andrew Aguecheek and the disguised Viola "will kill one another by the look."

11. "Hairy man," "hairy mantle." In the Revised Version *hairy* occurs four times with the indefinite article, twice with *a*, and twice with *an*. Over this inconsistency Mr. Moon makes merry, chiefly it seems to indulge his atrociously bad taste in the suggestion that the revisers meant the *h* to be dropped in the case of Elijah, since the epithet *'airy* is appropriate to one who went up by a whirlwind into heaven! The truth is that both usages can plead authority, and the Revisers were content to leave the Authorised Version unchanged in the three cases which are common to both versions, and to use *a* in the fourth, Zech. xiii. 4, for which they are responsible.

12. The use of *he* in such sentences as, "He slew him at Megiddo when he had seen him," is another source of Mr. Moon's facile merriment. He has obviously no sense of the translator's duty to be faithful to his text; and perhaps he has forgotten Dean Alford's caustic reply to him years ago, "We don't write for idiots." To suppose that a translator of the Bible ought to go through the Biblical narratives, perpetually substituting proper names for ambiguous pronouns, is really preposterous.

13. "A fool's vexation is heavier than them both," Prov. xxvii. 3. In objecting to *them*, Mr. Moon has at last a semblance of reasonableness, but still betrays his ignorance. For this construction the Authorised Version is responsible, not the Revised Version, which only retains it. It is true that we should now write *they*, the use of *than* as a conjunction having prevailed over its use as a preposition. But for the latter use there was also authority, even as late as Swift. That undoubted master of English wrote:—"You are a

much greater loser than me." In Prior we find the same construction twice in a couple of lines:—

Thou art a girl as much brighter than her,
As he is a poet sublimer than me.

The only fault of the revisers has been to let the obsolete use stand, when nothing can be gained by expunging it.

This baker's dozen of instances exhausts the number which the puffing pamphlet brings to its readers' notice. They are not specially weak specimens of Mr. Moon's critical handling, picked out of his book by me. On the contrary, they have been extracted from it by admiring reviewers, and Mr. Moon, by collecting and reprinting the reviews, bringing them forward as a monstrous puff of his work, has put his own stamp upon them as exhibiting his critical powers in the most favourable light. What else his book contains I know not, but I confess that in this pamphlet I have had enough of it. Ignorance by itself is venial, but when it is combined with unbounded arrogance and execrable taste it becomes offensive, and one gladly keeps out of its way.

PRESBYTER.

Reviews and Notices.

"'T WAS ONLY A MISSING SHEEP." Written and composed for the Eighth "Sunday Afternoon for the People," at St. Michael's, Folkestone, July 5th, 1885, by Edward Husband, Incumbent. Price 3d., or 2s. 6d. a dozen. Words only, 2s. a hundred. Folkestone: to be had from "Muscus," St. Michael's Vicarage.

WE have had brought before our notice the above hymn, which we have much pleasure in recommending to those of our readers who take interest in music. The words are suggestive of Gospel truth, and the music is pretty and harmonious, and well adapted to the words to which it forms the accompaniment. Simple Gospel truths conveyed in this way prove often most effectual, and may be the means of much usefulness: we hope, therefore, that the Rev. E. Husband will continue to use his musical talent for such a worthy purpose.

"MISSION SERMONS AND ORATIONS." By the Rev. Father Ignatius, O.S.B. Delivered at Westminster Town Hall. London: William Ridgway, 169, Piccadilly, W. 1886. Pp. 431.

WE are glad to see that a good-sized volume of Father Ignatius's Mission sermons has lately been published. By this means many will become acquainted with his addresses who, on account of the peculiar views which he is generally supposed to hold, are too prejudiced to make any effort to go and hear him. No one who peruses this volume can, we think, find any fault with the simple, straightforward Gospel teaching contained in it. Father Ignatius is wonderfully talented in holding missions, and is certainly blessed with having done by means of them a very large amount of real and lasting good amongst his hearers. Many of our evangelical clergy, as well as those belonging to the High Church party, would do well to take a hint from this book, and learn to preach the Gospel truths in a more simple and attractive way, so that their sermons may be within the comprehension, and promote the

practical good of even the most uneducated and youngest of their hearers. They would also do well to show more of the heartfelt Christian love and sympathy which he shows for all those who are listening to him. We hope very many will peruse these addresses. No one can fail to derive much good from doing so, and we trust that they will be the means of making people better understand the excellence and great usefulness of Mr. Lyne, who up to the present time has been so much misunderstood and so little appreciated by most parties in the Church. We would especially draw the attention of our readers to the sermons entitled, "Jesus Christ the Merchant-man," "Jesus Christ and the Brazen Serpent," "Jesus Christ and the Ark of Noah"; and one of the orations called "Ritualism: the Good and the Harm it has Done." We hope our readers will make haste to possess themselves of this book, and see the beauty and usefulness of the loving plain way in which the Gospel of our Lord and Saviour Jesus Christ is set forth. Father Ignatius holds, when his weak health will permit him, a Mission twice a year, in spring and autumn, at the Westminster Town Hall. Perhaps some of the readers of the above will be anxious to have more of his teaching; they can do so by attending these, and we are sure if they do they will be amply rewarded.

PREFERMENTS AND APPOINTMENTS.

Allen, Rev. Edwin Thomas, B.A., Rector of Zeal Monachorum.
 Atkinson, Rev. Charles, Rector of St. Mary's, Manchester; Vicar of North Leverton, Retford.
 Austin, Rev. T., Vicar of St. Thomas's, Dixon Green, Bolton.
 Bowden, Rev. William, Rector of Bow with Broad Nymet.
 Brierley, Rev. J. Henry, M.A., Vicar of Womersley; Rector of Whitbourne, near Worcester.
 Bryett, Rev. James Theodore Sheldon, M.A., Curate of Ilfracombe; Vicar of Ide.
 Burbidge, Rev. Canon, Vicar of St. Michael's-in-the-Hamlet, Toxteth Park, Liverpool.
 Claughton, Rev. T. L., M.A., Vicar of Kidderminster; Canon of Worcester Cathedral.
 Davis, Rev. J. Atkyns, B.D., Chaplain to the Rotunda Hospital, Dublin.
 Eardley-Wilmot, Rev. E. A., M.A., Vicar of St. James's, Tunbridge Wells, and Chaplain of Tonbridge Union Workhouse; Rector of Walcot St. Swithin's, Bath.
 Easton, Rev. Isaac, Curate; Rector of Flordon, Norfolk.
 Fulford, Rev. William, Curate of Bishopston, Glamorganshire; Vicar of Llanbister, Radnorshire.
 Gale, Rev. James Randolph Courtenay, M.A., Licensed to Officiate in the Temporary Church of Christ Church, Sutton.
 Hellier, Rev. Henry, Vicar of Nempnett.
 Jones, Rev. John Birch, Curate of St. George's, Hulme; Vicar of St. Bartholomew's, Chipping, near Preston.
 Lee, Rev. F. R., Curate of Prescott; Vicar of Great Bricet, Suffolk.
 Leir, Rev. Lewis Randolph Marriott, M.A., Rector of Charlton Musgrove.
 Marshall, Rev. Thomas George, Vicar of Lee-on-Sea; Rector of Walwyn's Castle with Robeston, West Pembrokeshire.
 Milward, Rev. Henry Charles, M.A., Vicar of Redditch; Rural Dean of Northfield.
 Molyneux, Rev. Sir John C., LL.B., Bart., Vicar of Portisham, near Dorchester.
 Morton, Rev. George Gustavus, M.A., Rector of Pitney.
 Neville, Rev. Nigel, M.A., late Rector of Eversley, Hants; Rector of St. Ewe.
 Ogle, Rev. Arthur Joseph Saville, M.A., Vicar of Bishops Teignton; and Vicar of Luton (by dispensation).
 Payne, Rev. Samuel Ward, Vicar of St. James's, Devonport.
 Prosser, Rev. Henry P., Senior Curate of Windsor; Vicar of All Saints', Hereford.
 Ramsay, Rev. Alexander, Rector of Writhlington.

Robins, Rev. A. G., Rector of Eccleston; Honorary Chaplain of the Chester Diocesan House of Mercy.
 Scott, Rev. A. T., M.A., Vicar of Christ Church, Bootle, Liverpool; Vicar of St. James's, Tunbridge Wells.
 Smith, Rev. P. Clementi, Rector of St. Andrew's-by-the-Wardrobe with St. Anne's, Blackfriars.
 Spence, Rev. H. D. M., M.A., Vicar of St. Pancras, and Honorary Canon of Gloucester Cathedral; Dean of Gloucester.
 Stratton, Rev. J., Chaplain of Tonbridge Union Workhouse.
 Tadman, Rev. James, M.A., Curate of Talaton; Rector of Comberleigh, near Honiton, Devon.
 Thompson, Rev. J. D., late Curate of St. James's, Didsbury; Superintendent of the Liverpool Scripture Readers' Society.
 Walde, Rev. M. N., Senior Curate of Emmanuel Church, Maida Hill, St. John's Wood; Rector of Linkenholt, Hants.
 Whiteside, Rev. James, B.A., Vicar of Queen Charlton.
 Williams, Rev. William, B.A., Vicar of Llanafan-y-Trawscoed, Cardiganshire.
 Williamson, Rev. W. H., Vicar of Holy Trinity, Ipswich.
 Wilson, Rev. Frederick Charles, B.A., Licensed to Officiate in the Diocese of Chester.
 Wood, Rev. Alfred Maitland, M.A., Vicar of Liscard, Birkenhead; Vicar of Runcorn.
 Woodard, Rev. Lambert, M.A., Vicar of Triplow; Vicar of St. Paul's, Bedford.
 Xavier, Rev. Peel Massy, B.A., Assistant Inspector of Schools in Bridgwater Deanery.

CLERICAL OBITUARY.

Adams, Rev. Cadwallader Coker, Vicar of Ansty and Shilton, and Rural Dean, at Leicester, on the 8th inst., aged 69.
 Alford, Rev. Samuel, at Upper Helmsley Rectory, York, on the 10th inst., aged 83.
 Edwards, Rev. George Robinson, Vicar of Shawbury, at Shawbury Vicarage, on the 6th inst., aged 79.
 Hall, Rev. Edward Pickard, M.A., at 23, Norham Road, Oxford, on the 6th inst., aged 78.
 Hill, Rev. Percy Aspinall, M.A., Vicar of Great Cornard, at Panfield Rectory, near Braintree, on the 11th inst., aged 32.
 Johnson, Rev. John Munnings, formerly of the Royal Navy, and thirty-seven years Rector of Scoulton, at Scoulton Rectory, on the 10th inst., aged 92.
 Jones, Rev. Theophilus, M.A., Rector of Bradstone, at Bradstone Rectory, on the 9th inst., aged 63.
 Leigh-Bennett, Rev. Edward, Vicar of Long Sutton, at Long Sutton Vicarage, on the 9th inst., aged 87.
 Lloyd, Rev. Samuel Webb, M.A., Rector of Barham, on the 12th inst., aged 60.
 Mudge, Rev. Wm., B.A., Rector of Portenham, on the 6th inst.
 Neve, Very Rev. Frederick R. Provost, D.D., at Park Place, Clifton, Bristol, on the 6th inst., aged 80.
 Nind, Rev. Philip Henry, M.A., Oxon, Vicar of Southstoke-cum-Woodcote, at Southstoke Vicarage, Wallingford, on the 13th inst., aged 80.
 Peach, Rev. Henry John, Vicar of Tutbury and Rural Dean, at Tutbury, on the 13th inst., aged 68.
 Skrine, Rev. Harcourt, M.A., of Wadham College, Oxford, Clerk in Holy Orders, at Sunbury-on-Thames, on the 14th inst., aged 69.
 Wood, Rev. John Ryle, Canon of the Cathedral, at the College Green, Worcester, on the 9th inst., aged 80.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

GOD'S GREAT "REMEMBER."

BY THE REV. HERBERT S. SWITHINBANK,
M.A., VICAR OF S. SAVIOUR'S, DENMARK PARK.
A COURSE OF SERMONS ON THE FOURTH COM-
MANDMENT. PREACHED IN THE CHURCH OF
S. SAVIOUR, AUGUST AND SEPTEMBER, 1886.

SERMON II.—REMEMBER !

"Remember the Sabbath day to keep it holy."—
Ex. xx. 8.

THERE is a ring about that word "remember" that seems to set vibrating something far within one's being—Remember ! I can easily imagine the tones of that word turning the whole current of a man's life. This is God's great remember (Exodus xx. 8). There is another great remember, only not greater because it is the highest fulfilment of this—the remember of the New Covenant. We shall come to that presently.

Remember ! remember what ? Listen :—

Remember the Sabbath Day.

(I don't stop now to inquire what the Sabbath Day means to us). Remember the Sabbath Day. And God's "remember" is more than a thought, more than a sentiment. Remember the Sabbath Day to *keep* it, and that in three ways :

(1.) By consecration (in v. 8).

"To keep it holy."

(2.) By rest (in v. 10).

"In it thou shalt do no work."

(3.) By earning that rest (in. v. 9).

"Six days shalt thou labour."

In fact we are to keep—

A time for worship ;

A time for rest ;

A time for work ;

And a time for nothing else whatever. Your whole life is to be mapped out into those three provinces, sometimes over-lapping, but nowhere leaving any portion out ; there are to be no peculiarities (to use a legal term) in the life of man. In a word, the subject of the Commandment is time, the lesson is the sacred use of time. We are to hallow it all—

Hallow it by worship ;

Hallow it by rest ;

Hallow it by work ;

and so

Make life, death, and the great Forever
One grand, sweet song.

Now let us read this Commandment in all its height and depth and breadth. It is high, very
Vol. XXII.—No. 570.

high, for by worship it raises us to the steps of the Throne of God in Heaven. It is deep, deeper than words can tell, because true rest in God would satisfy every want, even those inmost yearnings which have no name and find no expression. It is broad, broad as the life of man when lived in God : the "Sabbath was made for man," the whole man ; it gives free play to all man's energies. There is a grave error in thinking that God, God's Word, God's Church, care only for men's souls, and not for body and mind as well. The Lord of the Sabbath is the Son of Man.

No wonder that this is so high, so deep, so broad. For Christ Himself, in Whom all things are summed up by the Father, Christ, Son of God and Son of Man, not only fulfilled the Sabbath, but is Himself (as we saw last time) its Fulfilment.

We begin at the broad end, read it as Christ read it, as "made for man, not man for it." Man's needs of body, soul, and spirit require (as Christ by His own acts showed) that worship and rest be not narrowed to the one day, and that work do sometimes go beyond the six.

Time for worship ; time for work ; time for rest.

I. We will take work first, our daily work. God commands it, "Thou shalt work." Therefore it is sacred. God grounds it on His own work :—

For in six days the Lord made heaven and earth.

Therefore it is doubly sacred. God fulfilled it in the Flesh, at the carpenter's bench in quiet Nazareth. Therefore it is trebly sacred. Work, not a penalty for sin, but an antidote to it ; not a curse, but a blessing ; not a slavery, but a privilege, a royalty ; not a thing to be grudged, but a thing to be hallowed—

Blest work, if ever thou wert curse of God,
What must His blessing be !

And, being sacred, true work is—

(1.) Hearty and earnest.

God says, "Thou shalt work," and He always wants our hearts.

Whatsoever ye do, do it heartily.

(2.) A special call to each—"The state of life into which He hath been pleased to call us."

God "giveth to each man His work." It is God's will for each, as we read here :—

All *thy* work.

(3.) Thorough and conscientious. "All thy work—all that Thou hast to do." "Not as men-pleasers," writes St. Paul, "but as servants of God." In fact all that the Bible tells about the Gospel of work (and a Gospel it is, let idle people say what they will), all that the Bible says is summed up in those words of this Commandment, "Thou shalt do all thy work." "Shalt do," the call for heartiness ; "all," the call for thoroughness and conscientiousness ; "thy," the special individual call to each, poor or rich.

II. Now, the Gospel of rest, our bodily rest. God commands it. "Thou shalt rest" (Ex. xxiii

12). Therefore duty bids us take it. God grounds it on His rest. "He rested."

Wherefore the Lord blessed the seventh day, and hallowed it.

Therefore duty bids us consecrate it.

(1.) To take it, yearly, weekly, daily. Yearly—there are many of you fresh from your holiday; some of you just about to start. If there are any who see no prospect of a holiday at all from year's end to year's end, to you I say there is something wrong. Whether it cost money or cost nothing at all, whether it last three weeks or three days, it is a duty to strain every nerve to get it.

The weekly rest. I shall deal with that in another sermon. The duty there is of course still greater, and on higher grounds still.

The daily rest, for home enjoyment—that is a duty. When a man tells me he hardly sees his children once a fortnight, I feel there is something gravely wrong there. It is as much a duty (I do not say it is as great a duty)—it is just as much a duty to talk to wife and little ones as it is to talk to God—as much a duty to see them as to say your prayers. And when a father, who has his evenings free, spends all, or nearly all, outside his home; and when a son, who might do otherwise, does the like, the sin is graver because it is wilful. Home life is inextricably bound up in the idea of the Sabbath. When the "Blue Laws" of Maine or Connecticut (presuming them, for the moment, to be genuine) enacted that "no woman shall kiss her child on the Sabbath or Fast Day," they precisely reached the antipodes of the world of truth.

So much for the duty of taking rest. Now for that of consecrating it, all of it. You do that in two ways:—

(1.) By making it like God's own rest.

(2.) By making it lead to rest in God.

(1.) By making it like God's own rest. "He rested." But how? By doing nothing? Surely not. It was by change of activity.

My Father worketh hitherto.

There is work still for God the Father.

—and I work.

Work still for God the Son.

It is God that worketh in you.

Work for God the Holy Spirit.

If God, the Three in One, for one moment drew back the hand that sustains and keeps and vivifies, where should you and I be? With God (it is only because of our imperfection that it cannot always be so with us)—with God the deepest rest and highest activity are one. In our measure we should make our rest a reflection of God's, a change of activity. There are cases, no doubt, where absolute "do-nothing" is essential, but for healthy humanity it is otherwise. Have you nothing you take up in the time of leisure?

Further,—

He rested and was refreshed.

Again, let the mystery pass. Quite simply, our rest should be like God's in that—it should refresh. Its kind and degree should be such that—

(1.) It does not spoil our taste for work.

(2.) It does not exhaust.

Does not spoil our taste for work. Test yourself. Take the case of novel-reading. Do you put down the book with a sigh, and does ordinary life seem after that dull, dreary, uninteresting? Then that novel-reading (be the book what it may) is wrong, utterly wrong. Or does your novel-reading (I take it you have sense enough to read what is worth reading) open a fresh chapter of life to you, and make you look out into God's world and watch brother humanity with a keener interest, a wider sympathy? And does it really rest your mind, not merely excite it? Then that novel-reading is right. There are a thousand modes. One man's work is often another man's rest. But whatever your modes of rest are, they should be recreations, that is, fresh creations, fresh creations of the tissue of life; not merely arresting its waste, but making fresh; not merely supplying the old waste, but adding new material. How recreations contradict their very name when they positively—exhaust! Your Saturday's change, for instance—does it so tire you that you are none the more ready for your work on Monday? or, still worse, that you are really not up to your Sunday's duty, the highest employment of which mortal man is capable—the worship of Almighty God?

To consecrate all our rest, above everything, by making it lead to God's rest. Recreations that never touch or reach anything higher, a time of rest that freshens powers of mind and body only—that were all very well were man not immortal. But rest without consecration, to "do no work" and not to "sanctify"—that is not the Sabbath of "thee and thy son and thy daughter, thy manservant and thy maid-servant, and the stranger that is within thy gates." It is the Sabbath of the ox and of the ass.

III. And so we rise to worship, the third great lesson of the Commandment. But time fails. I would have led you now through times for worship generally, with its daily hours, its yearly seasons, to the day of days, the weekly festival, our glorious Christian Sunday, and, this reached, we reach God's other great Remember, that of the New Covenant which fulfils the first. At that point we must take up the subject next week.

It is a thrilling word, that word "Remember!" Carry your thoughts some four miles away from this place, and some two centuries and more back. It is a day at the end of January, and a scaffold stands in front of the Banqueting Hall (now the Chapel Royal) at Whitehall. Before laying down his head, the King takes off his badge—what is called the "George"—and hands it to Bishop Juxon. It is to be conveyed to the Prince of Wales with one significant

word—"Remember!" Well, that word rang in men's ears; what did it mean? Some took it for a conspirator's watch-word; a plot of vengeance was suspected; the good Bishop's papers were searched, but nothing was found. What it really meant was something quite different—not vengeance, but the opposite. It referred to a message previously given, a dying Father's last word to his son:—"Remember to forgive the authors of my death!" That very day, twelve years later, saw the remains of the regicides gibbeted at Tyburn. And Charles the Second? What of him that day? I don't know where he was, or what he was doing (probably not praying), but if on that day the syllables of that solemn "Remember" did not ring in his ears, they did (you may be sure) in the lonely hour of death (and a lonely death-bed it was, that of the Second Charles); and the thought may even now (God only knows) be with him in an eternity of remorse.

Brothers and sisters! a dying King, a dying God, left us a last "Remember!" He died for us, and that was His parting wish. Have we been loyal to it? God grant it may not ring out against us in the Day of Judgment! We saw how the old Remember was something to be done, to keep or observe something. In this the doing is even more prominent; it comes quite to the front, and the form of the word is changed:—

This do in remembrance of Me.

I leave aside the deeper sense of that word "do." I leave aside the higher sense of that word Remembrance. Take this, now, simply as a command to do something in memorial of One Who died—died you know how—you know why. Will you say no? You heard brave and faithful words here from other lips at this hour last week. Have you thought of them since?

* * * * *

To whatever God calls you, remember to your dying day that—

Life means work;

Life means rest;

Life means worship.

A time for all three there must be—time for aught else there cannot be.

What is work, apart from God?

What is rest, apart from God?

What is worship (it is not worship) without its crown, its centre, its heart, its very organ of life, the Sacrament of Memorial?

THE Bishop of London has appointed the Rev. Bernard Reynolds, who for five years has been assistant inspector of religious instruction in the diocese, to be chief inspector.

BISHOP WILKINSON, coadjutor of the Bishop of London for Northern and Central Europe, has accepted the office of a vice-president of the Anglo-Continental Society

DESERTION.

BY THE REV. EDWIN F. CHAPMAN, M.A.,
VICAR OF BELMONT, DURHAM.

SERMON PREACHED AT BELMONT ON SUNDAY
MORNING, MARCH 21ST, 1886.

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of Eternal Life."—ST. JOHN vi. 67, 68.

WE find here a question and an answer; a question put by our Lord; an answer returned by Simon Peter. We know that, occasionally our Lord paused, as it were, in His teaching, in order that He might make a special appeal to the hearts and consciences of His listeners by means of a plain, practical, and searching question. His object in so doing was to obtain from them a confession as to the true state of their hearts; He would hear from their own lips their own opinion either of Himself, or of the truths which He had placed before them. The putting of these questions would no doubt make them think more seriously, would show them the importance, nay, the absolute necessity, of looking deep down into their own hearts, and of ascertaining whether or no they possessed that inward power of godliness, as distinguished from its outward form. We find that the question which we propose now to consider was addressed to the twelve; it was addressed to those twelve men who had been brought up in humble homes and amid quiet scenes, who were accustomed afterwards to a life of honest labour and who were honoured by a call from the Best of Masters to the noblest of services. Jesus called them—called them away from their fishing-nets—called them to be the first preachers of that "Gospel which is the power of God unto salvation to every one that believeth." This question was put to them, but how came it to be put? What was it which led up to it? Let us look at the circumstances. Jesus had been laying before His hearers some solemn truths respecting Himself. He had been telling them of the connection which should exist between Himself and them. "He had given His life," He said, "for the life of the world;" "His Body was Meat indeed, and His Blood Drink indeed." "Except they partook of His Flesh and Blood, they had no life in them." A great crowd stood round Him at the time; sordid motives had drawn them to His side; they professed attachment to Him, but were without the real marks of followers; the Great Searcher of hearts proceeds to inform them that the nourishment He had to offer them was spiritual not temporal; and the result of His teaching was not satisfactory; His words seemed so hard and so strange that they resolved to quit His company; "they went back and walked no more with Him." It was but recently that they would have made

Him a King; now they desert Him; many a journey they had taken with Him; many a time had they followed Him as He "went about doing good"; many a miracle, doubtless, had they witnessed, and many a word of comfort had they heard Him speak; yet now they withdraw themselves from Him; their following ceases; "they went back and walked no more with Him." It was at this time, and under these circumstances, that Jesus turned to the twelve, and put to them the question which we find in our text, "Will ye also go away?" We must remember that our Saviour was human as well as Divine; He valued human friendships; He referred to the case of Lazarus, we remember, in those beautiful words, "*Our friend Lazarus sleepeth*" (St. John xi. 11). He spoke of His own death in the same strain, "Greater love hath no man than this, that a man lay down his life *for his friends*" (St. John xv. 13). He proceeds to tell them "Ye are *my friends*, if ye do whatsoever I command you" (14). He admitted them to the confidence and affections of His heart, and asked for the same confidence and affection in return; it was with a feeling of sadness that He saw these crowds leaving Him; He felt it on His own account as well as on theirs, and without delay He questions His own disciples:—"Will ye also go away?" Will ye follow this multitude? Will ye withdraw yourselves from My influence; from My teaching? Up to this time they had remained faithful; they had not been drawn aside from their allegiance, and Jesus now puts it to them whether they will be influenced by the departing multitude: "Will ye also go away?" We can easily understand the position of the twelve at this time; they were required to stand firm and unmoved in the midst of much wavering and much doubting, nay, in the midst of much actual departure from Jesus; they were to remain true when hundreds were proving false; they were to dare to continue their attachment to Jesus; they were to see the "going away" of this multitude, and themselves to resolve to remain; they had to deal with this plain and pointed question of the Master, "Will ye also go away?" This question required an answer, and it received one; the Questioner was waiting there to see what would be said in reply. The answer came; the Master heard it, and it is recorded in the Scriptures that the world might know it:—"Lord, to whom shall we go? Thou hast the words of Eternal Life." It was Simon Peter who spoke; His brother Andrew had "brought him to Jesus." That first evening with Jesus had so deeply impressed the heart of Andrew, that the first thing he did was to seek his brother Simon and bring him to his Lord. After this, Peter heard and obeyed the call of Jesus; He became His attached follower; the scenes of his youth were left behind; he "cast in his lot" with Jesus. Peter, we know, frequently undertook to reply in

his own name and in the name of his fellow-disciples to a question put to them by Jesus; he was the mouthpiece of the others; it was so in the instance now before us; the question is answered by Peter—"Lord, to whom shall we go?" it was as though he said, "Lord, we are seeking salvation; we feel an inward thirst; a thirst of the soul; we are poor and weak, and sinful; we have many deep needs which require to be satisfied; we cannot ourselves quench that thirst or supply those needs: "to whom shall we go?" There was great power in thus answering a question by a question; it was a very emphatic form of reply, but it was not the whole of the reply. "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that Thou art that Christ, the Son of the Living God." There is a reason given for their attachment. "Thou hast the words of Eternal Life." Thou hast that which we long for; Thou canst give us peace and joy; blessing and hope; Thou canst remove our doubts and darkenesses; Thou canst bring us out of our state of death. "Thou hast the words of Eternal Life." Why should they leave Him when that was so? Why should they "go away" when, by remaining, they could receive that which could enrich their very souls. The "words of eternal life?" They possessed a privilege and they knew it; highly did they appreciate the presence of Jesus among them; His words exactly suited their case; they loved to hear them; they felt that none could bless or cheer as He could; whatever others might do, they would remain with Him; "Lord, to whom shall we go? Thou hast the words of Eternal Life." It is worthy of remark that our Lord had Himself, but a short time previously, used words almost similar. In the 63rd verse of this chapter we read: "It is the spirit which quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are Life." Simon Peter, in his reply, seems to be reminding their Lord of His own statement, "Lord, to whom shall we go? Thou hast the words of Eternal Life." And let us remember that the same Lord is putting the same question to us also;—"Will ye also go away?" is the question which meets us, and which requires to be answered. Jesus knows that we are surrounded by temptations; He knows that the world is very strong; He knows that we are often tempted to turn aside from following; and so He would have us face to face with the same question which in the early days of the Church's history He put to the chosen twelve, "Will ye also go away?" He would have us pause in our journey that we may deal with matters of serious import; that we may carefully examine our position, to know "whose we are and whom we serve." Do not let us take it for granted that all is well; do not let us evade or postpone the question, but hear it and answer it; better far to deal with it

now than to pass through life as deluded men. "Will ye also go away?" What shall we say in reply?" What answer shall we return to this question of Jesus? How much depends upon the answer we feel able to give! Eternity alone can reveal it! To those twelve men the thought of leaving Jesus was painful; is it so to us? Though there is much sin, much worldliness, around us, yet we may see, if we will, the attractive power of Jesus; we may observe the victories of the Cross of Christ; we may see our Saviour's influence extending far and wide; and with all these proofs before us, will it be for us to return an answer different from that of Simon Peter? Shall not the putting of this question cause us to draw closer round Him?—away from doubts and fears; away from darkness and disquietude; near to Him who has the power and the will to save us and to bless us; whose words are "spirit and life." Humbly, though gladly, let us reply with Peter, "Lord, to whom shall we go? Thou hast the words of Eternal Life."

HYMNS ANCIENT AND MODERN, FOR DECEMBER, 1886.—SELECTED BY THE REV. JOHN NAPLETON.—Second Sunday in Advent. Morning: 51, 49, 260. Evening: 347, 46, 25.—Third Sunday in Advent. Morning: 50, 268, 250. Evening: 104, 249, 26.—Fourth Sunday in Advent. Morning: 202, 361, 52. Evening: 102, 171, 27.—Sunday after Christmas. Morning: 59, 64, 409, 55. Evening: 60, 65, 342, 438.

WE are sorry to learn that the Dean of St. Paul's is unwell, and will not preach on Sunday morning at the cathedral. Canon Scott Holland has kindly undertaken to preach for him.

THE attendance at the afternoon Oxford University Sermon on Sundays is generally so scanty that its abolition has frequently been suggested. Last Sunday, however, when the Head Master of Harrow preached, the church was crowded in every part, and the audience were certainly not disappointed.

THE consecration of the Rev. F. F. Goe, Rector of St. George's, Bloomsbury, as Bishop of Melbourne, will take place in Westminster Abbey, on St. Matthias's Day, February 24th, 1887. It has been decided by the Synod of Melbourne to raise the income of the Bishop to £2,000, inclusive of travelling expenses.

FRIENDLY SOCIETIES AND FUNERALS.—On the 19th inst., at a social gathering of the holders of allotments of the glebe land at Westow, twenty-four being present out of thirty-two, Mr. Nicholson, of the old Vicarage, gave an address on "Life Insurance," in which he urged the duty of persons of all ranks in life to make some provision for their wives and families. The Rev. F. Lawrence, Vicar, in proposing a vote of thanks to Mr. Nicholson, reminded his hearers that at an interrupted funeral in which Christ took part, His first and last care was for the widowed mother, and that it was the duty of members of Friendly Societies, following the example of Christ, to make a funeral an opportunity of showing special concern for the widow, and by rendering it as inexpensive as possible, secure the greater part of the insurance money for the widow's after use.—*York Herald*.

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The Ecclesiastical Review.

SATURDAY, NOVEMBER 27, 1886.

A BUFFER STATE.

A FEW years ago one of the oracles of Liberalism thought fit to sneer at the late Lord Beaconsfield as being "nothing if not historical." His supporters replied, of course, that it was the first duty of a statesman to be historical; that it is impossible to understand the present without a competent knowledge of the past, and that the "first principles" of which the Benthamite school of philosophers made so much, are important enough in their way, but they have less to do with practical politics than philosophical Radicals imagine. It would be well if this argument were laid to heart by those who undertake to enlighten the world on the Eastern Question. When that most complicated of public affairs came to the front some ten years ago, Mr. Gladstone, and those who think with him, undertook to deal with it upon what they were pleased to consider

highly moral grounds. In other words they disregarded the practical aspects of the question, and ensconced themselves behind a bristling hedge of quasi-religious platitudes and high-sounding phrases. Common sense and the lessons of history were, for the time, put out of sight, while in their place the world was treated with a good deal of what Dean Swift would have called "clotted nonsense," about "Bulgarian horrors," the "unspeakable Turk," and the rest of it. Now, had the worthy people who lost themselves in this mist of phrases, turned from them to the lessons of history, the next generation would probably have had a very different record of the past decade. They would have found in the "luminous page" of Gibbon the record of a cataclysm curiously parallel to that with which Europe is now threatened. The Roman Empire, by which may be understood the civilised Europe of the early ages of Christianity, was swept away by the irruption of the barbarian tribes of the North. The civilisation of to-day is similarly threatened, the difference being simply that instead of an invasion of Goths and Huns and Vandals, we are menaced by the Cossacks and the Turcomans of Tartary. Their triumph will be certain, though it may be distant, if once the Russians obtain a foothold in Constantinople; and in that case the civilisation which has been the work of fourteen laborious centuries will have to contend against a new irruption of Northern barbarism. All statesmen, both of England and the Continent, have recognised this fact; and they, although the mocking-birds of politics continue to echo the cant about the "divine figure from the North" and to pretend to believe in the civilising mission of Russia, have for more than half a century done their utmost to fortify Europe against the domination of Russia. The only question is as to the means to that end. Palmerston and the men of his day believed it was to be obtained by maintaining the integrity of the Ottoman Empire, and the Crimean War was waged for that purpose. But such a policy is impossible to-day. A powerful and independent Turkey, acting in accordance with, but under neither the protection nor the guarantees of the Great Powers of Europe, would be the best of all possible safeguards of the peace of Europe. As matters now stand, however, such a thing is impossible. The pure Turks, as all who have lived amongst them easily testify, are a most estimable race of people—temperate, honest, devout, faithful, and brave to an extraordinary degree; but their rulers are not pure Turks by blood, and are neither the best nor the wisest of men. From the ruling class, therefore, no good thing can be expected. Whilst it was possible, they were supported; but the experience which Europe has gained during the years that have elapsed since the Crimean War has convinced all but those whose ears are closed to reason, that it is not by the maintenance of the

integrity of the Turkish Empire alone—as understood in pre Crimean days—that the balance of power in Europe can be maintained. The true solution of the difficulty, as probably all parties save those who may best be styled the irreconcilables of English politics are agreed, is the creation of a free and independent State or Federation of States in the Balkans, such as may serve as a "buffer" between Russia and the object of her ambition. Such a State presents itself in Bulgaria, where are to be found all the conditions requisite for the much-needed "buffer" of Europe. She is—or should be—free; she is Christian, after the manner of Christianity acceptable in the East of Europe; while maintaining the friendliest relations with the Ottoman Porte, she should not be an unacceptable ally of Russia in the sense in which Belgium is an ally of England; and last, but by no means least, she has during recent years manifested a capacity for independent political existence of which no one suspected her twenty years ago. The people of Bulgaria have during the last few months gone through about the severest trial to which any nation could be put, and they have come out of it with honour. They have been attacked by their Servian neighbours in a singularly gross and unprovoked fashion, and they emerged from the conflict with untarnished honour. Their Sovereign has been the victim of an outrage for which no parallel can be found in history. But, amidst all, the people have remained quiet and free from panic. Their one desire seems to have been to govern themselves, and to live peaceably with all surrounding nations. Such a State may become a potent factor in the peace of Europe, especially when its geographical position is considered; and if we may judge from the tone of Lord Salisbury's speech at the Mansion House, it is thus that Bulgaria is regarded by the Government of this country. A "Buffer State" is wanted in Eastern Europe; such an one is to be found in the Principality now in search of a Prince, and its independence is, and must be, one of the first cares of any Government which does not wish to live from hand to mouth, or to carry on the business of the country on the principles of philosophical Radicalism in preference to those of practical statesmanship.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—Perhaps some of your readers by this time think that the controversial correspondence on "Eternal Hope" has been carried on long enough. Not that the subject is not of interest, and important, but when succeeding letters do little more than repeat

what has been already advanced, a pause may be desired. I have nothing to say at this time by way of reply to any of your correspondents. I write rather to express my feeling, in which many of them will probably coincide, that the subject is one of deep mystery and of doubt, or of absence of certainty; and my feeling, also (but in this I cannot expect so much agreement), that the thing which we are discussing is a thing in respect of which we do not and cannot exactly know what we are trying to define.

What is sin, and what is evil? Is not evil all that which is contrary to the will of the Only and All-Perfect? And is not sin that which is actively and consciously contrary to that Perfect Will? God is a God of order; evil is disorder; and sin is disorder and rebellion in a will which opposes itself to the Divine. It is thus in its nature not positive, that is, it has no existence of itself; it is relative, or it may be said negative. In the work which God the Holy Ghost carries on in the spirits of the disobedient, of reducing their wills to subjection to His own, He uses means and processes; His working, His method, is gradual and influential, not instantaneous. It is not the casting out of evil (so to define it) so really as it is the introduction of good. If it were the casting out of evil only, it could be sudden and complete; but the process of the implantation of good, the process of the restoration of a true and living order instead of a false and destructive disorder, is what it may be well believed is not morally and spiritually possible, otherwise than gradually. Such analogies as may be drawn from a few examples in the Scriptures which seem opposed to this may be apt to mislead. When the foul spirit was exorcised from the deaf boy, it tore him and threw him on the ground; perhaps only one of a strong constitution could have survived the desperate cure. The awful circumstances of the conversion of Paul the persecutor are plainly not normal. On the other hand, it was not in the storm, nor in the fire, nor in the earthquake, but in the still small voice, that the Spirit of God spoke to Elijah. Spiritual influences must, it is not too much to say, of moral necessity be slow of operation.

This being so, and spiritual influences being normally not only slow, but gradual in their working, it appears reasonable to believe that they never can be complete. They approach in their work completeness and perfection; absolute perfection can belong only to the All-Good and Wise. When our Saviour urged his audience to the imitation of the Divine, "Be ye perfect," He was pointing out an aim, He was not making a promise. There are degrees of conformity to the Divine image amongst men in this life; it is reasonable, if not necessary, to think that there will also be degrees of that conformity in the other life. Disorder and sin are likewise subject to degrees. The controversy between those who hold "Eternal Hope," and those who cannot entertain it, is based on the uncertainty under which we are (no doubt wisely) left, as to whether there are or are not cases in which disorder cannot be cured. The other part of the controversy is subsidiary to this; it is, whether or not the spiritual condition of those in whom the seed of good has been put to death during the probationary mortal existence, by their own choice and act, are capable, in moral possibility, of entering on a further probation.

It appears to me that all considerations founded on the redeeming work of our Saviour, in His Sacrifice and Resurrection, are not to the point in helping us to reach a judgment (at the best but a probable one) in

this matter. He redeemed the world to Himself, but He did so, not as an end, but for a purpose. That purpose was, to create a peculiar people, zealous of good works; and to educate for Himself, in the regeneration or consummation, a glorious Church to be His Bride. I cannot admit, either, that the various strong expressions to be found in sundry Scriptures, which seem to point to an absolute restoration of all spiritual beings to perfect order and to an entire subjection of their wills to good, are conclusive. I distrust very much the attaching of absolute meanings to words; words being but the vehicles of thought, and there being but an approximate certainty that a word presents the same idea to any two persons. About some, it is true, there is hardly possibility of misjudgment; but that is almost always when they are regarded in parallel, or in contrast, to others. We are told in the Bible of eternal life, and of eternal destruction (2 Thess. i. 9, N.V.); it is hardly to be disputed that these are contraries. Does not the very fact of this contrariety show that both of the conditions spoken of are realities? And can eternal destruction signify anything but that something is destroyed? The expressions in the parable of judgment, where eternal life and eternal punishment are opposed, point to the same.

There is a passage in the oldest of the Hebrew Scriptures, which I have not observed to be employed in discussions concerning the mode in which God will deal with those who pass from this state of probation with the seed of good in their spirits utterly stifled and slain. Yet it is not, I think, to be neglected; for it has the more weight and the greater pregnancy, because, unlike other mysterious declarations, it gives a reason. God said, "My spirit shall not always strive with man, for that he also is flesh"; or by the marginal reading in the Revised Version, "My spirit shall not abide in man for ever." I have frequently thought that this indicates, owing to the grounds of the declaration, that if flesh overcomes spirit, and overcomes it completely, then the Spirit of God, having no answering spirit to act upon, will, and by moral necessity probably must, cease His righteous and merciful strivings.

But in all this, and in regard of the other part of the question, will the strivings of God's Spirit cease under the other spiritual conditions of the next life, but partially revealed to us, I am but guessing after truth. These things are not of faith. What is of faith, I apprehend, is that all things are possible with God; except essential contradictions, which are not things at all, but the negations of things. Last year I wrote you more than one letter on this subject; in those letters I disclaimed any intention to dogmatise. If any of your correspondents shall think proper to remark on this (which I by no means hope they will), I have respectfully to request them charitably to abstain from imputing dogmatism to me.

EDMUND LAWRENCE.

November 21st, 1886.

SIR,—I do not like to prolong a controversy, but as Mr. Sandlands' letter, in the PULPIT of the 13th, shows that I have quite failed to make him understand what I tried to say in my letter in the PULPIT of the 6th, I hope you will permit me to explain.

Respecting probation, I meant that, so far as the meaning of the word is a guide, it may be either final or not final. If it is said that probation indefinitely continued would be probation no longer, this is, I

think, a merely verbal objection : but it may be admitted that in that case probation merges in education ; and as that profoundest of modern Christian thinkers, Erskine, of Linlathen, has remarked, probation is related to education nearly as Law to Gospel.

"Why is it that eternal (Mr. Sandlands means unending) punishment is an improbable doctrine?" Because it appears inconsistent with the Divine character to create beings with a capacity for holiness and happiness, and then to condemn them to incurable sin and unending misery. Mr. Sandlands will probably ask how I prove this. I cannot prove it, just as I cannot prove, to anyone who denies it, that purity is better than sin ; but I believe that I see it. There is, however, another argument on the same side, which, though not demonstrative, has certainly much probability. All the analogies of nature teach that the function of pain is either corrective or destructive, and that—

"All suffering doth destroy or is destroyed"—
that there is no unending pain.

"He that doeth wrong shall receive again for the wrong which he hath done ; and there is no respect of persons." "The soul that sinneth, it shall die." My purpose in quoting the former of these passages was to show that if it is easy, as it certainly is, to quote passages of Scripture which appear to deny the possibility of forgiveness in a future life ; it is equally easy to quote passages which appear to deny the possibility of forgiveness *at all* ; yet we all believe in forgiveness.

I referred to the saying of our Lord, recorded by the first three Evangelists, that the mere fact of God being the God of Abraham, Isaac, and Jacob, is proof enough of immortality. Mr. Sandlands asks how this touches the question. I reply that our Lord here teaches us that we ought to see more in Scripture than its mere letter ; and if the Israelites ought to have inferred the truth of immortality from the saying that God is the God of the Patriarchs, much more ought we to infer the truth of a universal restoration from the saying of St. John that God is love, and those of St. Paul that God will reconcile all things to Himself, and that God will be all in all.

I do not know what Mr. Sandlands makes of these two sayings of St. Paul. He appears simply to reject them. J. JOSEPH JOHN MURPHY.

Belfast, November 17th, 1886.

THE LAST TWELVE VERSES OF THE SECOND GOSPEL.

SIR,—Your learned reviewer dislikes my thesis, but he has not disproved it. He is somewhat in error, as it seems to me, both as regards his arguments and his facts. He says that, at the time of writing 2 Timothy :—

1. "St. Paul was in immediate expectation of death." This seems hardly correct ; for, though St. Paul had a presentiment that the time of his departure was at hand, yet, provided Timothy joined him "before winter" (ch. iv. 21), that would be soon enough.

2. "This epistle was written in St. Paul's old age." He was probably about sixty. Lord Palmerston was Prime Minister at eighty. Mr. Gladstone, some years past the Psalmist's threescore and ten, is the leader of the Liberal party, and still a very perceptible power in the State. Moreover, old age is just the time for retrospect, reflection and reminiscences.

3. "St. Paul was broken in health." Well, at all events, his grand epistles, written from Rome at this time, notably those to the Ephesians and Colossians, prove incontestably that his mental eye was not dim, and that his spiritual force was unabated. If he could write such epistles, St. Paul was neither too old, nor too weak in body and mind to write such a history of the Gospel, and such a narrative of his own career, as we find in the Third Gospel and the Acts.

4. "St. Paul was treated as a common felon." Not so. "It was not the manner of the Romans" to adjudge any man guilty "before he who was accused had the accusers face to face, and had licence to answer for himself concerning the crime laid against him" (Acts xxv. 16). If this was so of any man, how much more of St. Paul, who was a Roman citizen. Until proved guilty, St. Paul was certainly deemed innocent, and treated accordingly. St. Paul was "entreated courteously" (Acts xxvii. 3), "none of his acquaintance were forbidden to minister and to come unto him" (Acts xxiv. 23). Such was the mild treatment accorded to him by the Roman authorities, who, in fact, had nothing to say against him, and at this very time "Paul dwelt in his own hired house" at Rome, "and received all that came unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts xxviii. 30-31). It is, therefore not at all incredible, as your reviewer asserts, that St. Paul, in these favourable and suggestive circumstances, should write the Third Gospel and the Acts as an apology for Christianity and as his own *Apologia pro vita sua*. It is not at all incredible that having, with the help of Timothy, Luke, and Mark completed this great historical apology. St. Paul should affix a brief epitome of its contents as an Appendix to the unfinished Gospel of St. Mark—that Gospel written for the use of the *earliest* Gentile converts—and that he should thus bring the history of the Church down to the date of his own arrival in Rome, the capital of the Gentile world. That Mark's Gospel belongs to the epoch of the transition of the Gospel from Jew to Gentile is proved (a) by its close correspondence with Matthew's Gospel in form, substance and diction ; and (b) by its special characteristic divergences therefrom.

4. But your reviewer cannot believe that the Second Gospel was so early in existence. "St. Paul," he says, "bids Timothy, in 2 Timothy, iv. 11, to 'take Mark,' etc., only plain Mark, not 'Mark the Evangelist,' as it would have been, had the Second Gospel been written." Your reviewer appears possessed of the privilege of knowing exactly what St. Paul would, in any given circumstances, have said and done. But, let me ask, are we to understand that, when St. Paul bids Timothy "do the work of an Evangelist" (2 Tim. iv. 5), he is telling Timothy to set to work to produce a *written* Gospel. And are we to understand that "Philip the Evangelist" (Acts xxi. 8) was so called because he had written a *special* Gospel of his own—the Gospel *according to St. Philip*? Strange, that the Church has never heard of this great work, and that even the learned and eminent Dr. Scrivener does not so much as mention its existence ! The fact is, that here (and elsewhere, in speaking of "textual authority") your reviewer is calmly surveying *first century* facts through the delusive medium of *nineteenth century* spectacles. It is obviously unnecessary for me to follow your reviewer further in that fine flight of fancy

with which he brings his letter to a close—fancy not always found so happily united to solid learning.

5. The fact that both Luke's Gospel and 1 Timothy contain the same proverbial saying, "The labourer is worthy of his hire," (though suggestive of the *Pauline* authorship of the Third Gospel), can of course be no proof that that Gospel was in existence at the date of the Epistle. Your reviewer's "fact," which was to "settle any lingering doubts," is therefore of no greater force or weight than any of his above-mentioned "fancies."

6. But, in 2 Timothy, "St. Paul gives us no hint of his writing a Gospel." I say that St. Paul does give a hint, and a very plain hint too. See 2 Tim. i. 11-13; ii. 1, 2, 8; iii. 10-14; iv. 3-6, and compare Acts xx. 28-30, St. Paul's address to the Elders of Ephesus, of whom Timothy was chief. These references show two things:—(a) that at the date of 2 Timothy the Third Gospel was not in existence, otherwise, by forwarding a copy to Timothy St. Paul would have attained his purpose without appealing to Timothy's memory; and (b) that, with these thoughts in his mind, St. Paul would not, in view of his completed work and approaching departure, neglect means so obvious for preserving against malignant misrepresentation, the historic foundation of Christianity—St. Paul, with these thoughts in his mind, would not, and could not, neglect to write a Gospel, "endeavouring that, after his decease," Timothy and his other converts "should have these things always in remembrance" (2 Peter i. 15).

When to these considerations we add the fact that in this Epistle St. Paul asks for books, "but especially the parchments"—a request betokening literary projects, and bids Timothy bring Mark as being "profitable for service"—that is, to bring Mark, because Mark could do something for St. Paul, better even than Luke or Timothy (perhaps this something was to furnish the information in Acts i.—12, and to complete his Gentile Gospel under St. Paul's own superintendence), when we consider all these matters, the whole transaction appears clear and plain, and simple enough. Time, place, materials, present circumstances, future prospects, all combined and conspired to produce the Third Gospel and the Acts, the great historic and apologetic record of that Gospel work to which, for a quarter of a century, St. Paul had devoted all his energies, and this being so, the Pauline authorship of this Appendix to St. Mark's Gospel, follows as an obvious corollary.

7. Your reviewer further says, "Mr. Heber Evans is dissatisfied with tradition, because it is dead against him." By no means. Tradition is not dead against me with regard to the Pauline authorship of the Acts; and the Pauline authorship of the Acts and the Pauline Authorship of the Appendix to St. Mark are closely connected. Irenæus, Tertullian, Origen, Jerome, Eusebius, Chrysostom, and the pseudo-Athanasius, all (very kindly) have a word to say on my behalf—Bengel also, but he is too modern to be mentioned. Still, tradition by itself is unreliable. It is valuable as giving us a hint, and as sometimes putting us on the right track. But, of itself and by itself it can prove nothing. Hear Neander, speaking of the early days of Christianity:—"In those times there existed a very strong propensity to convert into facts, the weakest suppositions, presumptions and conjectures." "It is instructive," says Canon Westcott, referring to St. Luke, "to notice how the tradition grows more definite in time." Tradition, of course, cannot for one

moment stand before actual fact and logical argument.

8. But neither Renan (*without* the accent), nor any one of various eminent Biblical critics "has assigned the Appendix of St. Mark's Gospel to St. Paul." What is this remark of your reviewer but a modern adaptation of the old Pharisaic *dictum*, that "out of Galilee ariseth no Prophet." This unfair and untrue principle would have put Luther and Columbus, both, out of court, as effectually as it put Galileo into the dungeons of the Inquisitions, for daring to discover what the learned critics of that time did not desire to be true. The logic of facts has no more regard for Biblical critics than for tradition. As Mr. Gladstone says, "Genius cannot annihilate a fact."

9. In asking, "Where was the competent textual authority?" your reviewer mistakes the century. Dr. Scrivener is the product and the ornament not of the *first*, but of the *nineteenth* century. The bishop competent to deal with the doctrine of the Greek article was not born till sixty generations after the Apostolic age. But though there was no competent textual authority, nevertheless "there was in the primitive Church a godly discipline" exercised by the Apostles over the converts. See Acts v. 3-5; viii. 14; xi. 1, 2, 18; xv. ; xvi. 4; 1 Cor. iv. 21; v. 3-5; Gal. ii. This apostolic supervision must undoubtedly have extended to the Evangelical writings current in the Church. "The facts of its Founder's life first brought the Society into being; an acquaintance with them was essential to that continuous growth which it has exhibited from the first dawn of its existence to the present hour" (Prebendary Row). The writings containing the record of the Founder's life must have been approved and sanctioned by the Apostles as "the witnesses" of Christ (Luke xxiv. 48; Acts i. 8) before the authorised documents circulating among the members of the Church could be in any way altered. There must obviously be apostolic permission. Can Broad Churchman abolish the Athanasian Creed, High Churchman insert a prayer for the departed, Low Churchman revise the "popish liturgy," or all together modify one single rubric in the Prayer Book? No, not without the sanction of proper authority. So with regard to the authorised Gospels in the Early Church.

The "Commendatory Letters," rendered necessary by the strong party feeling—which in itself was a guarantee of sleepless watchfulness and keenest criticism—are more to the point than your reviewer will allow. If *persons* were not received and welcomed without "letters testimonial," how could *writings* be received and added to the Gospel in the Apostolic age, without satisfactory testimony implying Apostolic sanction.

10. "But," once more says your reviewer, "before the death of the last Apostle John, there was ample time for a Pauline Christian to amend the earlier copies of Mark's Gospel." Now, it is true that St. John, the youngest of the Apostles, lived to extreme old age, and died towards the close of the first century. And in a certain sense the Apostolic age lasted during the whole of St. John's lifetime. But in another and more important sense, the Apostolic age was the period between the Crucifixion and the Destruction of Jerusalem, beyond which date there seems no reason to suppose that any other Apostle survived. The Apostles were charged with Christ's message to *that* generation. That was the time of missionary effort and of the planting of Christianity. Then it was that the relation of Christianity to Judaism and to Heathenism had to be determined and defined.

It is echoes of these matters we find in the Appendix to St. Mark. Each *period* has its own *peculiar* features. Happily, we live still in the reign of Queen Victoria the Good, but Tract XC. does not date from the *year* of the Queen's Jubilee. John lived in a new age altogether, and we find in these verses no special traces of St. John's doctrine, style or phraseology. "The composer of the conclusion of Mark's Gospel must have intentionally excluded the Gospel of St. John from his notice, because he recounts nothing which that Gospel contains" (Olshausen). "Between the generation before the Destruction of Jerusalem and the generation after, a great gulf is fixed; and the criteria, which determine to which of these generations the products of Christian literature belong, seem to me among the most infallible with which critica has to deal" (Professor Sanday). "The Book (The First Apostle of St. John) answers to a new age of the Church Outward dangers were overcome The missionary work of the Society no longer occupies a first place in the Apostles' thoughts According to his view the world is overcome finally and for ever. . . . There is therefore no need for eager exhortation to spread the word. St. Paul wrote while the conflict was undecided. St. John had seen its close" (Canon Westcott). If the irrepressible Paulinist (of your reviewer's imagination) could not come to the surface before the time when John was the sole survivor of the Apostolic band, he would have done well to remain quiescent altogether; for he could have found himself as much out of his element—in a fresh cycle of ideas, a new order of things—as if he had been one of the Seven Sleepers awakening from his prolonged slumber. If this private Paulinist wished to "improve" the Second Gospel, which had circulated for a whole generation, St. John might well have refused permission, or at least impressed his own "views" on these verses. But he has not so impressed them.

11. Finally, your reviewer exclaims triumphantly, "These are no facts." Alas! none are so blind as those who won't see. No facts? Why, there are facts of *history*, facts of *doctrine*, facts of *biography*, facts of *language*. All alike point to the authorship of St. Paul. These verses belong to the Apostolic age, they could only have been added to St. Mark's (*Gentile*) Gospel by Apostolic authority. St. Paul was the recognised Apostle of the Gentiles. They enunciate St. Paul's distinctive *doctrines*, they record incidents of St. Paul's *personal history*, and all this in St. Paul's *own* peculiar phraseology. St. Paul had the motive, the materials, the opportunity, the authority. St. Paul enjoyed the presence and co-operation of St. Mark—how irresistible then the conclusion that St. Paul was the author of the Last Twelve Verses of the Second Gospel.

I cannot deny myself the satisfaction of adding a sentence which I am permitted to quote from the letter of that eminent Biblical authority, the Dean of Wells (Dr. Plumptre), who says: "You have, I think, made out a fairly strong case for your position."

H. HEBER EVANS.

November 15th, 1886.

SCIENCE AND RELIGION.

SIR,—I trust some of your readers may not quote against me, from my former letter, a hard saying not untrue at times, about angels going gently, and fools

rushing in. I hope also, that none of your scientific readers will accuse me of hasty judgment and very partial knowledge, because I ventured to say that the Society for Promoting Christian Knowledge manuals are best as a *sequel* to Macmillan's Primers. If so, they hardly give me credit for the pleasure and profit with which I have *studied*—not merely read—the latter. There would be little difficulty in filling your pages with transcripts showing the extraordinary labour bestowed in both series to bring down to the intelligence of the majority of our nation subjects with which the gifted authors were familiar; and I will also add, the fine reverential tone which pervades these various manuals as a whole. In some cases "evolution" may be driven hard, but it is better that men should speak out their whole ideas. This topic is not yet thrashed out, or by any means settled. I could extract pages and pages of matter from these various manuals, which any painstaking clergyman could first make his own by some trouble—trouble most repaying—and then bring forth treasures, new as well as old, enabling the hearers to receive as proven enlarged interpretation of the creation, and leave them stronger in faith; convincing them that the preacher will not attempt to upset, but desires to strengthen the biblical account in many subjects on which men are now thinking. The concluding portion of Professor Molloy's work, "Geology and Revelation," analyses the first chapter of Genesis, and will repay careful consideration. Genesis vi. 1, 2, has many interpretations, in which good and evil angels are brought in—a style of explanation which admits of any idea being introduced when the expounders are at sea! The certain conclusions of geology point to races pre-existent to Adam, and there is no record of their extermination. The biblical account identifies itself with one creation of the genus *homo*. Admitting this view, Cain's words of terror, in going forth from his home are cleared up, and wives are found for the Adamic race at their outset without more conjecture. Two works, "Adam and the Adamites" and "Babel Builders," must be read, and the reasoning gainsaid satisfactorily, before we can feel at ease in receiving the long-prevailing views on these important matters. Let not your readers set me down as lost in heterodoxy. Every man has his own "difficulties in belief." I can only express my thankfulness, that subjects which long troubled me seem to be cleared up consistently with a belief in the revealed Word. I see no reason to withhold from any congregation a truer view of the Deluge: that it was partial, and not universal. The language which implies this is used equally strongly of matters in which words are meant to be limited—a common method with the Hebrew tongue. The preacher will find no difficulty (when he turns the inquiring mind of a student towards the Bible) in seeing many passages in which science has been forestalled; passages which come in as a correction of others, where confessedly popular ideas are expressed in the language of the day. Such words as the following appeared to readers of the Old Testament as merely poetical; to us they are a graphic description, and words of truth, "Thou coveredst it (earth) with the deep, as with a garment. The waters stood above the mountains. At Thy rebuke they fled." Many verses in Proverbs viii. can be understood now, but could not be fully comprehended by earlier readers. The references to the Great Creator, and the unity of the Godhead, we all agree, are some of the grandest words written in that chapter; but they

do not become the less so, if the preacher will sketch the progressive nature of God's work in the rocks, and the rise from the zoophyte to the vertebrate, and culminating in the human animal.

There is one analogy which I dare say has struck many, and I must say, the more I think and read what bears upon it in the Bible, or what is helpful in seeing a little of a physical wonder, the more my faith is strengthened to receive in faith what I know to be unknowable in part; I mean the wonderful analogy between the visible sun and "the Sun of Righteousness, rising with healing in His wings." The analogies are many, and very little knowledge as to the sun's rays points out a beautiful representation of the Divine Trinity. The caloric, luminous, and actinic combination of forces and virtue in each—but all combined and yet capable of distinction by an Almighty Being—make this grand wonder the most fitting by which we are helped to believe in "the unknowable" perfectly; while His loving mercy has made the analogy in a degree more level to human comprehension, and much more to human feeling, in the Incarnation. When the disciples of the Agnostic school can explain the mysteries attached to the sun in the earthly heaven, then I will consent to surrender my belief in the mystery of the Holy Trinity in the heaven of heavens. When these new lights can answer the question, "How are the bones formed in the womb of her who is with child?" then I will tell "the masses," the misinformed and half-informed "sons of labour," that nothing should be held in faith except it can be precipitated down to human finiteness of the "the knowable."

Some of my brother clergy may be hasty in their judgment regarding these two letters, to which, Sir, you kindly give room; or, if they leap to a false conclusion, that my desire is to be a preacher to them, I can only repeat what I expressed in a former letter—the little I feel I have made my own by hard reading and thought and observation, only makes me feel humbled that I have not tried in earlier years to understand St. Paul's words, "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity," (Revised Version) and knowing that the treasure is only in all of us in a very earthen vessel, I will try to reach "the masses," and not exclude "the classes," in showing to both more constantly touching God's revealed works, "the hand that made us is Divine."

A. D. PRINGLE.

P.S.—I have not alluded to the well known standard works on Geology. Those who know anything of a fascinating subject will give credit for interest in these. If a preacher really wishes to help others to see the harmony between Science and Religion, he will go into these *con amore*.

MISSION SERMONS AND ORATIONS BY FATHER IGNATIUS, O.S.B.

SIR,—I think your Reviewer has given a very incomplete idea of this work. While it abounds in an ultra-Evangelicalism of the Moody and Sankey type, it combines along with this, teaching which, if not decidedly Roman, is ultra-Ritualistic. Certainly it seems to me that doctrinal extremes meet in Father Ignatius.

In his sermon on the Lord's Mother, *e.g.*, he says:

—"I feel taught of God to ask her prayers. . . . On the Cross Jesus said to His best beloved disciple, 'Behold thy Mother,' and in these words he speaks to me, 'Behold thy Mother'; and therefore I say, 'Holy Mary, Mother of God, pray for me.' I believe it to be right, and I have received very many blessings through the prayers of my Saviour's Mother."

In this same volume Ignatius tells us that it is the practice at his Abbey of Llanthony for one of the brothers to keep watch before the Blessed Sacrament, and that while keeping this watch, Brother Dunstan, on August 30th, 1880, saw a kind of blue mist before the Tabernacle; this mist thickened, until he saw the monstrosity containing the Host glimmering outside the massive door of the Tabernacle, though this door is of iron an inch thick, and the key thereof was in the cell of Father Ignatius. The same apparition was also witnessed by Sister Janet, who succeeded Brother Dunstan in the watch. On the same evening the choir boys saw the Blessed Virgin in a meadow near the Abbey, and on September 4th they saw her again. On September 15th Father Ignatius, Sister Janet, two farmers, and an Oxford undergraduate, all saw the same vision. But this is not all. Six days later Ignatius sent some pieces of wild rhubarb leaf (which grew near the spot where the apparition of the Blessed Virgin Mary had been seen), to his nuns at Slapton, in Devonshire, and one of these pieces cured immediately a nun who had been a cripple for thirty-eight years. The account is given most circumstantially; see pages 420-424 of the volume. At page 422 you find these words:—"She took the leaf. She took the rosary, and said ten 'Hail Marys,' and at the end of the 'Hail Marys' she took the piece of leaf and laid it upon the painful abscesses. The very instant the piece of withered leaf was laid upon the abscesses they closed up, and the discharge ceased, her knee was loosened at the joint, her foot was on the ground, and she was cured instantaneously." Now, Sir, I do not give these extracts to scoff at them by any means. I think they make the book all the more curious and interesting; but it does seem passing strange that this element should have quite escaped the notice of your Reviewer, who seems to have reviewed the volume in his sleep. I once heard Father Ignatius preaching a mission sermon at Derby, and I then thought him the most extraordinary compound of ultra-Evangelicalism and ultra-Ritualism I had ever met; and this volume of his sermons quite confirms me in the same opinion. I hope some of your correspondents will get the book, read it, and then discuss the Llanthony apparitions.

COURTENAY MOORE, M.A.

Mitchelstown Rectory, Co. Cork,
November 20th, 1886.

WHAT ARE THE HUSBANDS AND FATHERS OF ENGLAND ABOUT?

SIR,—The *Globe* correspondence on a late case sets me asking this question: A married lady, unknown to her husband, visits a priest in his apartments again and again. She 'verts; and keeps the fact secret from her husband, the priest also concealing it. The husband appeals in vain to Cardinal Manning. Her conscience, manipulated by the priest, supersedes all duties to husband and family.

2. It is vain for the priest's defenders to say that lawyers, dentists, physicians, and stockbrokers even,

receive visits from ladies, married and single. A cause must be bad indeed which can compare the publicity of such offices with the seclusion of a priest's confessional.

3. One defender, "A Staunch Churchman," scoffs at impropriety. "So grave a charge against a body of the clergy, who are bound by a vow . . . of the most stringent nature." Inconceivable! impossible! What of Elisons! What does a French physician, M. Wahu, say? He wrote so lately as 1879; he is an eminent physician, *Médecin principal des hôpitaux militaires*, officer of the Legion of Honour, author of many valuable medical works. He gives a list of criminal offences committed by clergymen; it is rapidly increasing. These offences were committed in the confessional. The priests excuse themselves by saying that "they are human beings, liable to err." There are reported 110 such convictions of priests in eighteen years—not one of a Protestant minister, nor of a Jewish rabbi. Yet all these offending priests were bound by the "vow of the most stringent nature." What avail vows, when a man can get absolution from a brother-priest, and perform the same act for him in return?

4. It is time for England to open her eyes. The outworks are being betrayed. There is a superstition gaining ground that a clergyman, a widower, is bound not to marry again, though 1. Cor. vii., 8 and 9, actually meets the case.

5. The *Church Times* is preparing the people for a general stampede. It avows Romish doctrine, except as to some matters, Papal infallibility for instance. When a foolish woman believes Transubstantiation, and adores the Host, she goes to a priest; he tells her that infallibility is of no consequence, and admits and baptizes her. This is the way the work goes on. I fear in many churches habitual private confession and absolution are inculcated. A foolish woman set on the incline, soon finds herself at the bottom, and then tries to corrupt her daughters, governess, etc. The Church of England sanctions only the opening of grief by those who cannot quiet their own conscience, as one goes to a physician when anxious for direction. But this will not do for our Romanisers; confession must be habitual, as though a physician was to direct us every day!

6. The moral evils of a celibate clergy, the last day alone will declare. If Spain, Italy, etc., would speak out, we might know. As to Ireland, I have a very bad opinion, from my own knowledge of more than fifty years as a clergyman. But proofs are impossible so long as married women are allowed by their husbands to meet priests in private, and to be examined according to the disgusting details given in Dens' *Horresco referens*. If England will allow this to be introduced, all that distinguishes her from us will fade away.

C.C., V.-G.

PREFERMENTS AND APPOINTMENTS.

Austin, Rev. Thomas, Vicar of St. Thomas's, Dixon-green, Bolton-le-Moors.
 Blagden, Rev. A. J., Vicar of Newbottle; Vicar of Tweedmouth.
 Bourke, Hon. and Rev. George William, Rector of Pulborough, Sussex; Chaplain-in-Ordinary to the Queen.
 Capes, Rev. William Wolfe, M.A., Rector of Bramshott; Rural Dean of Petersfield.
 Cooper, Rev. A. H., Curate of Holy Trinity, Carlisle; Vicar of Haile, Cumberland.

Eliot, Rev. C. J., M.A., Vicar of Foleshill; Chaplain of the Foleshill Union Workhouse.
 Fowler, Rev. Herbert, Rector of Troston, near Bury St. Edmunds.
 Gooch, Rev. Francis Harcourt, B.A., Vicar of Thursley, Godalming.
 Hanbury-Tracy, Hon. and Rev. A. F. A., Vicar of Knowle, near Bristol, Vicar of Frome.
 Harries, Rev. Richard Davies, M.A., Vicar of Beeston, Notts; Surrogate.
 Huntley, Rev. O. C., Rector of Rockhampton.
 Jackson, Rev. Frederick, Vicar of Newton-on-Rawcliffe, near Pickering.
 Marriott, Rev. G. S., Rector of Cotesbach, Leicestershire.
 Massy, Rev. X. P., Assistant Inspector of Schools in the Bridgewater Deanery.
 Mayall, Rev. Samuel Bardsley, Perpetual Curate of St. Paul's, Long-lane, Finchley.
 Medd, Rev. A. O., Rector of Rothbury, Morpeth.
 Mildmay, Rev. Arundell Glastonbury St. John, B.A., Vicar of Hartley Wintney.
 Morris, Rev. Joseph, M.A., Mathematical Lecturer at Durham University; Vicar of St. Thomas's, Westoe, South Shields.
 Mould, Rev. F. T., Rector of Quenington; Rector of Depden, near Bury St. Edmunds.
 Nance, Rev. James Trengrove, M.A., Rector of Polstead, Suffolk.
 Odell, Rev. Robert William, M.A., Rector of St. Laurence's, Isle of Wight.
 Powell, Rev. Canon Henry, Vicar of Bolton-le-Moors, and Rural Dean; Vicar of Eaglescliffe, Durham.
 Rawson, Rev. Edward O., Vicar of Marston, Northwich; Vicar of Ince, near Chester.
 Reynolds, Rev. Bernard, Chief Inspector of Religious Instruction in the Diocese of London.
 Robinson, Rev. Richard, Vicar of Carlton-on-Trent.
 Robson, Rev. J. Stuart, Licensed Preacher in the Diocese of Canterbury.
 Spencer, Rev. Arthur J., Vicar of Hinckley, Leicestershire; Vicar of Christ Church, Chelsea.
 Stevens, Rev. Mackwood, Rector of Addington, Bucks.
 Thornton, Rev. Herbert P., Vicar of St. George's, Truro.
 Twining, Rev. John, Harrington, Vicar of Horton-cum-Woodlands.

CLERICAL OBITUARY.

Browne, Rev. George, Vicar of Lenton, Nottingham, at Lenton, Vicarage, on the 13th inst., aged 83.
 Dutton, Rev. Reginald G., second son of the late Hon. J. T. Dutton, of Hinton House, Hants, at 38, Piccadilly, on the 16th inst., aged 29.
 Hughes, Rev. Hugh, M.A., late of Burton-on-Trent, second son of the Rector of Llanhilleth, at Mentone, on the 14th inst., aged 38.
 Leach, Ven. William Turnbull, D.D., D.C.L., LL.D., Archdeacon of Montreal, Vice-Principal and Dean of the Faculty of Arts, McGill University, at 16, University-street, Montreal, Canada, on the 13th ult., aged 81.
 M'Dougall, Right Rev. Bishop, Canon of Winchester and Archdeacon of the Isle of Wight, at Winchester, on the 16th inst., aged 69.
 Newenham, Rev. William Thomas, late Incumbent of Saint John the Evangelist, Knotty Ash, near Liverpool, at Saint Bees, on the 17th inst.
 Robinson, Rev. Francis, late Fellow of Corpus Christi College, Oxford, for forty-eight years Rector of Stonesfield, at 14 Beaumont-street, Oxford, on the 17th inst., aged 82.
 Rugeley, Rev. John William Stephenson, formerly of St. Ives, Hunts, at 6 Park-terrace, Cambridge, on the 18th inst., aged 72.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

GOD'S GREAT "REMEMBER."

BY THE REV. HERBERT S. SWITHINBANK,
M.A., VICAR OF S. SAVIOUR'S, DENMARK PARK.
A COURSE OF SERMONS ON THE FOURTH COM-
MANDMENT. PREACHED IN THE CHURCH OF
S. SAVIOUR, AUGUST AND SEPTEMBER, 1886.

SERMON III.

"Remember the Sabbath day to keep it holy."—
Ex. xx. 8.

IN dealing with this Commandment we have tried to find, first, what it was, then, what it is—what it meant to the Jews, and what it means to us. In both cases the subject is Time, the Command is the sacred use of Time. To the Jews its main point was Rest, Rest future and figurative, yet not omitting work and worship, for it opens with sanctification, and the Command to rest is preceded by the Command to work. To us its main point is worship, time for worship, yet not omitting Rest and Work. And so, a week ago, we reached Sunday. Sunday is the glorious climax of the Fourth Commandment, because there you have the main instance of its main point. It has not a word about Sunday from beginning to end, has it? But Sunday is there sure enough, none the less because not on the surface, none the less because to us the Commandment deals not with rules but with principles. Rules change, but principles are eternal:—You go to the root of a matter when you find a principle. For instance, to turn the other cheek is a rule, to love your neighbour a principle, the principle on which the rule is based. Embrace the principle, and you know the limits of the rule. Know what Love is, and you also know when to turn the cheek and when to give the blow. Learn what Sunday is, the principles on which it rests; you will make your own rules for keeping it.

To find what Sunday is and how it came about, we must look elsewhere. But the principles which underlie it are here before us: the Law of the Sabbath contained them in germ: they are developed in the Law of Sunday. Those principles shall be our subject now.

The ground of the Sabbath appears to have been, mainly, threefold:—

First—Creation,

For in six days God made the heavens and the earth, and rested on the seventh day.

Secondly—Redemption.

In Deuteronomy we read.

Remember that thou wast a servant in Egypt, and that
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the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm. Therefore the Lord thy God commanded thee to keep the Sabbath day.

Thirdly—Sanctification,

Remember the Sabbath day to keep it holy. God blessed it and sanctified it—A Holy Sabbath unto the Lord.

And so, knowing, as we do, that Love is at the back of all, it is not hard to read in the old Law of the Sabbath, the Love of God, the Three in One—

The love of the Father,

Who made us and all the world;

The love of the Son,

Who redeemed us and all mankind;

The love of the Holy Ghost,

Who sanctifieth us and all the elect people of God.

So every Sabbath was a witness, though dimly, to the Ever-Blessed Trinity.

Turn to the Law of Sunday and you find all that on the very surface.

Sunday is the day of beginnings. The first day was the birthday of light, Creation's opening day. Thus Sunday is pointedly, what many still call it, "First Day."

Then, it is the day of Resurrection. It was the day (we are told to believe) on which Israel passed to freedom through the Red Sea. It is the birthday of our Redemption, for Christ on the First Day rose from the dead. Thus Sunday is pointedly "Lord's Day," the day of our Lord and Master.

Thirdly, Sunday is the day of Holiness. It was on a first day that Pentecost fell that year when the Spirit of Holiness came down. And St. John wrote, "I was in the Spirit on the Lord's Day." So Sunday is pointedly the Day of the Holy Ghost.

None of those three aspects dare we neglect. Those lines of the late good Bishop Wordsworth put them well:—

On Thee, [*i.e.* on Sunday], at the Creation,
The light first had its birth;
On Thee, for our Salvation,
Christ rose from depths of earth;
On Thee our Lord victorious
The Spirit sent from Heaven;
And thus on Thee, most glorious,
A triple light was given.

So every Sunday is a Trinity Sunday. But prominence was given by the Sabbath to the work of God the Father—Creation. And Sunday gives prominence to the work of God the Son—Redemption. Alike in both is the work of the Holy Spirit, Sanctification, to "keep it holy." Yet the mode of that "keeping holy" differs. In the Sabbath it was primarily by Rest: in the Sunday it is primarily by Worship. But Rest implies Worship, for man is spirit and not body only. And Worship implies Rest, because man is body and not spirit only. In both the Rest is to be earned by previous Work. So the Law of Sunday contains every bit of principle contained in the Law of the Sabbath though not in the same

order. But that is not saying that the Sunday is the Sabbath, far from it; both are grounded on the eternal law of God, both are enjoined (the one literally, the other spiritually—the one by rule and principle both, the other by principle only)—both are, in different ways, enjoined by this Commandment.

For all that, the history and origin of Sunday are entirely independent of the Fourth Commandment; and the rule of Sunday is entirely independent of the rule of the Sabbath. The rule of this Commandment bids you to observe a particular day in a particular manner for a particular reason: we observe a different day in a different manner for a different reason. What could be more independent?

How Sunday arose—that must stand over; yet it is essential to a complete understanding of what Sunday is. I have been anticipating somewhat. Suffice it to say now, that the history of Sunday is not very unlike that of the Bible; that there is about the same external authority for observing God's Day as there is for accepting God's Word; and it is interesting to note that the great Reformer, who treated the Lord's Day as man's Day, who is responsible for so much indifference among Continental Protestants, was the very one who would have cut a whole book out of the New Testament.

My brethren, we have gone far enough to see that Sundays are not human, but Divine. The number given to each of us is limited, more limited perhaps than we think. George Herbert has a fine poem on Sunday. I quote four lines:—

The Sundays of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the eternal glorious King.

"Threaded together on Time's string," that brings before me a picture:—a sultry day in Venice on the open lagoon: a gondola gliding along, the occupant, a woman, dozing, with an arm just over the side: the pearl bracelet on that arm has somehow snapped its string, and one by one the jewels are dropping into the water: she wakes with a start, clutches at the string, now almost bare; but, as she seizes it, the last pearl of all slips off and disappears for ever.

Each of our Sundays is a jewel, whose full value we shall some day realise. A life-long string of well-spent Sundays is indeed

A bracelet to adorn the wife
Of the eternal glorious King.

But is it so with you? or is your case like—be it ever so little like—that picture? You may say, "The rough world is no lagoon, nor my life a gondola—sadly otherwise." And you are right, presuming this world to be all, and your life in it your only life. But if this world apart from God is a dream-world, and your life apart from God a

dream-life (and the wise man tells us that is—"Vanity of vanities, all is Vanity;" and he, if any man ever did, ought to have known)—why then, the most active life in the world's busiest corner, if spent with the eyes closed to God, is, after all, but a slumber—a slumber in a gondola lazily gliding over the sluggish black lagoon of mere existence, while the jewels of God's Great Token, the pearls of this great Remember, drop one by one, week by week, and sink into the ooze, till your last earthly Sunday dawns—and come it must, each one may be the last—and that too drops in. God help you then!

NOTE.—That Sunday is a Christian institution does not make Commandment IV. any the less binding in respect of Sunday. The Ten Commandments are a synopsis of all duty. The fourth covers one whole province of duty, of which Sunday is the centre and capital. The Decalogue sanctioned and commanded much by anticipation (or rather in germ), and there are doubtless duties still to be developed, the sanction for which we shall look for there.

CHRIST'S ADVENT TO SAVE.

BY THE REV. T. TEIGNMOUTH SHORE, M.A.,
CHAPLAIN TO THE QUEEN.

SERMON PREACHED AT A SPECIAL SERVICE ON
THE AFTERNOON OF ADVENT SUNDAY, 1886,
AT CHRIST CHURCH, LANCASTER GATE, W.

"I came not to judge the world, but to save the world."
—ST. JOHN, xii. 47.

"And Jesus said, For judgment am I come into the world."
—ST. JOHN, ix. 39.

THE emphatic significance with which our Lord uses the words "*I am come*" differentiates Him at once from all other great teachers and leaders. Sometimes, indeed, when dwelling on the great and eternal love of God, or on His own relation to the Father as the Divine Son, our Lord speaks of His *Mission*; but again and again, in language which would startle us if coming from the lips of even a St. John or a St. Paul, He speaks not of His *Mission*, but of His *Advent*. This is one of the phrases which display what a hostile critic has called "the enormous personal pretensions of Jesus of Nazareth." Yes, indeed! pretensions so enormous, so personal, that we can understand them only in connection with the great facts which are the basis of the Catholic Creed, and which Christendom is now preparing once more to celebrate.

Thus it is that the very word—Advent—by which the Church designates this opening season of the Christian year is the key-note, as it were, to the deep underlying principle of that tragic story of man's redemption, which she unfolds before her children's eyes in the annual round of her recurring fasts and festivals.

Two of these solemn announcements of the purposes of Christ's Advent I have chosen for

our consideration on these two first Advent Sundays. Taken together, they form one of those Divine paradoxes which flash forth with striking and startling vividness from the pages of the New Testament.

The one—"I am come not to judge the world, but to save the world"—seems to brighten the Advent season with a soft glow of tender light, like the sunrise silently breaking above the low ridge of the distant hills. The other—"For judgment am I come into the world"—seems to mingle with our Advent bells a peal of doom, like the thunderstorm rolling in awful majesty along the stern rocks of some Alpine range. And we cannot, as it were, postpone the significance of the one phrase so as thus to make it harmonise with the other. It is not that Christ *is* come to save, and that on some other distant day He *will* come to judge. The two statements refer to the immediate purpose of His Advent—to save the world here and now, and here and now to judge the world.

For this present occasion I shall speak only of the Advent of Christ to save the world, and reserve for next Sunday the consideration of that other solemn purpose of the Advent of our Lord.

Need I say that the whole of this great plan of Redemption heralded by these words has never been exposed to a more searching criticism than at present? What is the need, we are asked, or what is the purpose of all this vast intricate Christian scheme? Its invention is, indeed, creditable to the constructive genius of generations of interested and designing ecclesiastics, and to the fertile and glowing imagination of the enthusiastic dreamers of early days; but, surely, it is as unnecessary as it is incredible. If you believe, as you profess to do, in a God who is Love, His forgiveness of the faults of His children will be the spontaneous and immediate outcome of His pitiful compassion. He will hear in heaven, His dwelling-place, the sorrowful cry of His sinning children, and even when He hears He will forgive. There is no need for putting into motion all this complicated theological machinery. Your Advent season should more reasonably celebrate the coming down of God's overflowing love in free and unstinted forgiveness. Suppose, for example, your own child had committed some grievous fault,—surely, the sound of its little sobbing heart as it lies alone at night,—the sight, as you bend over it, of its little pillow wet with tears, would move you to forgive it. But *your* Father, whose "mercies are new every morning," seems not so easily moved to pardon, and it requires a miracle of miracles, and a great sacrificial scheme of redemption, to stimulate His pity, or to wring from Him that forgiveness which He is so reluctant to extend to human error.

Now, if all this was but the sarcastic scorn of

professed infidels, the present would certainly not be the most suitable occasion for alluding to such objections; but it is a line of thought which is sometimes suggested, and not infrequently suggests itself, with disturbing power, to some of the truest and most honest Christians.

Before we can at all see our way through this difficulty, which stands thus at the very threshold of our Faith, and which appeals not to what is low and mean, but to what is best and noblest in our human nature, we must endeavour to get some clear idea of the meaning of that very common yet very awful and very mysterious word, SIN. We cannot attempt to discuss, or to realise the need or the adequacy of any particular kind of treatment, unless we first understand the nature of the disease.

In the Bible we have a diagnosis of that moral disease called sin. There sin is analysed as being—(1) an offence against God a personal insult to the majesty of the Most High: "Against Thee, Thee only, have I sinned," is the cry of the penitent soul; and (2) sin is also a violation of moral order: "Sin is the transgression of the Law."

(1.) It is with the former aspect of sin that forgiveness has primarily to do. Forgiveness is, strictly speaking, the removal of a sentiment of anger or sorrow in regard to another person who has done us an injury or a wrong. It is a change of feeling towards one who has offended us. Even in this sense, however, forgiveness is not absolutely unconditional; it is the result of a change in the mental or moral attitude of the offender. Thus sorrow and penitence alone are needful to obtain God's forgiveness of sin as an insult to Himself. He hears the cry of the penitent soul, and when He hears, He forgives.

But there is another element in sin:

(2.) It is a violation of moral Order. Apart from anything which Revelation tells us on this subject, there is the universal testimony of man's conscience to the fact. Even the least enlightened conscience has ever seen a difference between right and wrong; and the word "right" conveys at once the idea of harmony with some defined rule. "Wrong" suggests the idea of departure from it. We witness accordingly the vengeance of disregarded law in the pain, the sorrow, the shame, the sickness, the agony, the premature decay of physical and intellectual power which follow from sin. We feel, too, that with reiterated disobedience of the law the power to resist temptation grows gradually less. The diseased body and the enervated will are the witnesses of violated law.

Now there is no place whatever for forgiveness in this sphere of resistless, passionless, pitiless law. Is all the vast scheme of moral law throughout God's universe to be set aside as too severe, too hard, every time a man is "sorry" for some wrong, which he has done? What would an earthly

kingdom be like if it were to be thus governed, if its absolute control was not to be righteous law, but the emotional caprice of its sovereign? And shall we imagine the kingdom of God less surely and firmly established in righteousness than any earthly State? Is the law "Whatsoever a man soweth that shall he also reap," a rule more frequently honoured by its breach than by its observance in the Divine economy?

But if we cannot imagine this to be so, are we not then thrown back on this only other alternative, that while God forgives the penitent sinner for his sin in so far as it is a sin against a personal God, the forgiveness can go no farther; that it cannot cut the terrible entail of misery which follows from the act of sin; that it cannot restore the strength to the human will, which has become enervated by unlawful indulgence? If this be so, forgiveness must be a mockery, it must be like the exquisite torture, which a refinement of cruelty invented, when the victim dying of thirst was allowed at intervals to taste the water which he might not drink.

Thank God, brethren, we have in the Bible a promise, which goes beyond Forgiveness. Advent brings us also the promise of SALVATION. Christ does not say "I am come to forgive;" He does say, "I am come to *save*." Thus while Forgiveness has to do with sin as a personal outrage on our Father's love, Salvation has to do with sin as a violation of the moral Law of God.

If God be a God of order and not of disorder; the results which according to Divine law must follow here and hereafter from sin, can only be set aside by the action of some other force of overmastering energy in the spiritual world. Advent brings the announcement of the introduction into the economy of the Divine order of a new condition, a new factor, a new and potent element.

Thus the forgiven man restored to a Father's love is not left to a misery of anticipation that the law of cause and effect must in him still run its ruthless course; nor is he abandoned to the paralysing conviction that his enfeebled will cannot now ever again refused to yield.

How,—by what means the Advent of Jesus Christ, and all that flowed from it, effects this, it is not possible now to consider; but the one point I insist on, is that, if salvation is to accompany forgiveness, we surely would expect that some extraordinary event must transpire for the achievement of so great an end.

That the emancipation and redemption of man would be accomplished by the advent of some *person* and by some act of surpassing self-sacrifice is in harmony with our best and highest experience. Whither do you turn for strength, when you feel that your own will, so often baffled, so often conquered, is unable to resist some coming temptation? Is it to some system of philosophy? Is it to some scheme of moral refor-

mation? Is it to cut and dry theories of life? Is it to text-books full of purely prudential maxims? No! you remember that it was not from want of knowledge of right, that you did the wrong; that it was not from ignorance of the shameful agonies, which sin would bring to yourself and to others, that you yielded, but that it was because of a weakened and enervated *Will*. Has not strength then come to you from the word, the touch, the look of a brother or a sister of loftier thought, of purer eyes, of holier life? We are strengthened by their sympathy, we are saved by their self-sacrifice.

Is it not then in essential harmony with these experiences, that the great redemption of humanity should be connected with the advent of a person? Remember that the Bible does not create for us the difficulty arising from the existence of sin. But the Bible, and the Bible alone, undertakes to give us a solution of this otherwise eternal and awful mystery, for it tells us the story of the Incarnation and of the Passion, and surely that Divine condescension of love, that supreme act of sacrifice are adequate to account for even so stupendous a result.

Everywhere the consciousness of evil has been felt. Everywhere men have groaned under its tyranny, and trembled at the anticipation of its results; feeling as St. Paul did, that he was, as it were—like the prisoner bound to the corpse of some criminal—chained to some dead body. The cry for forgiveness goes up from every childlike heart as it turns in penitence to the Father's love.

But there is a cry, exceeding great and bitter, for salvation also. It is uttered in passionate accents in every language ever spoken upon the earth. It echoes down the long corridors of time, in psalms of penitential sorrow, in wails of agony, in shrieks of despair, it rises to heaven from the myriad tongues of fire that vibrate on sacrificial altars. It whispers through the silent recesses of every human soul conscious of its immortality and stung with a sense of sin.

The cry is "Oh! wretched man that I am," not "*what*," but "*who* will deliver me from this deadly, putrifying body of sin?" And the answer comes, at first ringing down through the long procession of the stars in the twilight of ancient prophecy, hidden in the harmony of a wild mysterious music, that keeps sweeping from us evermore. But at last it is spoken in all the distinctness of articulate speech, and in tones of pathetic power, by the human lips, which on the first Christmas morning smiled in unconscious infancy in the manger, and on the first Good Friday paled in the conscious agony of atoning death beneath the awful shadow of the crown of thorns. "*I am come not to judge the world, but to save the world.*"

That is *His* answer to the great cry of agonised humanity; and,—*He has done it.*

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The Ecclesiastical Review.

SATURDAY, DECEMBER 4, 1886.

INCREASE OF THE EPISCOPATE.

A GREAT deal has been said at various times about the necessity for increasing the Episcopate, and a fund exists called the "Additional Home Bishoprics Fund," which has for its special object the increase of the Episcopate, and a good deal can be shown as the result of this work. A few years ago an Act of Parliament was passed creating six new bishoprics; of these, five have been formed, and it is to be hoped that ere long the labours of the Wakefield Bishopric Fund Committee, which has had an able champion in the person of Dr. Boyd Carpenter, will be brought to a happy termination, and that in a very short time we shall see the Vicar of Wakefield—to use the words of the Bishop in his opening address at the Congress—overshadowed by a bishop. It is also proposed to separate the see of Bristol from that of Gloucester, and to restore to this ancient

city, which has a Cathedral with dean and canons, the position that it had years ago, before the passing of the first Reform Bill. But from all that we hear, this scheme does not seem to have called forth the energies of churchmen in the West, and unless some very vigorous efforts are made, we are afraid that it will be some time before Bristol has its bishop. At the outset, from the terms and conditions laid down by the Act of Parliament, an enormous difficulty stares the promoters of any new see in the face. There is the necessity of raising a capital sum of some £90,000 before any one can be appointed, and in these days of severe commercial and agricultural depression, it is almost impossible to raise this large sum. Again, we think that it is in some respects a mistake for the new, or, as we should like to call them, assistant Bishops, to have seats in the House of Lords. True, they form part of the spirituality, and in this sense they have a right to a seat in the Upper Chamber, and that their voice should be heard; but, on the other hand, we must bear in mind that the older sees, with the exception perhaps of Manchester and Ripon, were baronies, and the sees have existed for many long years. If the new bishops are to have seats in the Legislature, then it is necessary that large incomes should be provided, because they cannot live and work in London during the Parliamentary Session without incurring great expense. And as the new bishoprics were formed for the purpose of relieving the bishops of the heavy burdens thrown upon them by large and unwieldy dioceses, it seems rather unreasonable that they should be expected to spend a large portion of the year in London in secular duties, instead of being actively engaged in their own special spiritual work.

There seems, however, little prospect of any further increase of the Episcopate, unless the noble offer made by the Bishop of Gloucester and Bristol, at his recent Diocesan Conference, is taken up and acted upon, viz., that in order to create six new bishoprics, a certain sum should be deducted from the incomes of the present Bishops, except from those consecrated under the new Act, whose incomes are £3,000 a year. To this proposal we see no real or valid objection, because, if the area of a diocese is smaller, the expense of travelling will be less, and there will be the corresponding gain of increased Episcopal oversight; and many of the clergy who now never see their Bishop, except at an occasional confirmation, church re-opening, or similar function, may possibly see a little more of their *Episcopos*, and realise that they have an overseer, one who knows them and their works and labours of love.

There is, in addition to this proposal, another fact which is very often lost sight of, viz., the existence of certain well-endowed canonries attached to several of our Cathedrals. According to the present system there are four residentiary canons

attached to every Cathedral, and also a large number of non-residentiary, generally styled "Honorary Canons." Some of the holders of the residentiary canonries have also good livings in various parts of the country. We cannot see why in every diocese one of these should not be suppressed, and the money go to some definite object in the diocese, say towards the fund for assistant Bishops, diocesan surveyors, or works of an evangelistic character. There is, if we may so term it, a large amount of "unearned increment" in the Church. And if this plan were adopted we do not see what harm could follow. It is certain that the Cathedrals will not suffer, for with the exception of attendance at the daily service during the three months of residence, and the preaching in turn, there is really little else to be done. They minister, as some one once said, to the select few who live in the cathedral close. It is true that there is a great difference in the incomes of the canonries. Some of the chapters have kept their land in their own hands, and where this is the case, the income is almost *nil*; in other cases, where the estates are in the hands of the Ecclesiastical Commissioners, the income is assured.

It is admitted on all hands that the Church, with the increased populations, the opening-out of new centres, subdivision of parishes, etc., demands greater supervision. And we feel that this proposal of the Bishop of Gloucester and Bristol is a step in the right direction. In the words of an eminent layman, "The best form of Church Defence is Church Reform." This sentiment we cordially endorse; let it be carried out wisely and well, and we need not fear for the future.

NOTES OF A HOLIDAY VISIT TO ENGLAND.

BY REV. CANON COURTENAY MOORE, M.A.,
RECTOR OF MITCHELSTOWN.

(Continued from page 189.)

It is sometimes rather puzzling to know how to make the most of a London Sunday, but September the 19th was not a day which offered many special attractions, and I began with Archdeacon Farrar at St. Margaret's, Westminster, at eleven o'clock. The church was densely crowded, two rows of persons occupying the aisles, while many had to remain standing during the whole service, some closely encircling even the lectern. St. Margaret's is a fine large church, and probably holds at least 2,500 people when well filled. The service is, however, slovenly; decidedly "low and slow." The choir enter the church in the "go-as-you-please style," and neither the quantity nor quality of the music is taking. Archdeacon Farrar has two curates, both of whom wear masher, not clerical collars, probably by way of protest against Ritualism, and the effect is rather unpleasant. He himself reads very slowly and reverently, but the feature of the service is his sermon. His stole is of the ancient "stair-carpet" pattern, and when he entered the pulpit,

having first refreshed himself with a tumbler of water, he divested himself of the said "stair-carpet," and hung it over the side of the pulpit! He preached from the First Lesson—"My father, if the prophet had bid thee do some great thing, would thou not have done it?" From this he argued that Naaman was at heart a Ritualist, who would gladly have done some great thing, and then proceeded to show that all Ritualism was irreligious, and incompatible with the simplicity of true faith. Of course there was a large element of the logical fallacy—*petitio principii*—in the sermon, and as he proceeded with it he warmed up and made a fine display of fireworks. The rhetorical rockets flew thick and fast. Here are a few:—"Satan can easily don the cowl, the cassock, the mitre or tiara"; "the veneer of creeds and ceremonies"; "the irritating paltriness of feminine minutiae"; "the vast heap of wood, hay, and stubble described as Catholic doctrine and worship"; "the dreadful sacramental idol"; "men dabbling weak hands into secrets known only to God"; "bowing your head like a bulrush on every occasion"; "anything which sends you to the church and not to Christ is not Christianity."

It struck me that the tendency of the sermon was quite to discourage self-denial, on the plea that you could not exercise it without making it your religion, and the record of the previous Sunday's offertory, which appeared on the west door, was rather a discouraging comment on such teaching. In all, at both services, it amounted to about £11. Now assuming that there were 2,500 at each service, *i.e.*, 5,000 in all, £11 distributed over such a number would only be about an average of $\frac{1}{2}$ d. from each person. Under these circumstances it seems hardly necessary to tell such people that they are far too ready to do "some great thing."

It seems rather odd that since Archdeacon Farrar so loves a florid and highly ornate style of composition—since he is such a Ritualist in the choice of language—he should be so unsparing in his denunciations of the use of ornament in the services of the Church; and with all due respect to him, his "stair-carpet" stole, the masher collars of his curates, and the go-as-you-please gait of his choir, are capable of very great improvement from an æsthetic point of view, without any danger of corrupting the simplicity of the Gospel thereby.

Service at Westminster Abbey at three o'clock; preacher, Canon Duckworth. An overflowing congregation, enough to "create a soul under the ribs of death," but alas! on this occasion the preacher was not equal to himself or his audience. Sermon upon the text, "Lord, teach us to pray, as John also taught his disciples"; forty minutes, occupied mainly to the weariness of the flesh. Determined to break new ground, and in the evening found myself in Mr. Spurgeon's Tabernacle, in a capital seat, a little to the right of the preacher. As the hands of the clock pointed to half-past six o'clock, Mr. Spurgeon entered the Tabernacle, followed by a personal staff of five or six deacons. In the meantime the vast building had been filling up to the brim, or to the roof, as it has two galleries running all the way round; the aisles and passages also all filled up, and there were probably not less than twelve thousand persons present. Mr. Spurgeon has a little platform, furnished with a table, a chair, and a small sofa. Behind this are the seats for the deacons. He himself sat on the chair by the table, and engaged in private prayer.

Mr. Spurgeon owes nothing to attitude, attire, or appearance. When praying privately he sat, when publicly he sometimes stood and sometimes knelt on one knee; he had not even a white tie on, and no clerical vestment of any kind whatever. His sermon was from the text, "They made me the keeper of the vineyards, but mine own vineyard have I not kept" (Song of Solomon, i. 6). He began by saying that the sermon would have two features—viz., that it would be short and stinging. It would be short because the ceremony of "Breaking Bread" was to be kept at the close of the service; but as regarded the stinging properties he would make no apologies, as he meant it to sting.

It was a most admirable practical discourse, and in some portions extremely touching. Mr. Spurgeon is so thoroughly in earnest and so thoroughly natural and so thoroughly original that one cannot hear him without much pleasure and profit. There was very little "screed of doctrine" in the discourse, and what there was of this was not clouded by any metaphysics. But there was plenty of practical teaching. By way of illustration, he told something of the history of a man he had known in the early days of his own ministry, who was much fonder of preaching than anyone was of listening to him! He received hints to this effect; but he was one of those men that, no matter how often you snuffed him out, he always relighted himself. Well, added Mr. Spurgeon, this man was always trying to keep other people's vineyards, but he did not keep his own, for his two sons were the biggest little blackguards in the parish!

In one very powerful part of the sermon, describing the amount of vice prevalent in London, he appealed to his hearers to attempt more than they did to counteract it, and not merely to be "salt in the salt-box." Some of his sayings were very pointed, and well worth remembering. *E.g.*—Right principles are spiritual gold. There are some men who profess to have discovered the secret of setting everything right, but they can never get it patented. Men of this class abound on the eve of a general election. A sort of strong spiritual common sense is a pervading element of Spurgeon's style. His prayers were of much the same type as his sermon—very practical. He prayed very plainly against the sins of intemperance, impurity, and covetousness. In announcing services during the week, he said his son would preach, and he hoped he would have a full house. There is no instrumental music at the Tabernacle, but there is a precentor who raises and leads the singing; he occupies a part of the "pulpit platform," and what looked like a choir were below. Mr. Spurgeon reads out the hymns verse by verse—a strange practice, as it breaks up the continuity of the singing having such a constant interruption. Sometimes he introduced a hymn by saying it was one of which their grandfathers had been very fond. Indeed, there is altogether about his method of conducting the service an absence of ritual that might satisfy Archdeacon Farrar. To anyone accustomed to Anglican services correctly and reverently rendered all this seems a painful simplicity and poverty of worship. There is a Puritanical bareness about it that is hardly compatible with the elements of dignity and decorum—elements which few, if any, can sacrifice without grievous loss.

LAMBETH.—A few notes of Lambeth may be added here. This residence of the Archbishop of Canterbury is nearly opposite the Houses of Parliament, on the other side of the river. Clergymen have no difficulty

in obtaining permission to see it. It contains a very fine library called Juxon's Hall, which has a magnificent "hammer-beam" roof.

In this library there are some very interesting volumes; *e.g.*, there is one containing the autograph of Archbishop Cranmer, a Latin treatise entitled—"Antidotum contra Diversas omnium Fere Seculorum Hæreses." Another, the property of Charles I., bound in red velvet and stamped with the royal arms, entitled "Pious Annotations in the Bible," by Diodati, MDCXLIII.

In one of the cases is a piece of glass taken from a church which was struck by lightning. On this fragment there is some handwriting of Archbishop Laud. It is very hard to read it where it is placed, but the conclusion is, "Omen avertat Deus." This writing was done with a diamond.

By the wall of this library is a fig tree said to have been planted by Cardinal Pole. There is a fine portrait of Pole in the dining-hall, which contains those of many other primates, including Cranmer, Laud, Juxon, Warham, Parker, Tenison, Tillotson, &c., &c., the list coming down to the present time, with the exception of Archbishop Tait, whose picture has not yet been added.

The chapel at Lambeth has been beautifully restored in memory of Mrs. Tait and her son, Craufurd. It is on the same plan as the chapels of most of the Oxford Colleges—viz., with ante-chapel, screen, nave, and chancel. The screen and stalls were erected by Laud. The tomb of Parker is in the ante-chapel, and there is an inscribed stone in the nave:—

Corpus Matthæi
Archiepiscopi
Tandem hic quiescit.

This inscription has reference to some of the sacrilegious ruffianism of the Cromwellians at Lambeth.

The Lollard's Tower is a place of great interest; and the room at the top used as a prison remains *in statu quo*. There was a trap-door through which victims could be dropped into the Thames; and the rings in the walls to which the prisoners were chained are still to be seen. The rough undressed timber of this cheerless apartment still plainly bears many initials and other cuttings, such as the cross, I.H.S., mitre, and dice. These last are explained as a record of the length of imprisonment of some of the immured. Sir John Oldcastle was imprisoned here, and the guide said that Cranmer himself had also shared its honours. The initials A. H., T. H., and R. H., are very legible. When one sees such records of the past, the words of the preacher naturally occur to the mind—"Say not thou what is the cause that the former days were better than these, for thou dost not inquire wisely concerning this."

ROCHESTER.—Rochester can be reached from London in about an hour and a quarter. It is well worth a visit for the sake of its castle and cathedral. The latter is a very interesting building, but it has probably suffered (because of its nearness to Canterbury) by comparison with the far greater glories of the ancient Church of St. Augustine. The following may be taken as some of the general features of Rochester. In length it is 306 feet, the nave being 150, and the choir 156. The great length of the choir is caused by the Lady Chapel having been thrown into it. There is a hideous heavy screen of solid undecorated masonry separating the choir and the nave, pierced by a small door, and surmounted by the

organ. This screen completely breaks the continuity of view from both the west and east ends, and practically makes two churches of the Cathedral. The choir is greatly raised, as you ascend to the screen by ten steps; in other respects it is a very beautiful Cathedral. There is an exquisite old Norman doorway at the west front, and the nave is a beautiful specimen of Norman—the work of Bishop Gundulph. The pier arches and the spandrels of the triforium are much ornamented, and almost if not all the windows throughout the Cathedral are deeply recessed. There are two Transepts—*i.e.*, both choir and nave transepts. There is a mixture of styles, mainly if not exclusively Norman and early English. There is a fine Norman crypt, with traces of three altars; and the doorway of the Chapter House is a beautiful specimen of ornamental carving. The principal figures, one on each side, representing the Triumph of the Christian, and the Decadence of the Jewish Church—the latter is symbolised by a female figure with bandaged eyes, from whose head the crown has fallen. On the beautiful west front of St. Fin Barre's Cathedral, Cork, there is also a veiled face representing the Jewish Law. In the South transept of the choir are two little doorways, one leading to the crypt called the "Penance Chamber," the other leading upwards to a place of greater ease, and hence called the "Indulgence Chamber." The choir, from its great length (156 feet) has a very fine effect, and this is increased by a fine sculptured reredos—subject, the Last Supper. The choir stalls are unfortunately uncanopied. The nave is also fitted with choir stalls, being practically, as already described, a second church. There is a modern side chapel in the south aisle of the nave, and nave services are held every Sunday evening, the attendance being then largest. There have been many eminent bishops connected with this See, especially Gundulph, Walter de Merton, John de Shepey, Fisher, Hilsey, Ridley, Scory, Gheast, Spratt, Atterbury, Horsley. The first three of these prelates are buried in the Cathedral. Gundulph died in 1107.

The following inscription is over Walter de Merton's tomb:—

Walterus de Merton, Episcopus Roffensis, dni Regis Henrici III., quondam Cancellarius, Domus Scholarium de Merton in Oxon Fundator. Obiit in Vigil SS. Simon et Jude A.D. MCCLXXVII.

Next this prelate's tomb is that of William of Perth, a Scotchman, who was murdered near Rochester, on his way to Canterbury, in 1201. He was canonised, and the chapel on the north side of the choir, where he is buried, is called St. William's Chapel. An hospital for infectious diseases stands on the site of his murder, about two miles from Rochester. The tomb of Bishop John de Shepey is on the north side of the choir, not far from the reredos; he built the Chapter House, the beautiful doorway of which has been described, and died in 1360. Externally the Cathedral is not very striking until you get close to it, as it has only one tower, rising from the junction of the nave and choir, which is not very lofty, but the great length of the building tells when you are near enough to take it all in. From the old castle, which is hard by, very good views can be obtained, and also from the leading street of the town, through some side alleys which, as it were, frame choice bits of the east end.

There is clearly a good deal of antiquity still to be found in Rochester. From the front of a house in

the principal street I copied the following curious inscription:—

Richard Watts, Esq., by his will dated 22nd August, 1579, founded this charity for six poor travellers who, not being rogues or proctors, may receive gratis, for one night, lodging, entertainment, and 4d. each. In testimony of his munificence, in honour of his memory, and inducement to his example, the Charitable Trustees of this city and borough have caused this stone to be renewed and inscribed, A.D. 1865.

The word "proctors" in this inscription requires clearing up. A tramp who was hanging about, and who looked very like a candidate for lodging, entertainment, and 4d. for the night, came up and asked me to explain it for him!

Dickens was very fond of Rochester, and it is said to be the scene of his unfinished work, "The Mystery of Edwin Drood." But it is now time to finish this paper, and I hope, if permitted to do so, to conclude the series in another, with some account of St. Alban's Abbey, and of a few of the most remarkable churches in the "city" of London proper.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—I should like to follow Mr. Lawrence's lead, and offer a few remarks on the subject which has been so long debated in your columns. In doing so, I trust to take warning by one of your correspondents, whom I am sure I need not name, and avoid "darkening counsel by words without knowledge."

I go along with Mr. Lawrence in deprecating dogmatism on this solemn topic. Not that I would for a moment admit the old popular view, which consigned unhesitatingly to everlasting torments the great majority of mankind, and excepted none but the consciously converted. That view happily is dead, and need no longer be taken into account. Even Dr. Pusey, while maintaining it to be "of faith" that probation ends with this life, allowed that the cases are probably few in which there is no ground for hope, and disavowed the popular conceptions of hell. It is of what is left that I speak, of the questions whether there is any future probation, and whether evil shall finally disappear from the universe. In regard to these I deprecate dogmatism; and I do so because there is something to be said on both sides, and the ground of reconciliation is not sure to our feet.

On one side may be pleaded the character of God, with which perpetuated evil appears to be inconsistent; the scheme of redemption, which would seem to be a partial failure, unless it ultimately shall triumph over all evil; and certain wide and general statements of Scripture, which bear the stamp of unlimited hope. On the other side may be urged the silence of Scripture respecting any future probation; and a few passages, not many, which seem to assign to wicked persons everlasting penalties for their sins committed in this life. If it be said that the former pleas ought to prevail, it may be replied that the mystery of the existence of evil so painfully complicates the question as to render inferences from the divine character and purpose insecure. If the latter pleas are urged as decisive, it may be retorted, that no special texts, and certainly no mere silence of the record, ought to have any weight against the moral

evidence supplied by our faith in God's righteousness and love. Let each man, then, be persuaded in his own mind, and not judge another on this question. Perhaps light will come in time. Practically, the question may be left open by us, who are called upon to teach. Were a doubter to tell me that the doctrine of everlasting punishment was an insuperable bar to his acceptance of Christianity, I should not hesitate to answer, that Christianity requires no such belief. On the other hand, if a believer in everlasting punishment declared that the texts in its favour were too strong to allow him to give up the doctrine without giving up Christianity, I should certainly say, go on holding the doctrine by all means.

But besides pleading for toleration and freedom, on the ground of the difficulties of the question, I wish to add the following more general remarks.

It is not sufficiently noticed that the texts which seem to affirm everlasting punishment really apply only to persons who have had the Gospel offered to them, and have wilfully rejected it. Suppose those texts to be taken in their severest sense, they leave untouched the mass of mankind. Before the close of the Old Testament, a conscious future state beyond the grave was not a subject of revelation, and it would be irrational to suppose that torments throughout an endless hereafter will be inflicted on persons who had never been informed that they had a hereafter to meet. From one end to the other of the Mosaic legislation, not a single sanction, motive, or threat is drawn from beyond the grave. Now and then an Old Testament saint looked forward by spiritual intuition to future communion with his God, but no revelation to that effect was given till that at the close of the book of Daniel—a part of the book of which the date is certainly doubtful, and where it is probable that primarily the persons intended are such as fell in the Maccabean War. Then to all the generations before Christ, to which the New Testament language is inapplicable, must be added all the heathens since whom the Gospel has not reached. Now what are we to conceive of the future of these countless millions who have passed away in ignorance and more or less of debasement? We cannot predicate their annihilation. We dare not consign them to an everlasting hell. It is impossible to imagine even the best of them passing at once into eternal blessedness. Does it not seem as if there must be some sort of future probation for them, some opportunity which was denied them here of working out their salvation? But if so, the attractive simplicity of the popular view is sadly shattered. Instead of the future containing nothing but heaven and hell, one or the other being inexorably assigned to each human being at his death, the world of spirits becomes a complicated scene of chastisement, trial, discipline, penitence, recovery, or rejection. And if it is such for the heathens why may it not be such also for multitudes of nominal Christians who hold a doubtful position between the good and the bad? I am not affirming that these things are so. All I wish to suggest is that the future of the human race beyond the grave involves such inscrutable problems, as to demand from us great caution in the attempt to settle it by a few more or less ambiguous texts, which at the utmost can cover but a small portion of the ground.

I would go on to remark that in our appeal to Scripture to obtain light on this subject, extreme care is needed to avoid erroneous inferences. On both sides I seem to detect flagrant departures from sound

critical exegesis. Texts which are irrelevant are dragged in; modern conceptions are read back into the ancient records, to which they are foreign; theories are based on expressions which are unable to bear them. How often we see the Old Testament called in to prove doctrines which are out of its purview! How often *eternal* is treated as if it were synonymous with *endless*! How often special statements in the New Testament are assumed to be universal affirmations! Not long ago I gave reasons for doubting that the parable of the Rich Man and Lazarus was meant to teach a doctrine of probationary discipline beyond the grave; and I was answered that the Church had seen that doctrine in it, and critical investigation was an impertinence. Some time previously I pointed out that the context fixes the judgment in Matt. xxv. to mean, primarily and literally, a judgment on the living nations at the time when Judaism was swept away, and the Messianic kingdom was set up in its place; but in this controversy it is usually treated as an exact description of the future universal judgment. Just so with other passages which portray that coming of Christ which the Apostolic Church looked for, and recognised in the awful catastrophe of Judaism; the imagery, the rhetoric in them is turned into dogma, and grave inferences are drawn which could scarcely have entered into the minds of the writers. Much stress has been laid on the mysterious statement about the "spirits in prison," but whether that passage can sustain such a burden seems to me doubtful. It is absolutely unique; it comes in quite parenthetically as a moral illustration, just as St. Jude's statement about the contest of Michael with Satan over the body of Moses comes in, which we know was borrowed from an apocryphal legend; if a literal fact, it must have been communicated by a special revelation. May not one be pardoned for thinking that there is something about the passage so unusual, so unlikely, so suspicious (if I may use the term), as to render it an unsafe foundation on which to build up a grand structure of doctrine? Then we have Mr. Lawrence bringing in an obscure sentence from Gen. vi. to help in determining the question whether there is any probation beyond the grave. What could be more irrelevant, seeing that life beyond the grave had not at that time even been revealed? Nothing, surely, could be farther from the sacred writer's intention, than the thought of an inward pleading of God's Spirit with man's spirit, for such ideas belong to far later times. The clause, "Yet his days shall be an hundred and twenty years," shows that it is the cutting short of man's days upon earth that is in question. What I suppose is meant is this. God made the human body out of the earth, and breathed into it so that it lived. God's breath, then, abiding in the flesh, constituted a living man. In consequence of the universal wickedness, God declares that His breath shall not always abide or energise in man, but that He will withdraw it, and give man back to death, only not till 120 years have passed.

But I have written more than enough, and will add no more. PRESBYTER.

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—In your issue of last week, Mr. Heber Evans has written at some length to rehabilitate St. Paul's authorship of this Appendix. Before replying on the

whole question, I should be glad if he would state as definitely as possible the date of the 2nd Timothy, with its chronological relation to the other two pastoral Epistles (1st Timothy and Titus), and of all three to the other four Roman Epistles, viz., Ephesians, Colossians, Philemon, and Philippians. The reason is obvious. In my letter of November 13th, I assumed that he accepted the very generally received view that 2nd Timothy was the last of St. Paul's Epistles, written shortly before his execution. It appears now that he holds some different view on the date of that Epistle. For while claiming that the third Gospel and Book of Acts were written during those two years of captivity at Rome, which close the Book of Acts, he now asserts that, "at the date of 2nd Timothy, the Third Gospel—and I presume, *à fortiori*, the Acts—was not in existence," for the very good reason which he assigns. Your readers, and certainly myself, if I am to reply to Mr. Heber Evans's last letter, have a right to inquire what date he assigns to the 2nd Timothy, and on what solid grounds he holds his view.

While on this subject I may be permitted briefly to restate the argument for the later date of that Epistle. 1. It is intimately connected with the other two pastoral Epistles in the following characteristics:—(a.) Church government and qualifications of Church rulers; (b.) Altered character of Judaizing opposition; (c.) Immorality of false teachers; (d.) Incipient gnosticism; (e.) Tokens of mannerism and of advancing age; (f.) Expressions and ideas not found in other Epistles; (g.) Peculiarities of diction occurring in these pastoral Epistles only, some few of them being found again in the 2nd of Peter, manifestly a later Epistle than any of St. Paul. These seven reasons, weighty in their cumulative evidence, point to two results:—(a.) The Pastoral Epistles were written nearly about the same time, when the same currents of ideas and circumstances and expressions were present in the mind of St. Paul; (b.) They were written after the four Epistles, which I have called Roman, because these do not correspond to the same cycles of thought, while they do approximate more closely to the earlier Epistles of the Apostle.

2. This argument is substantiated by a consideration of the movements of St. Paul's associates. In the Roman Epistles Timothy is present at Rome with St. Paul, while, in the Pastoral Epistles, he is absent. Aristarchus, "my fellow prisoner," who sailed with the Apostle on his memorable voyage from Cæsarea to Rome, is present with him at Rome, when he wrote his Epistles to the Colossians and to Philemon; so also were his other associates, Mark and Demas, but all three are away when 2nd Timothy is penned. A similar argument applies to Tychicus. Some through business, others through fear, appear to have left St. Paul at the close of his first two years at Rome, when, since it is not mentioned in the Acts, we may with Eusebius (*Ecc. Hy.*, ii. 22) fairly assume that St. Paul made his first answer before Nero, and was "delivered out of the mouth of the lion" (2 Tim. iv. 17). Then followed his liberation, his missionary journeys in Asia Minor and Crete, his personal acquaintance with the altered conditions of religious parties at Ephesus and elsewhere, and then, about and after the time of his re-arrest, came those Pastoral Epistles, which reflect those altered conditions in new language, and under failing mental vigour. Of these Epistles the 2nd Timothy is naturally the last. St. Paul is once more a prisoner, no longer in the tolerable

conditions of the first two years at Rome, much less in the *custodia libera* of his early days at Cæsarea, before Felix, to please the Jews, bound him with a chain. This time he is treated as a "malefactor," suffers hardships (see Greek, 2 Tim. ii. 9), and has to "endure all things." He is "ready to be offered," or more correctly, as Dean Alford shows, "he is already being offered," and the time of his departure is at hand. There is nothing inconsistent with this conviction of the near approach of death, in his requesting certain articles to be brought, and certain individuals to come to him. The time of his second trial before the infuriated Nero, if indeed that Emperor was at Rome at the time, did not depend upon himself, and at any rate he bids Timothy do his best endeavour to come to him quickly, as though not a moment should be lost. These considerations, and others omitted for want of space, have led the great majority of commentators, who accept the genuineness of the Pastoral Epistles, to place them as late as possible in St. Paul's life. They have arrived at this conclusion independently altogether of the authorship and date of St. Luke's works, or of the Appendix of St. Mark. It is important, now that the generally received view is stated, to hear what Mr. Heber Evans has to say on the point.

He would confer a further obligation on your readers if, seeing that all tradition represents Mark as the disciple and amanuensis of St. Peter, he would give us the approximate dates of that relationship, of the martyrdom of that Apostle, and of the publication of the unfinished Second Gospel.

YOUR REVIEWER.

SIR,—Kindly allow me to correct several typographical errors in my last letter, some of which, I fear, point to imperfect penmanship. The paragraphs are wrongly numbered. On page 260, par. numbered 4, line 5, read *been* for "be in." On page 261, par. numbered 9, insert after Acts i. 8, *verses* 21, 22. On page 262, par. numbered 10, read, "The First Epistle of St. John"; and a line or two above, read *criticism* for "critica"; and in par. numbered 11, line 2, read *There* for "these."

I shall be obliged if you can kindly find a corner for these corrections.

H. HEBER EVANS.

November 29th, 1886.

[We apologise for these errors, as well as for some obvious errors of punctuation. Unfortunately the author's "proof" did not arrive in time.—ED.]

SCIENCE AND RELIGION.

SIR,—Those who have spoken of Disestablishment and Disendowment as staved off for a generation, did not sufficiently allow for the unscrupulous ambition of the late Premier. The great Liberal meeting at Leeds—conspicuous for the absence of leading Liberals—drew forth a very strong and warning article in the *Times*, alluding to the "platform" in the future of the Gladstonian faction. Ireland for the Irish, *alias* separation from England and the Disestablishment of the Church in Wales, are two of its leading features. I hope this will convince those who were unbelievers in Mr. Gladstone's bringing Disestablishment "within the range of practical politics," that he only waited for his opportunity to do so, and when he felt hard pushed

to retain his ascendancy or to regain it, he would stop at nothing to do so. If there is one feature predominant in Englishmen, it is "not knowing when they are beaten"; foreigners say so, they ought to know. Should such a disaster for the nation arise as Disestablishment and Disendowment, no thinking man can dream of its stopping there. The instance of Ireland is enough. The history of France is increasingly painful and instructive. I have no lack of faith in the promises of the All-wise Ruler as to the blessing and protection which will rest on His Church, and by this I do not mean exclusively the Church of England. It is allowed by all our opponents that the power of our Church for good exceeds that of all our opponents. As part of this power for good, must be assuredly reckoned the *individual power* for good of our Bishops and clergy. Instead of making advances to Rome or Geneva, I trust we may show all men that "we do not know when we are beaten," should the union of these two powers temporarily lower us. We cannot deny the painful fact that our Church as established, endowed with the best liturgy, the most Scriptural bonds of union, and the best types of Bishops and clergy (taken all round), has not the hold on "the masses" which all these advantages ought to show in actual attendance in her churches. Baptisms, marriages, confirmations, communicants, are too much relied on as statistics; we want to see living, thinking men worshipping God. If our advantageous position should be cut down in some respects—it cannot be in all—it is our wisdom, it is our duty, not to wait until such a national calamity as Disestablishment comes, but to try individually, as clergy and laity, to gain the intelligence and the hearts of those masses with whom the franchise to all intents lies. I say *laity* as well as clergy. Are they not part and parcel of our great nation and great Church? Are the laity alive to the value of religion as a barrier to godlessness and infidelity? There is much doing in Church reform, and it is, I hope, the prelude to more needed reform being bravely carried out; but the greatest reform must, after all, begin with the clergy fully realising their individual responsibilities in the present, and being willing to spare no labour to gain their rightful hold on the heads and hearts of the manhood of the nation. Something else must be tried than ritualism and superstition. Let us learn lessons from nations who have made a very recent history—France and Italy. The first is throwing aside all religion, the second is very likely to follow suit, disgusted with the Jesuit rule being upheld by the Pope. I hope not, but the reaction from superstition and priestcraft is *irreligion and infidelity*. It was under these fears for the future, and with a desire to rouse my brother-preachers to rise to the occasion *now*, that I have addressed you, Sir, on "Science and Religion." I believe heartily that if the clergy will estimate aright "the situation," and seek by God's help to rise to it *now*, they will obtain a position for the Church to which we belong, which will make her in the future, even more than in the past, "the Church of England."

I have already (in my first letter), testified what I conceive to be the order in which the forces at our command should be used. The scriptural and spiritual (not the superstitious) exhibition of divine truth first, and then the force which lies in displaying the unity of being and work in the God of the Bible and the God of nature. When we look round at the majority of Nonconformist teachers in towns and villages (their

own leaders being judges), charity and fairness cannot say that they hold forth downright Scriptural truth; as to appeals to instructed intelligence and endeavouring to meet the questions of the questioning minds of the working classes on religion and science, the number of such preachers and teachers are few, unless all appearances belie our knowledge. I do not forget that Nonconformity has its learned men, but the clergy of the Church of England have an immense start and herein an immense advantage. All that I wish others to see is, that we have this start, and we may use it more effectively; and if we do, our Church and nation would be untold gainers; if we do not, God only knows the lawlessness that may follow Mr. Gladstone's attempts to "bring his country to the verge of ruin," in which Welsh Nonconformity will heartily second him. In the remarks I have made on "Science and Religion," I alluded chiefly to geology, because it is this branch of science which is immediately helpful to a better interpretation of some much debated matter in the Bible. Your readers who have ever studied geology with interest, are well aware how much it embraces. The reading necessary to gain some hold of geology theoretically is not small, but, I venture to say, that where the clergy feel the importance of enlarging the minds of their hearers on the Bible as it can be better understood and valued by the light of science, they will be led on by their interest in the subject, to study much more with which geology is inseparably connected. There are many passages which geology of course cannot touch, *e.g.* Deut. xxxii. 2, Ps. clxvii. 7, 8, 18, Ps. clxvii. 7, 8. These instances are enough.

A. D. PRINGLE.

Blakeney, November 6th, 1886.

P.S. To-day I have received the current issue of the CHURCH OF ENGLAND PULPIT. I am sure the most advanced scientist could not find fault with Mr. Maskell's sermon, either in its tone towards opponents or the way in which he endeavours to interest his hearers when noting the great Creator's works, If his treatment did not suggest a good deal that was valuable, it certainly was not the preacher's fault.

THE OLD PROPHET OF BETHEL.

SIR,—I have read Canon Liddon's interesting sermon on this subject, but he seems to have overlooked what I consider the main lesson of the story. The young prophet had a direct revelation to himself as we have the Bible. The Old Prophet reports a contrary revelation, as if addressed to him from God. Thus Rome speaks to the world. On her reputed revelation to herself she expects us to disbelieve the undoubted revelation to ourselves, which we have already in our hands. I need not particularise, more than that she will not let people search the Scriptures; she sets aside warnings against picture and image worship; she forbids the marriage of the clergy, though made incumbent on the Divine Priesthood of God's Old Church; she explains away the directions, 1 Cor. vii. 2-5; she denies the cup to the laity; she contradicts the words "body broken or given," and "the blood shed." In fact, she requires of us exactly what the Old Prophet did of his younger brother, that on her report we should set at nought the Divine message already in our hands. The fate of the young prophet teaches us what those must

expect who hear Rome rather than the Bible. However, as the lying prophet was still a prophet, so Rome's deceptions do not deprive her of the title of a Church of God, though a Church who abuses her powers by teaching contrary to God's acknowledged, even by her, book of Revelation. Time and space would fail if I were to attempt to point out all the utterances of the Roman false prophet. But one I cannot pass over, because it seems to me the most shameless and reckless of all. Every one knows that our Lord's words to the Blessed Virgin (John ii. 4), "Woman, what have I to do with thee?" Rome has translated in the sense of "What is it to me and thee?" That our Lord would appeal to His mother to the effect that the need of their hospitable entertainers, whose means did not equal their generosity—that this was nothing to Him or His mother—this is inconceivable! Well, we will let that monstrous mistranslation pass. But the same mode of speech occurs in fourteen other passages in both Testaments; for instance, in the message of Pilate's wife; in the words of the evil spirit; in David's words to the sons of Zeruiah, etc., etc. Now, what will your readers say to the fact that the translation of the Vulgate went through all these passages, and made nonsense of every one of them by the same phrase, "What is it to me and thee?" Let any one so read the words of Pilate's wife, of the evil spirits, etc., and see what absurdity it would make. Well, but the Vulgate is held by Rome to be inspired! This is bad enough, but what comes next is worse. In the present Douay version every one of these inspired passages is now altered, except John ii. 4, so as to be like our own version, "What have I to do with thee?" St. Paul speaks of himself or an angel being accursed, who should teach contrary to what they had received (Gal. i. 8). Now, the Apostles doubtless held the same view as to the Old Testament, which forbids the drinking of blood. Yet we are told that they believed that our Lord told them to drink His actual blood, and that they did so at once; though He had plainly told them before, when some doubted, "the flesh profiteth nothing." But I must stop. The important lesson of the story the Canon has passed over.

C. C., V.-G.

THERE was a very good meeting on the 27th ult. in St. John's College, Cambridge, on behalf of Toynbee Hall. Professor Marshall took the chair, and the meeting was addressed by Mr. Barnett, who explained the objects of the University settlement, and the principles which guided their action. The speech of the evening, however, was made by Mr. Gardiner, who has been working in Whitechapel for some years, and spoke with considerable enthusiasm on matters that kindled the interest of the meeting in no small degree. This movement did not start with any great *éclat*, so far as Cambridge is concerned, but it seems to be steadily growing in public favour here.

PREFERMENTS AND APPOINTMENTS.

Bacon, Rev. Quartus, M.A., Curate of St. Paul's, Westham, Wyke Regis; Curate of St. Paul's, the Pro-Cathedral of Dunedin.
Barton, Rev. Bernard F., Vicar of All Cannings, Devizes, Wilts; Clerical Secretary of the London City Mission.
Bedford, Rev. W. K. R., Rector of Sutton Coldfield; Chaplain of the Albany Memorial Church, Cannes.

Bowen, Rev. D. S., Curate-in-Charge of St. Andrew's, Hyde.
Carrington, Rev. T., Curate-in-Charge of St. Gabriel's, Newington; Vicar of St. Mark's, Walworth.
Carter, Rev. Basil Tilson, Shaen, M.A., Senior Curate of St. Nicholas's Cathedral Church, Newcastle-on-Tyne; Vicar of Watlington, Oxon.
Cautley, Rev. Richard H., Curate-in-Charge of All Saints', Ipswich; Organising Secretary of the Church of England Sunday School Institute for the Province of Canterbury.
Chamberlain, Rev. James Slade Foster, Vicar of St. Stephen's, Kearsley; Rector of Aldridge, near Walsall.
Chapman, Rev. William Hay, Vicar of Southborough; Rector of All Souls', Langham Place.
Cochrane, Rev. J. H. D., Vicar of St. Mary's, Liscard, Cheshire.
D'Alton, Rev. Eyre S., Chaplain and Naval Instructor to the *Tourmaline*.
Fraser, Rev. Henry Pole, M.A., Vicar of Westbury, Bucks.
Garrett, Rev. J. R., Curate of St. Michael's, Ipswich; Vicar of Peasenshall, Suffolk.
Harris, Rev. C. E., Rector of Farmington.
Kershaw, Rev. J. A., Rector of St. James's, Colchester.
Medley, Rev. Edward Shuttleworth, Clerk, B.A.; Vicar of St. Gregory's, Norwich.
Pugh, Rev. Matthew, M.A., Licensed to Officiate in the Diocese of Chester.
Taylor, Rev. Dr. W. F., Vicar of St. Chrysostom's, Everton, and Honorary Canon of Liverpool; Rural Dean of Walton.
Tyrwhitt, Rev. B. St. John, M.A., Vicar of Upchurch, Kent; Vicar of Wispington, Lincolnshire.
Wharton, Rev. A. P., Curate; Vicar of Barham, near Canterbury.
White, Rev. C. H. Evelyn, Curate of St. Margaret's, Ipswich; Vicar of Christ Church, Chesham.
White, Rev. William Henry, M.A., Rector of Catherston-Leweston.
Wright, Rev. Canon, Rural Dean of Stokesley.
Wynne, Rev. Thomas Edward, D.D., late Vicar of East Wickham, Kent; Rector of Llanvaches.

CLERICAL OBITUARY.

Balding, Rev. Mortimer, B.A., M.D. Cantab., M.R.C.S. Eng., at St. Albans, on the 23rd ult., aged 36.
Carlyon, Rev. John, Vicar of St. Merryn, on the 23rd ult., aged 76.
Child, Rev. Alfred, M.A., Rector of Upper Clatford, Andover, eldest son of the late Rev. T. Child, Rector of the same place, on the 29th ult., aged 46.
Cuff, Rev. George, Rector of Fawkham, on the 17th ult., aged 57.
Deacon, Rev. George Edward, M.A., for twenty-six years Vicar of Leek, and formerly Fellow and Tutor of Corpus Christi College, Oxford, at the Vicarage, Leek, Staffordshire, on the 22nd ult., aged 77.
Edwardes, Rev. Stephen, Fellow of Merton College, Oxford, at Surrey Lodge, Oxford, aged 60.
Grosvenor, Rev. Francis, M.A., of the Cedars, Sutton, at Ryde, on the 19th ult., aged 64.
Harkness, Rev. Robert, Rector of Wimborne St. Giles, on the 22nd ult.
Pownall, Rev. Assheton, Archdeacon of Leicester and Rector of South Kilworth, Leicestershire, at Dover, on the 24th ult., aged 64.
Swann, Rev. Samuel Kirke, M.A., F.R.A.S., of Forest Hill Lodge, near Maresfield, formerly Curate of Gedling, at Carlton, near Nottingham, on the 20th ult., aged 70.
Woodyatt, Rev. Edward, M.A., at 44, Wellington Square, Hastings, on the 24th ult., aged 89.
Woolcombe, Rev. William Wyatt, late Rector of Wootton, at 28, Kensington Gate, on the 25th ult.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

GOD'S GREAT "REMEMBER."

BY THE REV. HERBERT S. SWITHINBANK,
M.A., VICAR OF S. SAVIOUR'S, DENMARK PARK.
A COURSE OF SERMONS ON THE FOURTH COM-
MANDMENT. PREACHED IN THE CHURCH OF
S. SAVIOUR, AUGUST AND SEPTEMBER, 1886.

SERMON IV.

"Remember the Sabbath day to keep it holy."—
Ex. xx. 8.

THIS fourth commandment is like some grand pyramid that stands broad-based and resting (beneath the surface sand) on solid rock, by its very shape drawing the eye irresistibly upward towards heaven.

It does draw your heart upwards, up to the very throne of God the Three in One. It does not rest on sand, the sand of shifting habits; it is grounded on, it is an integral part of, the Eternal Law of God. And the base is broad, "exceeding broad"; that base is nothing less than time, time and its uses. On the one side, time for work; on another, time for rest; on the third (for the base is a triangle, the pyramid is three-sided), time for worship. And the three sloping flanks correspond.

But stand where you will beside a pyramid, you can never see more than two flanks at once. To take all in one view, the only plan (human vision being what it is) is to go to the top. So two Sundays ago we tried to mount on the flank of worship; had time served we should have gone up step by step; but we reached the summit. That summit is our Christian Sunday, the meeting point of a threefold love, that of the Father, that of the Son, and that of the Holy Ghost. All three loves meet in one love, for God is One. Now look down. Sloping away towards the base on one side is the love of the Father in Creation:

For in six days God made the heavens and the earth.

On another side the love of the Son in Redemption:

Remember that thou wast a servant in Egypt, and that the Lord thy God brought thee out thence; therefore the Lord thy God commanded thee to keep the Sabbath day.

On the third side the love of the Spirit in Sanctification:

Remember the Sabbath day to keep it holy.

Each of these flanks is a triangle with a different top corner:—Rest is the climax of creation; resurrection the highest point of redemption; holi-

ness, a complete in-dwelling of God the Holy Spirit—that is the point towards which Sanctification rises. And these three points coincide in the one summit.

So Sunday is Rest, Resurrection, Holiness, all three, not one without the other.

I. Rest, not idleness; a Sunday lounged away, is a Sunday not lost merely, but as a pearl flung underfoot, trampled in the mire, crushed beneath the heel. And not rest of body and mind merely; man is more than animal; it is rest grounded on God's rest. "On the seventh day God rested from all His work," and that day knew no evening: we are not told (pointedly not) that "the evening and the morning were the *sixth* day."

That rest lasts still, but it is active rest: "My Father worketh hitherto." He has turned from active preparation to active preservation. He finds His repose in change, or so it seems to human view, though really the acts are inseparable. What God preserves is continually receiving from Him its being, its creation. With you, the week is preparation, the Sunday should be preservation. Six days you work (as here bidden), that your spirit may have an earthly home, domestic surroundings; on one day you rest, that the spirit itself may not starve and dwindle. In the week you build your home, on Sunday you enjoy it. And your home is more than brick and mortar, more even than wife and children.

II. Sunday, too, is Resurrection. It is mainly that, though that the Apostles rose to it, from that it takes its tone. It is our Lord's Day, an "Easter Day in every week." "If ye then be risen with Christ, seek those things that be above," rising with Christ to the risen life. To secularise your Sunday, to spend it wholly or mainly on things of earth, is (in view of what is real and eternal) not to rise but to grovel.

III. More still, Sunday is a day for Holiness—not the only day, of course: "all the days of our life" are to be holy; but the special and typical day of Holiness. The Lord's day was stamped by one appearance after another of the risen Lord, by the message of peace and the ministerial commission given to the assembled Apostles, by food taken with them; it was stamped afresh at Pentecost, it became full Christian Sunday when the Holy Ghost came down.* "To be in the spirit on

* To complete the history of its origin:—Stamped as above, it was observed from the first as a solemn day of worship, with the Holy Eucharist (Acts xx. 7; 1 Cor. xvi. 2; and elsewhere; comp. Pliny x. 96, § 7), and its apostolic origin is clinched by the perfect naturalness with which it is mentioned in ecclesiastical writers of the first two centuries. It is thus an older institution than Easter, and was never, like Easter, a subject of controversy. The sanction given to it by Constantine's edict (A.D. 321) was purely civil. Its name (*Solis Dies*) had been adopted in the first or second century from the Roman Calendar, the more readily because of its obvious appropriateness (Mal. iv. 2).

the Lord's day" is almost the soul of Sunday. And a Sunday unwarmed by spiritual worship is what the sunshine would be with the heat-rays cut off, a bright mockery in a frozen world.

There is much in Alpine climbing to remind us of our life of days, week days and Sundays. When you go up a mountain it is not all uphill. Try it, and you find that after toiling upwards for hours you reach what seemed to be a point high up on the mountain's flank but proves to be the top of an outlying spur or ridge. But it gives you a view, some fresh breeze, and new energy. Down you have to go again, out of the sunshine, out of the mountain prospect, before you can climb the spur just above; that reached, there may be another dip before you; and so on, till almost at the very summit you have down-hill work to do.

So do we, each well-spent Sunday, mount a spur from which we view the promised land, and get fresh hope, fresh energy. And if, between Sunday and Sunday, we dip down (though surely we need not!) into the valley of shadow, to walk in its gloom and mist, at times losing sight even of the height we are climbing, and a chill runs through our frame, and the heart faints; yet let us look upwards, see the sunlight on the slope overhead, above the shadow, and so struggle onwards, till at last there is naught above us but a canopy of cloudless blue.

My brethren, what is a well-spent Sunday? Let your own heart tell you!

Hitherto we have been driving at principles. Before we come to rules (if we do come to rules), let us give form to our principles. Now you may take any mass of principles, bring them face to face with the three Christian graces, and they take shape of themselves. Keep Sunday in faith, in hope, in love.

Keep Sunday, then, in faith. "All that is not of faith is sin." For God's sake do nothing that you suspect, that your heart whispers is wrong, nothing that you are not clear is right. Never mind how innocent it is in itself: it may be so, and yet be sin for you; never mind who else does that thing, who else thinks it right: it may be right for him, yet wrong for you; it may be wrong for him and for you alike. To your own Master you stand or fall in things indifferent (though really there are no such things; yet in things which seem indifferent)—it is a perilous thing to drug your conscience or to trifle with it. It was in just such a matter that St. Paul decided, "He that doubteth is condemned," if he does what he doubts. And so "let every man be fully persuaded in his own mind," that his Sunday is rightly spent. Other people's Sundays are not the rule for you. Still, you may well ask yourself, "Do I not need a more Sunday-like Sunday than I usually take?"

In the University Library at Cambridge there is an old and precious MS. of the Gospels; it is kept

in a glass case and lies open (or did when I was last there), at the 6th chapter of S. Luke's Gospel; and you read therein a passage which is certainly not in your Bible at home. It follows the account of the Sabbath walk through the cornfields, and, translated, it runs thus:—

On the same day, seeing a man at work during the Sabbath, He (*i.e.*, Jesus) said to him, "Man, if indeed thou knowest what thou art doing, thou art blessed. But if thou knowest not, thou art cursed, and a transgressor of the Law."

If that is not inspired, then (to use a common expression) it ought to be. I mean, it is so thoroughly in tone with the New Testament. It may have been traditional, and someone at a very early period may have fitted it into this chapter. Apply it to Sunday amusements, and not to work only. "Man, if thou knowest what thou art doing," if thou couldst justify it to thy Lord Himself, if thou art fully persuaded in thine own mind, blessed art thou, but if not—

So keep Sunday in Faith, and keep it in Hope. The old Sabbaths were a sign, an earnest of the Great Rest hereafter. Sundays, too, are an earnest of our hope. There still "remaineth a rest for the people of God." Don't you sometimes almost despair of yourself? "It seems no good trying to be good any longer; others can, I can't. I must just let things slide." And despair you would, utterly, did not Sunday come with a flow of hope and help. Fail as you may to worship as you wish, yet there is something offered to God, and that should give you hope that each Sunday may bring you nearer Heaven, as most assuredly it finds you a week's march nearer Death.

That great word Remember is a bell with two distinct tones: ring it one way and it speaks warning; ring it another way and it speaks encouragement. Listen!

Remember thy Creator!

Remember thy Redeemer!

Remember thy Sanctifier!

There is hope—for He made thee for Himself. Hope—for He bought thee with a price, to be still more His own. Hope—for He dwelleth in thee, and "when our earthly home is dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Now ring out the other tone—Remember thy Judge! And that tone seems to sound far along from the first day on which we did wrong to the last day of all. Remember thy Judge! Carry thy thoughts on to the day when the Judgment shall be set and the books opened—the books of a million-million memories—and the last Great Remember is heard. Then will the Judge of all remember those who in life remembered Him. Hear Him ask, "I *made* thee; did'st thou remember thy Creator? Did'st thou work and rest as unto Me or as unto thyself? I *redeemed* thee; didst thou

bear in mind and heart thy Redeemer? Didst thou rise to the risen life by the might of the Crucified? I sanctified thee. Didst thou remember thy Comforter? Didst thou sanctify Me, worship Me, in the temple of thy heart?"

Listen to this; it will interest some of you. "There forms in the recesses of the Northumberland coal-pits a parti-coloured clay, consisting of grey and black layers, which, from a certain peculiarity, bears the name of Sabbath-stone. The springs which ooze into the pits are charged with a fine clay, which they deposit in the pools and waters of the deserted workings, and which is of a pale grey colour approaching to white. When the miners are at work, however, a light black dust, struck by their tools from the coal, and carried by currents of air into the recesses of the mine, is deposited along with it, and, in consequence, each day's work is marked by a thin black layer in the mass, whilst each night, during which there is a cessation of labour, is represented by a pale layer, which exhibits the colour natural to the clay. And when a cross section of the substance thus deposited comes to be made, every week of regular employment is found to be represented by a group of six black streaks closely lined off on a pale ground, and each Sunday by a broad pale streak interposed between each group. In fine, the sabbath-stone of the Northumberland mines is a geologic register of the work done in them, a sort of natural tally, in which the sedimentary agent keeps the chalk, and which tells when the miners labour and when they rest, whether they keep their Sundays intact or encroach upon them. One would scarce expect to find of transactions so humble a record in the heart of a stone."* Now putting aside the obvious application of this to the world's work and rest, think of yourself. Do you realise that your memory is such a self-working tally, and a thousandfold more minute and more accurate, more so than the most delicate self-recording instrument at Greenwich or at Kew? No trace of light or shade is lost, still less of time well-spent or of time spent ill. God help you to write now, while that instrument is working, the record of a Creator, a Redeemer, a Sanctifier—a GOD remembered, remembered not least—may we not say *most*?—by well-spent Sundays!

ON Friday, the 3rd inst., the Bishop of Manchester was entertained at a congratulatory dinner at Sheffield, his lordship's father having been a Master Cutler, and his wife the daughter of a former vicar, the late Dr. Sale. The Mayor presided, and besides Mrs. Moorhouse there were also present—Archdeacon Blakeney, Sir F. T. Mappin, M.P., the Rev. F. W. Goodwyn (Bishop-designate of Bathurst), and others, including representatives of leading Nonconformist families of the district.

CHRIST'S ADVENT TO JUDGE.

BY THE REV. T. TEIGNMOUTH SHORE, M.A.,
CHAPLAIN TO THE QUEEN.

SERMON PREACHED AT A SPECIAL SERVICE ON
THE AFTERNOON OF THE SECOND SUNDAY IN
ADVENT, AT CHRIST CHURCH, LANCASTER
GATE, W.

"And Jesus said, For judgment came I into this world."
—ST. JOHN ix. 39.

"I came not to judge the world, but to save the world."
—ST. JOHN xii. 47.

I HAVE already on last Sunday spoken of Christ's Advent to save the world. That purpose of His Advent our Lord announces not only directly, but in contrast to the judgment of the world, which He seems in the very same sentence to altogether repudiate. Now this contrast between judgment and salvation meets us more than once elsewhere in Scripture. "The Father judgeth no man," says our Lord, "but hath committed all judgment unto the Son" (1 John v. 22). Yet He declares also (c. viii. 15), with equal emphasis, "I judge no man."

The two questions which these apparently contradictory statements of the purposes of the Advent suggest are these:—

i. What is the force and meaning of the paradox involved in the words, "For judgment came I into this world," and "I came not to judge the world?"

ii. What is the nature and character of the judgment which is thus associated with the Advent of our Lord?

I. There is an essential difference, clearer in the Greek than in the English, between the phrases "not to judge,"* and "for judgment."† The former expresses what was not the supreme aim and purpose of Christ's Advent. The overwhelming passion, the absorbing desire of the loving heart of the Redeemer was the Salvation of man. This was "the joy set before Him," for which He willingly emptied Himself of the glory which He had with the Father, and became obedient even unto the death upon the Cross.

The second phrase, "for judgment" does not convey the idea of individual intention, but is a statement of a necessary logical and moral result. The two passages thus taken together express what we may describe as the personal purpose of our Lord's Incarnation, as compared with the necessary ethical effect which His Advent must have on the world.

The end and aim of His Advent is Salvation, and yet in that Divine economy of which the free will of man is an essential part, the Advent must result in judgment.

II. The judgment which is thus indissolubly associated with the Coming of the Saviour, is

* From Hugh Miller's "Lectures on Geology."

* ἵνα κρίνω.

† εἰς κρίμα.

certainly not "the great and final Assize of the Universe." It is in some sense or other a judgment accomplished when Christ was upon earth. A judgment which has never since ceased to be operative. Its present and immediate character was emphasised in such words as these:—"Now is the judgment of this world"; "He that believeth not is condemned *already*."

In many ways we cannot see either in the old or in the new dispensation anything like a just and complete administration of Divine Justice. The great stream of tendency which flows through the lives of nations and of men may "make for righteousness;" but its flow is continually intercepted; its tide is frequently crossed by strong and conflicting currents, which rather tend towards evil. As we look over the long and chequered records of the past, we see indeed here and there—in the crushing catastrophies that have overwhelmed nations, in the irretrievable ruin that has desolated individual lives—some fore-gleams of a final judgment, which seem to cast a lurid and presaging light on pages of human history that are wet with tears of holy sorrow, and saturated with the blood of the martyrs and the saints of God. Fitful flashes, as it were, of judgment thus flicker across the wide span of human history, warning us even amid the still and calm repose of life's bright summer skies of the lightnings of eternal doom which flash beyond this world's horizon.

But there are times when no wrath seems to descend upon the evildoer. When the wicked are in prosperity and flourish, while goodness and righteousness and truth seem to fail, and we reconcile these torturing inequalities of this life with the existence of an all-powerful and all-righteous God, because we believe this life to be a very minute and very imperfectly comprehended fragment of a vaster whole. We are confident that one day all will be set right, and somewhere the Righteousness and the Justice of our God will be more than vindicated.

The judgment, therefore, which Christ spoke of as involved in His Advent, was not the manifest administration in this life of that complete justice which should secure the absolute triumph of good and the certain condemnation of evil. But nevertheless there are judgments, here and now. Whenever the discerning eye of the soul is opened, and we see things really as they are, not as they appear on the surface to ourselves or others, but as they are in the sight of God, *that* is a moment of judgment. Whenever our life, our deeds, our motives, our thoughts, are shown to us in their true nature, in their essential relation to right and wrong to time and to eternity, *that* is a moment of judgment. Into the active life, for example, of some man doing his daily work according to the accustomed standard of the world's integrity, and perhaps not without an interest in religious opinion and a respect for religious practices, there comes

some new and potent experience, a wearying sickness, an irretrievable loss, a crushing sorrow; there is a pause in the rush and the hurry and the noise; there is an enforced period of silence and of thought; there is a revelation to him of a deep tinge in his motives which he had not suspected; there is laid open to his sight a set in the current of his life which he now sees to be bearing him evermore away from the unseen things and from God. When such experiences come to a man it is a time of judgment.

There is another man using such abilities as are necessary to secure his daily bread, and to satisfy his ordinary desire for reputation; but there is a talent which has been entrusted to him, which is lying hid in a napkin, useless and unused; some power dormant in his brain, some great intellectual or moral force latent in his deepest and truest self; and then comes sweeping across the dull, monotonous surface of his hitherto stagnant life some great love, some profound emotion. It searches him with quickening power in his inmost nature; it troubles like a descending angel the calm waters of the soul, and gives them a healing power for maimed and perishing Humanity; it awakens him to a consciousness of the great possibilities which are his—*his* to accept and his to reject, *his* to achieve and his for ever to lose. And the time of such experience is a time of judgment for that man.

There is a woman degrading her life into mere existence, with capacity for some high service, or at least possessed of that strange subtle power of moving some stronger, greater nature than her own to a splendid heroism, and kindling in another heart the flame of a noble enthusiasm; and some crisis comes crushing in on the selfish and callous monotony of her useless existence, and startles her for a moment into a true appreciation of what she *is*, and a vivid consciousness of what she *might be*. This revelation is for her a time of judgment.

These experiences, and such as these, are occurring daily amid the varied vicissitudes of even the most ordinary lives, working silent revolutions in human hearts, unknown to those who are our nearest and dearest. Those who have had such experiences can never again be as though they had them not. A new current for evil or for good has mingled with the flow of their lives—they have passed through a period of judgment.

We take one step—a great step higher—in the same line of thought. The Advent of Jesus Christ into the world, His coming unto the lives of the men and women of this world, was the bringing in of a fresh moral force; the introduction, as it were, of a new spiritual solvent. He did not desire to judge anyone, but by reason of the essential qualities of human nature it was absolutely impossible for any man or woman to come into His presence and not be judged. His word dropped

into lives that looked to the people themselves and to others identical, and it visibly resolved them into their true colours

His Advent, thus, was the clear and perfect revelation of the essential nature of sin, and therefore it was also the revelation of the eternal principles of Divine judgment. The condemnation of the wicked men in the parable took place the moment when the owner's son appeared. They had been tried again and again by the arrival of other messengers, but at last their final judgment came with the advent of the son. When they rejected *him*, all was over; they were cast forth for ever.

It is not that God, as it were, fixes some arbitrary line, or that the Son of God comes to condemn. He came to save, but when He had come nothing more remained that could be done. By their acceptance or refusal of *Him* men pronounced their own final judgment. If sin rejects Him, it can only be left to work out its tragic and terrible results. The Advent of Jesus Christ exhausted (if we may venture thus to speak) the means of Salvation. I may try to save a man from a career of folly or of crime. I may reason with him. I may tell him how he is grieving those who love him. I may appeal to his prudence, to his affection, to his honour, to his ambition, to his fears. I may supply him with resources from my own wealth, to try and recover him from merited disaster. When all these have failed, proved themselves impotent to save, there is one thing more, only one, which I can do. I can give *myself*. But when I have made that supreme effort, all is over, I can do no more. If *that* has failed, it has proved to be his final judgment. Thus it was that God gave Himself.

If this season commemorates merely the mission of a new teacher or leader, as some would tell us, then the world has not yet been judged. But "*Now is the judgment of this world,*" because we believe the doctrine of the Incarnation.

Thus the Advent of Christ to save involved in it the judgment of men,—right and wrong, truth and falsehood, purity and impurity were shown clearly and finally to be what they really are in the white searching light of the presence of the Christ. As when the sun shines it not only matures some things into beauty, it develops decaying matter into a fouler rottenness; so as each human being passed into the light of the Sun of Righteousness he became better, or he grew worse. Christ's presence on earth developed the "Son of thunder" into the disciple of love, while under the same influence the selfishness of another Apostle ripened into the treachery of the traitor Judas.

No man could meet the Christ and remain as he had been. His Advent tested as a magnet does iron, whether particles would be attracted or repelled. Therefore for judgment indeed—searching, testing judgment,—He came into the world. Nothing in

this earth's long history tried men like the presence of Jesus. He did not exercise the power, it exercised itself, and with (as must always be the case) precisely opposite results. Jesus meets His disciples at midnight, the storm-spray for a moment dimming their vision; but he reveals Himself; He says—"It is I;" and straightway they receive him with trustful welcome into their boat. "It is I;" *that* judged them and found them true. He meets enemies another night in the calm, cold moonlight that shone through the gnarled olives of the garden. He speaks to them the self-same words "It is I," and they shrink away from Him in terror and dismay. *That* was indeed a night of judgment for them.

This awful and mysterious, yet constant and essential unity of Salvation and Judgment, involved in the Advent of the Christ is not limited to the time of his personal sojourn in Palestine. Still, wherever the Gospel of His Advent unto Salvation, and His atoning death are preached, *there* He is present with loving desire and efficacy to save, and with unalienable power to judge. Still He comes to men and women when the frail barque of their existence is reeling in storm-swept seas of sorrow, and He says "It is I;" and they take their Lord into their tempest-tossed life, and they are saved. Still He comes to men and women in the calm solitude of some midnight Gethsemane, and they shrink away from that tender voice of love, which to them also says "It is I," and they are lost. Still He is uplifted before the world in the Word, in the Ministry, in the Sacraments of His Church, and some mock, and some pass by in scorn, and some turn to Him and cry "Lord remember me." Thus they are judged by Him who came to redeem the world, and they are condemned, or they are saved.

It was to this solemn thought of the dual potency of the Incarnation and of the Gospel that St. Paul so frequently refers in passages of earnest and pathetic eloquence. To this double influence of the Advent of the Son of God he again and again directs the attention of the Early Church. "Thanks be to God!" he exclaims in one passionate outburst of mingled praise and warning—"Thanks be to God, who always leadeth us in His triumph in Christ, and maketh manifest through us the savour of His knowledge in every place. For we are a sweet savour of Christ unto God in them that are being saved and in them that are perishing. To the one we are a savour of death unto death; to the other a savour of life unto life" (2 Cor. ii. 15, 16). He pictured to himself one of those processions which, when some victorious general was honoured with a public triumph, proceeded with stately splendour through the *Porta Triumphalis* and along the *Via Sacra* to the Capitol of Rome. The streets re-echoed with the clash of martial music and with the stirring songs of victory; and the air was perfumed with

the fragrance of the incense as the conqueror passed onward in his chariot amid the captured foes whom he had defeated, and the heroes who had shared his toils and were now partakers of his triumph. The same sounds of music fell alike on the ears of conquerors and of conquered. To some it was a note of triumph, to others it was the signal of impending doom. The same clouds of fragrance floated around the victors and the vanquished. To some it was a savour of life, to others a savour of approaching death.

So sweeps forward, in more than imperial splendour, along the *Via Sacra* of Christendom, the great procession of the Church of God. Near to the chariot wheels of the mighty Conqueror are those who bear the fragrant incense of the Sweet Message of the Gospel; the message of the atoning power of the Cross of Christ. To *some* this, even *this*, is the savour of death unto death; to *others* it is the savour of life unto life, as with the mighty throng of the redeemed they pass onward and upward to the presence of the Throne.

AN influential committee is being formed to carry out a scheme which must commend itself to many minds; it is proposed that the services of an eminent artist should be secured to paint a portrait of Professor Westcott for presentation to the University.

ON the 30th ult., a meeting to initiate the erection of parochial buildings for the populous parish of All Saints', Kensington Park, was held at All Saints' Hostel, Colville-square, Archdeacon Hessey in the chair. The ven. gentleman said the rapid increase of population in that part of London had caused much anxiety for some years past. Canon Trench, Mr. Loftus Brock, the Hon. and Rev. E. Carr Glyn, and other gentlemen took part in the proceedings.

DURING the past term the various late Sunday evening services at St. Mary's, Cambridge, have been fairly attended, but with one exception, when the Bishop of Ripon spoke on purity, not so largely as last year. The Lectures on Church Doctrine have not been on subjects which have the doubtful attraction of being somewhat polemical, and that may account in part for the falling-off; but the congregations for the Church Society's Advent sermons by Mr. Ingram, of Leicester, and Mr. Paget were not what they used to be. There has been a similar falling-off in other cases: the Christian Conference last week, where Churchmen and Dissenters met to discuss topics in which they have a common interest, had good papers and very good speeches, but only a score of men in the room. The subject was the relations of capital and labour as viewed in the light of Christian ethics; Mr. Sedley Taylor read a vigorous paper, Mr. Cunningham followed with one which did not keep quite closely to the subject; Professor Marshall, Mr. Kenny, and Mr. Lawrence spoke most admirably, though the chief interest attached to the remarks of a visitor from Derbyshire, who had had long experience of thoroughly pleasant relations with a large body of artisans and labourers.

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The Ecclesiastical Review.

SATURDAY, DECEMBER 11, 1886.

THE CONTROVERSIALIST.

CONTROVERSY may be a painful necessity, but the general run of controversialists are a melancholy class. If anything specially requires a calm and judicial temper of mind, it is surely theological controversy; for the subjects under discussion are the most sacred and important that can present themselves to us. They therefore demand reverence and sobriety of thought and speech from those who handle them. But alas! they demand these suitable qualifications as a rule in vain; the candid, reverent controversialist is the exception, not the rule. The controversialist who is most frequently in the arena is he who charges recklessly and irreverently at the most sacred doctrines—who seems to have neither love of truth nor sense of propriety; and who probably is what he seems to be. In the Roman contro-

versy this is especially the case; coarse controversialists jest about the Mass and the Blessed Virgin in a way which can only convey to the minds of those who differ from them that they have no religious feeling; and, in consequence, they naturally only create exasperation and disgust. We are by slow degrees outgrowing this, but it is only slowly. How many men are there who read up questions to learn what is really the truth about them, compared with the number who don't read at all, or who read merely to confirm already accepted opinions? How many are there whose strained interpretations of Scripture are the outcome of what Dean Plumptre has well called "the insanity of controversy." A list of texts might easily be adduced here, the efforts to evade the meaning of which are remarkable for nothing but perverted controversial ingenuity. There are two other features of the habitual controversialist, viz., that he has a hobby—*i.e.*, some pet doctrine which he is always either attacking or defending; and secondly, that, preferring attack to defence, he will, in case of necessity, erect some man of straw to keep his hand in practice at carping and destructive criticism. The hobby which he generally rides becomes a terribly tedious animal to everyone but himself; it suffers from broken knees and broken wind; and very frequently it gets fits of the staggers. It falls, to a dead certainty, at the first stiff fence, but the rider never loses conceit with its paces, and calls it the Truth! He has more confidence in it than Don Quixote had in his second helmet, and with less reason. If the controversialist has unfortunately produced some still-born work on his favourite theory, which no reviewer would touch, he is always trying to galvanise it into life, though R. I. P. was early written over its wretched remains. He is like the lady described in one of George Eliot's essays, "The Diseases of Small Authorship," who suffered from the complaint of the Channel Islands. She had written a book on them, and the whole aim of her life was to call attention to it; and her chief interest in new acquaintances was the possibility of lending them her book, and entering into all details concerning it.

There is a well-known Latin motto—"Beware of the man of one book;" but taking it in another sense, we warn our readers to beware of the man who has himself produced one book of a decidedly and deservedly unsuccessful character, for he lavishes a wealth of parental affection on its memory commensurate with the amount of public neglect which killed it. The writer unfortunately speaks from sad and painful experience. He was present at the conception, birth, sudden death, and burial of a certain controversial theological work, and though the grave closed over it years ago, he has not heard the last of it yet. The infatuated author is a regular resurrectionist; he continually disinters the miserable skeleton—for it is no

longer merely a corpse—and it will soon even require articulation. Like Eugene Aram, he sings:—

Aye, though he's buried in a cave,
And trodden down with stones,
And years have rotted off his flesh, —
The world shall see his bones.

Controversialists of this type naturally and justly create disgust; they compass sea and land, but make no proselytes. Dean Ramsay, in his "Recollections of Scottish Life and Character," tells an amusing story of an old minister who always preached on the subject of the broken Covenant, and who always reverted to this topic no matter where he began; and so it is with our confirmed controversial hobbyist—the favourite subject is always led up to and finally introduced. It is like King Charles's head in Mr. Dick's Memorial, it cannot be kept out. Congregations get very tired of this sort of thing, and no wonder; spiritually-minded people need some other and very different nutriment; the soul can't thrive on negatives, and it injures the ungodly seriously, for it leads them to believe that a sort of doctrinal orthodoxy is safer than, and preferable to, unorthodox views *plus* a Christian life. *E.g.*, how often have we heard the epithet "soul-destroying" applied to Eucharistic adoration in the Roman Church; and it might now be equally extended to include the same practice among Ritualists. Well, of the people who use this expletive, probably not one in a hundred knows what Eucharistic adoration really is. They have got hold of a coarse perversion, and that is enough. But without going into this question, which would require an article to itself, surely an enlightened thinker would reason thus: There is a great difference between the "soul-destroying" character of such a practice and the "soul-destroying" character of sins of intemperance and impurity. These manifestly defile and destroy the soul, but the other is a purely intellectual error at the most. A man may fairly say, I take our Lord's words, "This is my body," literally, and I base my Eucharistic adoration on them. I read how after His resurrection He vanished out of the sight of the disciples at Emmaus, and how on other occasions He entered a room unperceived, though the doors were shut. I therefore can't reason about such a Body as this as being limited by the ordinary laws of matter, and I believe it may be present under the species of bread and wine, and what I adore is *it* not them? If I am wrong, I have erred unintentionally; my practice is the result of my faith in Christ's words. To us it seems a monstrous thing to class such a person with men of impure and intemperate habits. But the latter like it; and the orthodox drunkard when he hears this in a sermon says: "Well, thank God, I am not a benighted wafer-worshipper like that, whatever else I may be. That is a soul-destroying custom, indeed!"

There's a great text in Galatians,
Once you trip on it, entails
Twenty-nine distinct damnations,
One sure if another fails:
If I trip him just a-dying,
Sure of heaven as sure can be,
Spin him round and send him flying
Off to hell, a Manichee!

It is a great resource to be able to damn people on intellectual, if you can't do it on moral, grounds. It is wonderful how little the sense of proportion in sin is observed sometimes. The writer when once in the far North of Scotland was told the following story by one of the Episcopal clergy: He, the said cleric, was walking through the streets on a Sunday, and immediately before him were two women returning from the "Meeting-house." Suddenly, though it was the Sabbath, an inmate of a "close" discharged a vessel of some domestic fluid into the channel in front of them. The two companions were horrorstricken; and my friend heard one of them exclaim, "Weel, I hae sinned and I hae sinned, but I never sinned like that."—"From pride, vainglory, and hypocrisy, good Lord deliver us."

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—The importance of the subject is my apology for asking for space to reply to the letters of the three writers on this subject.

I will begin with Mr. Lawrence, but only with the object of remarking on two points: (1) Dogmatism and (2) The Nature of Evil.

Dogmatism. Mr. Lawrence is very careful to convey the impression that he does not wish to be dogmatic. May I suggest that there ought, in the nature of things, to be a reason for the very opposite course? How otherwise can a man be a teacher? A teacher should not teach uncertainties; otherwise, his teaching is worthless. Of course, the teacher should recognise that his authority, is not *in propria persona*; but in the source whence he derives his teaching. As I take it, every clergyman of the Church of England has no right to interpret the Bible on any other lines than those laid down for him. But he is nothing, if not dogmatic.

The Nature of Evil. I will not discuss this subject, but only remark on Mr. Lawrence's views. He says: "It is thus in its nature not positive, that is, it has no existence of itself." I will quote no further, as this will serve our purpose. Why is it not positive? Because it is the negation of goodness! This is strange reasoning. Does not Mr. Lawrence see that the same thing may be said of goodness? What is it, but (in the same sense) a negation of evil? White is the negation of black. Black is the negation of white. Warmth is the negation of coldness. Coldness is the negation of warmth. Are all these things nothing? Verily, we live in a world which is nothing,

and we are nothing. I think, if Mr. Lawrence will read Rom. vii. carefully, he will see that evil is a very real matter indeed—"body of this death."

I am rather surprised that "J. B." has not dealt with my reply to his former letter. Should he not have done this, or otherwise have acknowledged himself in error? He now tries to reply to my question—"Why is it that Eternal Punishment should be thought improbable? His answer is threefold: (1) God is love. (2) God reconciles all things through the blood of the Cross. (3) Our moral nature shrinks from it.

(1) This is an argument tending in the opposite direction. Men have shut themselves up from God's love—will have none of it. It is quite true that God loves sinners. It is not true that He loves sin. But men do love sin. This love of men's for sin precludes the possibility of His love reaching them. Where the love of God is, there is no love for sin. This is absolute. There is positively no intimation—not the slightest—that men will cease to love sin when they enter the eternal world. If there be, let it be indicated.

(2) "J. B." must not take it amiss if I say that on this point his mind seems to be utterly chaotic. I know the expression is a strong one, and my apology is simply that what I have to consider justifies it. God created all things. True. By the Lord Jesus Christ? True. But He did not create sin. Sin is an abomination unto Him. Men love sin (*Cf. supra.*) He will not save men in their sin. He will reconcile all things to Himself. Therefore, He will reconcile the punishment of sin. There is nothing plainer than this. That it is all done through the Lord Jesus Christ is also plain. He is the great Judge as well as the only Saviour of men.

(3) "J. B." can here only speak of himself. My nature does not shrink from it. I believe the doctrine as it is taught in the Articles and Formularies of our Church. This, because they are Scriptural. I do not stand alone, but I am, on the contrary, in numerous and good company.

May I say to Mr. Murphy that I do not now understand his notion of probation at all? I thought I did understand him before. The profound thought he quotes quite surpasses my comprehension: "Probation is related to education nearly as Law to Gospel." If any of your readers, or Mr. Murphy, can make anything of it, I shall be glad.

Mr. Murphy also tries to answer my question. His answer differs from "J. B.'s." It takes this shape: (1) "It is inconsistent with the Divine Character to create beings with a capacity for holiness and happiness and then to condemn them . . ." (2) "Analogy teaches that pain is corrective or destructive."

(1) God did not create man to condemn him. God created man holy. Man sinned. God provided for his redemption. Man will have none of it. This is the true way of stating this matter.

(2) Where does analogy teach us that pain is corrective or destructive? The question, however, is rather that of punishment than that of pain.

Mr. Murphy quotes: "He that doeth wrong shall receive again for the wrong which he hath done. . . ." He thinks that he has here an argument against redemption. The truth is, his notions about forgiveness are not clear. If he will try to answer my former questions on this subject he will see this. There is nothing in the quotation which militates against the possibility of redemption. We ought all to have a

proper conception of what forgiveness means. This is the right way to put it.

Mr. Murphy must kindly forgive me when I say he pens a *non sequitur*. I can understand the reference to immortality in God's being the God of Abraham, Isaac and Jacob. But I do not see universal restoration in God's love (*Cf. supra.*)

I fully sympathise with Mr. Murphy's expression of aversion to discuss these solemn questions. I must, however, say that my stand-point is different. I believe that these notions about eternal hope are not only unscriptural, but they are dangerous and delusive. If they could be established by plausible proofs even, they would work no manner of good. There is nothing practical in them—absolutely nothing that is calculated to lead men to live holier lives. The tendency is all in the other direction. Then what if we are found teaching what is not true and furthering the damnation of men?

Perhaps your readers will be shocked to hear that I opened a Bible the other day and found the word "damnable" in the expression, "damnable nature of sin," with a line drawn through it. So sin ceases to be an offence!!

J. P. SANDLANDS.

Brigstock Vicarage,
November 29, 1886.

SIR,—I beg leave to submit some observations on the interesting letter of Mr. Edmund Lawrence.

I begin by the sincere declaration that I believe it is his wish and intention to assist in the elucidation and establishment of truth on the most important topics, and I impute to him no other desire or aim. I think there is no practicable way of doing this except by discussions between those who honestly differ, and I will state as briefly as I can what I deem erroneous in his tendencies of thought.

I believe we may feel as certain concerning the designs of God towards the intelligent creation as we do concerning anything within the limits of our knowledge. I consider that the promptings, yearnings, aspirations, conceptions we derive from our moral faculties are as reliable as the information and impulses communicated to us by our senses. I believe that in an enlarged and rigorous sense nothing happens in the universe contrary to the will of the Creator; that none of His creatures act differently from what He foresaw and anticipated when He brought them into existence under conditions of partial knowledge, with untrained and undeveloped faculties in the midst of contingencies and possibilities incalculable by their inexperience. I am convinced there are no beings in the universe who do not owe their introduction into life to the Deity, or who could now, or at any time, subsist a moment without His conservative influence. It seems clear to me that all are employed willingly or unwillingly under the providential arrangements of God, in the grand and vast processes of forming and developing an intellectual, moral, and spiritual Cosmos. Those who are hard, malignant, averse to light and love, exhibit moral evil and diffuse it; while the elect and chosen exhibit moral good in a larger or smaller degree. It seems clear to me that intelligent creatures must be instructed by striking and vivid contrasts in the incipient stages of their existence, otherwise they would know but little, and could not be prepared for immortality. But it is no less evident to me, from the

declarations of the sacred Volume, the teachings of the Books of Nature and Providence, the influence of the New Testament on our moral instincts, and the irresistible impulses it infuses to strive against depravity and misery, that the design of God is to secure the welfare of all. The wondrous manifestations of Divine love and self-sacrifice in the scheme of Redemption impart an energy into the operations of moral good, which will conquer all evil.

Mr. Lawrence says: "the working, the method of God is gradual and influential, not instantaneous." I have not the least doubt of that. Therefore the illustration brought forward by Drummond seems apposite: "Is the change from the earthly to the heavenly more mysterious than the change from the aquatic to the terrestrial mode of life? . . . If it be objected that it has taken ages to perfect the function in the batrachian, the reply is that it will take ages to perfect the function in the Christian. For every thousand years the natural evolution will allow for the development of its organism, the Higher Biology will grant its product millions." I also cordially appreciate the justice of Thomas Erskine's remark: "He who waited so long for the formation of a piece of old red sandstone will surely wait with much long suffering for the perfecting of a human spirit."

Mr. Lawrence seems to intimate that because "absolute perfection can belong only to the All-Good and Wise," all creatures must always remain in an unstable condition, liable to fall into evil. My conception is (and I am prepared to give my reasons for it) that all spiritual essences have an affinity to God with the germ of His image, which will be gradually developed in all, so that they may grow up into His likeness. Owing to their fundamental constitution, none can be placed in the hopeless condition referred to by Mr. Lawrence, "in which disorder cannot be cured." So far as relates to the human race, any man of sense must see that wrong perceptions and thoughts, as well as wrong feelings and conduct, are in a great degree owing to the structure and condition of the cerebral organs with which a man is born.

Canonbury, November 28th, 1886.

J. B.

SIR,—In the greater part of Mr. Lawrence's letter in the PULPIT of the 27th November, I see nothing that calls for reply, but it contains one strange error, which, however, is probably an oversight. He says:—

"Our Saviour redeemed the world to Himself, not as an end, but for a purpose. That purpose was to create a peculiar people, zealous of good works, and to educate for Himself, in the regeneration or consummation, a glorious Church to be His Bride."

Surely this reverses the true order. The Lord's ultimate purpose is to redeem the world; but in the historical working out of this purpose, the means used consist, in the first place, of the formation of an elect Church. The first step was the call of Abraham, to whom He said, "In thee and in thy seed shall all the families of the earth be blessed;" that is to say, the purpose of this call was not only to bless Abraham, but also, and chiefly, to bless mankind. Abraham was the father of the faithful, and to his spiritual children Christ afterwards said: "Ye are the salt of the earth; ye are the light of the world;" meaning that they, the elect Church, were to preserve a sinful world from utter corruption, and to be the enlighteners of a darkened world. And His final charge to

them was to teach all nations—a commission which, through much weakness, they are still endeavouring to execute. But had it been necessary to redeem the world before a Church could be founded, the Church could not have been founded yet, for the world is not yet redeemed.

Election, in the theological sense of the word, is, in my view, rather a fact of experience than a doctrine of revelation. But revelation, history, nature, and reason, unite in showing that the natural and Divine way of doing good and furthering progress is through the means of favoured races and elect Churches.

JOSEPH JOHN MURPHY.

Belfast, Nov. 28th, 1886.

RITUALISTS FLIRTING WITH ROME.

SIR,—This is done with less caution than usual in the *Church Times* for November 26th (“The Triennial Convention.”) I read there: “The divisions in the Catholic Church are, after all, akin to mere suspensions of diplomatic intercourse. If Rome would but have a lucid interval, and give up her claim to authority over the East and over our own Communion . . . there would be nothing to do or undo. It is true that there might be superstitions and abuses that called for redress, but very little alteration would be needed in the standards of any Church.” If there is “nothing to do or undo” now, and only “a very little alteration” required in order “to be friends again” with Rome (as the editor of the *Church Times* puts it), then the Reformation must have been a mistake altogether! aye, and worse, it was a wicked act of schism. It would not be hard to guess what “little alteration” the Roman Church would require in our “standards”—just merely the abolition of the Thirty-nine Articles, the omission of the Black Rubric, and a few trifles of that kind! However, the *Church Times* and its admirers, the Ritualistic or Anglo-Romish Dissenting party, may make their minds quite easy. English Church people have no intention of yielding themselves again as vassals to the Pope, and “His Holiness” has no intention of giving up his supremacy at the bidding of an insignificant and decaying party in the Church of England.

OXONIENSIS.

IRELAND.—AN ENGLISH CLERICAL AGITATOR.

SIR,—From the *Times* I copy a sentence or two:—“Resident magistrates and police officers, and even Sir Redvers Buller himself, would be better employed in attending to this elementary duty of carrying out the Queen’s writ and putting the sheriff in possession, &c., than in passing judgment upon questions as to the fairness of rents and the solvency of tenants, which are out of their proper sphere, and in regard to which they can claim no authority. The Government can make its appeal to the landlords for generous clemency and moderation in the exercise of their legal rights, through the regular channels, such as the Lord-Lieutenants of counties, and the justices of the peace.” Sir, this is most important advice to the Government. I have it, on the best authority, that Sir R. Buller’s secretary goes about consulting the priests, and others of that character, as to what the

tenants ought to be expected to pay. What information can be expected from such sources? Only that which would leave most money with the tenants, to be spent in dues and in Land League collections.

Lately, on part of the Wynne estate in Kerry, there was a Land League meeting. I am informed that the tenants came prepared to pay. But what they heard at that meeting, especially from an English clergyman, Rev. Henry Stuart Fagan, Rector of Great Cressingham, Thetford, Norfolk, made them keep their money, or lodge it in the hands of some one from whom they may find it hard to get it back. It would be a charity if some one would write to the Bishop of this English clergyman to the effect that he had better leave us alone, and not come over to blow the coals already lively enough. How would he and his bishop like it if an Irish landlord was to go through that diocese exciting the people against tithes, as a tax upon industry, and, as O’Connell called it, “a bloodstained tribute”? Surely an English clergyman has plenty to do at home, with his troops of Dissenters of all sorts, Socialists, etc. Let him set his own house in order, and not come over to encourage the Land Leaguers to shoot, not only landlords, but also every poor farmer and labourer who dares to call down upon himself the vengeance of those village tyrants.

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

Reviews and Notices.

“THE BIBLICAL ILLUSTRATOR; or Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Geographical, Historical, and Homiletic, gathered from a wide range of Home and Foreign Literature, on the Verses of the Bible.” No. 1. November, 1886. 7d.

WE have received the first of this series with pleasure. The title is a very good index of its contents, and we venture to say that those who read this number will look forward to the succeeding ones.

It is eminently practical, and does not by any means require a theological education to understand it, and its author has very wisely avoided the least approach to the polemics of Christianity. It contains many excellent thoughts from different writers, St. Augustine, Jeremy Taylor, Dean Vaughan, Mr. Spurgeon, and Henry Ward Beecher being quoted with equal impartiality, though it must be confessed that most of the authors are far less known to fame.

The anecdotes are sound and sensible, and well calculated to enforce the points which they illustrate. The analyses are in general clear, exhaustive, and good, especially that of “Repentance,” on pp. 20 and 39, and of “Persecution,” on pp. 59 and 60. In the remarks which are found on p. 28 about the “Personality of Satan,” the author appears to trench somewhat on doubtful ground; but perhaps this is hypercriticism.

On the whole, we think that if the succeeding numbers keep up to the present standard, they will be found very useful in affording to clergymen and lay helpers a foundation for short sermons, mission-room lectures, and Sunday School instruction in the higher classes; and we wish the venture every success.

"LOOKING FOR THE CHURCH." Revised and Edited by the Rev. Francis Kitchin, M.A., Muthill, Perthshire. Edinburgh : St. Giles's Printing Co. London : J. Masters & Co. Pp. 187.

THIS very interesting volume was written in the first instance by the Rev. Flavel S. Mines, formerly a Presbyterian minister in America, but who, having seen some of the errors of that body, renounced Presbyterianism, and became a clergyman of the American Church.

The first chapter tells of the great conflict going on in the author's mind for some time, before he finally severed his connection with the Presbyterian body. There are some strong statements, and we should imagine that the author was a man of a highly sensitive temperament, and at the same time very conscientious. At the close of the chapter he says :—

Thus, while the Church student is in little danger of meeting with new suggestions upon Church polity, the Dissenting minister is in continual peril of encountering new facts, or the refutation of the facts on which he has been accustomed to rely. Hence the phenomenon, arguing indirectly but conclusively for Episcopacy, that in spite of the outcry and the odious nicknames of the day invented to arrest the wholesale reaction, hundreds of Dissenting teachers and thousands of their followers are flocking back to the ark from which, in an evil hour, they went out, seeking rest upon a turbulent and dangerous sea; and that in this country alone [the italics are our own], within the memory of man, *more than three hundred ministers*, with a corresponding number of adherents, have returned to the "ancient fold."

This is a striking testimony to the instability of Dissenting systems, and it shows that even in the boasted land of religious freedom, America, where there is no State Church, and where Voluntarism has full swing, yet there is a leakage going on, and people are returning to the Episcopal Church. This is a most important point, and one that should be clearly borne in mind.

The second chapter deals with the important subject of Baptism, and first we gather that, as a rule, Presbyterians do not baptise infants; this is proved by the statistics which are given. Thus, for instance, in the Presbytery of Albany, out of 4,173 communicants, there were only 123 infants baptised, making a proportion of baptised infants to the number of communicants as 1 to 33; and there are similar testimonies from other Presbyteries, and the author shows that it is in direct contravention of the Confession of Faith.

Speaking of the preaching among the American Presbyterians, he says :—

I have heard Unitarianism, Popery, Infidelity, dragged in from a distance to supply themes for exciting declamation, and food for morbid appetites. I have heard sermons and lectures rambling into the future, pretending to understand "all prophecy," and helping with startling events to come to fill up that great moral and practical vacuum that Calvinism creates and leaves. But never in my life have I heard from Presbyterian lips a sermon on the graces, uses, promises, and helps of Baptism.

We learn that the practice of Confirmation is kept up in the Lutheran Church, while it is not maintained or practised among the Presbyterians, a fact which the author laments, and quotes the words of Calvin where he says :—

I sincerely wish that we retained this custom of imposition of hands, which was practised by the ancients.

With regard to Liturgies, the author quotes a striking testimony to the value of the Liturgy from the New York *Christian Observer*, a publication

belonging to the Dutch Reformed Church, which says :—

Her spirit-stirring Liturgy, and a scrupulous adherence to it, have, under God, preserved her integrity beyond any denomination of Christians since the Reformation.

Similar testimony is also given from the writings of Dr. Cumming, Dr. Doddridge, Dr. Clarke, Robert Hall, and Baxter. Speaking of the faults of the Presbyterian *extempore* prayers, the author quotes from the Boston *Reformer* (the leading Presbyterian organ), which divides them as follows :—Doctrinal Prayers, Historical Prayers, Hortatory Prayers, Denunciatory Prayers, Personal Prayers, Eloquent Prayers, Familiar Prayers, Sectarian Prayers, Long Prayers, un-English Prayers, Blundering Prayers, Verbose Prayers, Eccentric, Theatrical, Inaccurate, Presumptuous, Political Prayers. After such a category, and remembering the source whence this detailed description comes, surely we as Churchmen may with all our hearts thank God for our sublime Liturgy.

Under the title of "Downward Tendencies," some startling facts are revealed as to the falling away of some who once professed the faith, and which show the great importance of maintaining dogmatic truth. For instance, he tells us that "of the two hundred and sixty congregations established in glory in the days of Cromwell, *two hundred and forty* are now Unitarian." So also we are told that :—

The old Church of Switzerland, the Church of Zwinglius and Bucer, of Farel and Bza, of Ecolampadius and Calvin, has become openly Socinian and infidel. Any child in Geneva could have guided me to the bright islet where the statue of Rousseau looks proudly on the blue Rhone, as it gushes out at his feet from the lake; or to the house of Voltaire, which from the French border keeps sentinel over the city. But I could find no one in Geneva capable of pointing out to me the spot in the churchyard where the ashes of Zwinglius repose.

This is very painful reading, but from the testimony of others we gather that the statements with regard to Geneva are perfectly true; and we could point to one Unitarian chapel which has been served by six ministers at varying times, who have been either Congregational or Baptist ministers. The obvious lesson to be drawn is the necessity of maintaining the pure faith, and having a clear grasp of dogmatic truth.

There are also interesting chapters on Schism, Unity, and Episcopacy.

The book is deeply instructive, and deserves to be carefully studied. Churchmen are apt sometimes to magnify their own differences, yet they are, comparatively speaking, insignificant compared with the state of other bodies. We commend the work to the careful study of all who are anxious to see the true state of Presbyterianism, especially in America.

"A SPEECH DELIVERED AT THE PRIZE-GIVING AT THE HIGH SCHOOL FOR GIRLS, LEAMINGTON." By the Rev. Edward Thring, M.A. Uppingham: J. Hawthorn. September, 1886. Pp. 14.

MR. THRING has made a very suitable and useful speech to the girls at Leamington, and it would be a good thing if all school girls could read it, and lay to heart much that he tells them. We would especially draw their attention to what he says about personal beauty :—"And what is beauty? There is only one

definition of beauty. Beauty is the highest feeling and thought in the truest shape. You will find this hold good throughout the whole range of created things. Let me illustrate this from a quarter where you would least expect to find it proved. I mean our bodies. Why are they *our* bodies? It is stated now that every particle in a human body changes in a year; in other words, that not one particle of ourselves assembled to-day would re-appear in this room if we met again a year hence. But we should be here for all that. The reason is there is a power within each which you may call life, or the soul, which day by day is making the body its dwelling as surely as a mason builds a house. That is why we call the body our own; the builder remains, though the materials change. And this builder, this life, builds a reflection of himself. And the face and the figure represent the life. No one ever yet saw a truly good old person ugly. By the time old age is reached the goodness within entirely transfigures features once plain. How familiarly we speak of the angry look, the joyous look—these continually supplied from the life become fixed. Everybody knows the way in which the drunkard and the profligate write their own history in their bodily appearance. Who cannot call to mind faces lifted up by expression, where noble feelings speak from features that beam with light, even as with St. Stephen just before his death? The whole assembly saw his face like the face of an angel. And in the Book of the Revelation the countenance of our Lord was “as the sun shineth in its strength,” form without outline, because of the glory of the excellence of the brightness of the life. And on the other hand young faces with beautiful outline are often most uninteresting, and soon become repulsive, if evil or silliness is within shaping them. This, then, is beauty—noble spirit making the body noble; and it is part of woman’s mission to be beautiful.”

Mr. Thring also makes some very wise remarks about woman’s work and what it is:—“In conclusion, we have dealt with work generally, and with school work. Your professional work needs a few words; for you will all have professional work. Some, what everybody calls professional, as teachers, as nurses, as managers of various kinds; others, again, as daughters or wives, have household duties as their professional life. You should make yourselves mistresses of everything you have to manage, so as to be able to pass the skilled judgment of a worker on it, and not speak as an amateur.” “You are virtually sovereigns of home; make your kingdom what you can make it; be winsome, lovable, above all, helpful.”

He says that “men are to be womanly in their virtues, women are to be the example of all glorious excellence.”

PREFERMENTS AND APPOINTMENTS.

- Arnold, Rev. Henry Lawes, Curate of Tarporley; Incumbent of St. James’s, Great Yarmouth.
 Barber, Ven. Edward, M.A., Archdeacon of Chester, and Rector of St. Bridget’s with St. Martin’s, Chester; Surrogate for the Diocese of Chester.
 Bellamy, Rev. Hugh, M.A., Chaplain of the Royal Naval Hospital, Great Yarmouth.
 Bickerstaff, Rev. C. J., Curate of Carbrook, Sheffield; Vicar of Momash, near Bakewell.
 Binney, Rev. William Hibbert, Curate of Tarporley; Vicar of Witton.
 Bond, Rev. R. J., Vicar of St. James’s, Devonport.

- Boutflower, Rev. Douglas S., M.A., Senior Curate of Mark’s, Millfield; Vicar of Newbottle.
 Clayton, Rev. L., Rural Dean and Vicar of St. Margaret’s, Leicester; Vicar of Thornthwaite-cum-Braithwaite, Cumberland.
 Cooper, Rev. James Hughes, M.A., Honorary Canon of Chester, and Rector of Tarporley; Surrogate for the Diocese of Chester.
 Crass, Rev. W., M.A., Vicar of Patricroft; Surrogate for the Diocese of Manchester.
 Druitt, Rev. C., Senior Curate of Parkstone; Missioner of the Society of St. Andrew, in the Diocese of Salisbury.
 Dunlop, Rev. George, Senior Curate; Vicar of Holy Nativity, Knowle.
 Evill, Rev. W. E., M.A., Vicar of St. Mark’s, Walworth; Rector of Winterbourne Came and Winterbourne Farringdon, Dorset.
 Field, Rev. Ernest W., Rector of Petrockstowe; Private Chaplain to Lord Clinton.
 Flower, Rev. Willoughby, M.A., Curate of St. Mary’s, Twickenham; Vicar of St. Peter’s, Ballarat.
 Goodall, Rev. Fairfax, Curate of St. Clement’s Bristol; Chaplain of Bristol Royal Infirmary.
 Grundy, Rev. George Frederick, M.A., Perpetual Curate of St. Elizabeth’s, Aspull.
 Haigh, Rev. Canon, Vicar of Newport; Archdeacon of the Isle of Wight.
 Leigh-Bennett, Rev. G. S., Vicar of Sutton St. James’s; Vicar of Long Sutton, Lincolnshire.
 Littlewood, Rev. Elijah H., Vicar of All Saints’, Newmarket; Rural Dean of Fordham.
 Lutener, Rev. William, B.A., Vicar of Harthill; Surrogate for the Diocese of Chester.
 Mitchell, Rev. Harry, Vicar of Pemberton; Vicar of Prescott.
 Pain, Rev. Edward A., Curate of St. John’s Chapel, Huntingdon; Rector of Old Bolingbroke with Hareby, Lincolnshire.
 Perkes, Rev. Richard Moon, LL.M., Rector of Drayton Parslow, Bucks.
 Rowsell, Rev. Herbert, M.A., Vicar of St. Luke’s, Uxbridge-road; Vicar of Christ Church, Mayfair.
 Russell, Rev. John Forbes St. Maur, M.A., Rector of Shelton; Vicar of Aldborough, near Boroughbridge.
 Shelton, Rev. N. W., Minor Canon of Gloucester; Chaplain of St. Bartholomew’s Hospital, Gloucester.
 Simeon, Rev. Geoffrey Barrington, M.A., late Vicar of St. John’s, Gainsborough; Rector of Dunster, Somerset.
 Vassall, Rev. W., Curate of Bideford; Rector of Wear Gifford.
 Winter, Rev. George Robert, M.A., Vicar of Swaffham, Norfolk, and Rural Dean; Honorary Canon in Norwich Cathedral.

CLERICAL OBITUARY.

- Davies, Rev. Nathaniel, M.A. Oxon, Rector of Mount Bures, and Prebendary of St. David’s, at the Rectory, on the 2nd inst., aged 78.
 Haviland, Rev. Canon, late Rector of Warbleton, Sussex, at Grassington Lodge, Eastbourne, on the 30th ult.
 Hill, Rev. John Harwood, for fifty years Rector of Cranoe and Vicar of Welham, Leicestershire, at Cranoe, on the 3rd inst., aged 77.
 Slight, Rev. Alpheus, M.A., for forty years Vicar of Alkington, and sometime Rector of Barton Blount, Derbyshire, on the 2nd inst., in his 74th year.
 Whitehurst, Rev. John, Rector of Farnborough, near Wantage, on the 4th inst., aged 48.

WIDOWS’ AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.’s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.



The Church of England Pulpit.

GOD'S GREAT "REMEMBER."

BY THE REV. HERBERT S. SWITHINBANK,
M.A., VICAR OF S. SAVIOUR'S, DENMARK PARK.
A COURSE OF SERMONS ON THE FOURTH COM-
MANDMENT. PREACHED IN THE CHURCH OF
S. SAVIOUR, AUGUST AND SEPTEMBER, 1886.

SERMON V.

"Remember the Sabbath day to keep it holy."—
Ex. xx. 8.

WE reach our climax this morning: we have taken this commandment as it stands; we have risen from base to summit and find it crowned by the Christian Sunday. In seeking for what Sunday *is*, we came upon a number of principles which would aid us in keeping it. These principles (in order to give them form) we brought to face the three Christian graces, and they began to fall into shape:—

To keep Sunday in Faith—

To keep Sunday in Hope.

To-day we come to the greatest of the three:—

Keep it in *Love*.

Now love faces three ways:—

Upwards towards God.

Outwards towards Man.

Inwards towards Self.

I. Begin with the last. Let us agree that there *can* be a proper self-love, no more sinful than the life of a Flower. Self-love implies (taking the natural first) a natural care for your body, and that with us for more than natural reasons:—your body is sacred: God makes it His home: so what care it demands! Make every effort that the week shall not overflow. You think there is no harm in writing a business letter or two, in casting up a column of figures on a Sunday. But there *is* harm, if it can be avoided. You owe a duty to your guest within. You owe a duty to your own self, to your brain and nerves, and that duty is Rest, weekly as nightly. You should as soon think of taking an hour's work out of the middle of your *night's sleep*, as out of your Sunday. The command is imperative: "THOU SHALT REST." The Day of Rest was made for man: it is the day of the Son of Man: we need Him to protect us from ourselves. The rush and the wear and tear of modern life call for the utmost jealousy over the short breathing-spaces we have left. And you owe something to your *mind*. Brain and nerves need rest, yes: but the mind needs food—mental

food. Sunday is a day for reading. See that all your household from top to bottom have access to good books—good not goody. It is well to change your reading as you change your clothes. You dress better. You should read better. The world of books is wide enough. If you cannot get the taste for reading, study *something*: the book of Nature is always before you: turn over her pages. If your week's work is study, you can find some change which will not impair the holiness of Sunday. You have got beyond the schoolboy's fallacy that it pays to work seven days in the week. Believe me, it *does not*.

But you are more than body, brain and mind. There is a higher self and a higher self-love. You hear that in the tone of our great Remember—that clearer than all—as love that asks "what shall a man give in exchange for his soul—his real life?" You have your life to win, your salvation to work out—for that you are given so many week-days, so many Sundays—*not one too many*. Each Sunday as it sweeps by you into the past is one less for the work, one more for the account. You have a precious trust—your life, a precious trust-fund—your time. They are your own and yet not your own—your own, and you are responsible to yourself:—not your own, and you are responsible to God. Never may you say "My Sundays are mine: I may employ them as I choose."—"None of us liveth to himself and none of us dieth to himself."

II. Keep your Sundays, next in love to *man*.

What is the centre of man's love to man—its birthplace, its nursery, its school, its training ground? Where is it that love will grow when it will grow nowhere else—the one green spot in a whole dry desert of some human life, shaded and watered amid a wilderness bare and scorching? What is the proudest earthly blessing of a true Englishman—the nucleus of all that is best and noblest in him, of all that is most loyal and thorough?—It is the English *home*.

And, say what you will, the safeguard of the English home is the English Sunday. Foreigners may abuse our day of rest: they don't know it. *You* may have abused it before now. You have reached London (perhaps) from a voyage or a long journey on a Sunday morning. Everything seems wretched: you can't get what you want, can't go where you will and when you will. Doors are closed, shutters up, streets empty.

The Church-bells with their home-sound seem to mock you. You don't bless the London Sunday. No, but whose fault is that? You are on the wrong side. Is there anything more miserable than Christmas Day to one who is the wrong side of a house door, to one who is homeless? Christmas is not to blame for that. You don't judge tapestry by the under-side—tag ends without beauty. The very dreariness (let us admit it) of our Sunday to an outsider is evidence of its warm and vigorous

life. It is our day of home-life and home-love. Do *your* part to keep it so!

People call home-life the Palladium of national life; they mean that while one stands, the other will: steal the one and the other falls: and then God's "face is turned away." Well, if home is a Palladium, the temple in which it is enshrined is Sunday.

Home-Sundays! What thoughts that should call up! A Home-Sunday should be bright throughout. But it can't be bright if you come downstairs with a clouded brow. Make an effort—(some self-conquest may be needed)—that for yourself and others it *shall* be bright, be the weather what it may outside, let the week before have been what it may. A trying week, a wet day, may find you dull and heavy on a Sunday morning. Shake that off for others' sake and your own. On common days clouds will come up and our sky is overcast. On Sundays we should mount *above* the clouds and see not the dark under-side, but the silver lining only. And so in the week, as we look up, every rift suggests the glory which we *know* to be above. The sunshine of Sunday should throw a radiance over the week.

Sunday is Children's Day. "Thou and thy son and thy daughter" lay yourself out to make it a happy day for them. When we were little, some of us loved the day, some dreaded it. Anyhow see that *your* little ones love it.

And for other, too, in the house—"that thy man-servant and thy maid-servant may rest as well as thou." The principle of that is not out of date, any more than any other principle of the Law of God. In some way or other we can bear one another's burdens. It is Christ's law for every day:—it has a special point on Sundays. In a well-arranged household it is done, I know: a little less is expected—the family will themselves do little things that fall to servants on other days. But not in all. I know a large establishment (not in the South of England) where the family like their Church (very properly, no doubt)—they like it so much that they make a point (when they leave home) of going away on a Monday and coming back on a Saturday:—so half a dozen Sundays at least in the year are spent by the servants in either packing or unpacking—but the family get to Church, and always twice. That *kind* of thing (if not the thing itself) may be commoner than one thinks—the *spirit* is certainly not rare. Church-going is often a mask for selfishness.

And Sunday will not be your day—or one of your days—for *entertainments*. It has its social aspect: the old Sabbath had: there is a sociability quite in the spirit of Sunday, which chimes in with the family tone of the day, which does not interfere with Sunday claims and duties. Not so the formal entertainment.—"That thy man-servant and thy maid-servant may rest *as well as thou*." It is no true rest to the family, least of all to the wife—

and for yourself, is it quite the rest you then most need—you—body, soul, and spirit? Be sure of this:—the true happiness and the brightest pleasure is that which has in it some element of sacrifice, for then is it most like God's. Cannot you sweeten your Sunday by a little more yielding of yourself for others?

Sunday *is* the day of love. Feel common charity. Don't judge others who keep the day as you have been taught *not* to keep it. And for yourself, try to avoid, at least don't obtrude, things that those around think wrong, for their sake. The most innocent thing becomes serious if it lead another to trifle with his conscience; and as for "shocking" people and taking pleasure in it—that is the feeblest of feeble things.

There should be a dash of Christmas in every Sunday. Let it be a day of special kindness, geniality, pleasantness. "The better the days, the better" *should be* "the deed":—be on the lookout from morn to night for opportunities of kind acts, kind words, kind looks. Before all *forgive*.—Inseparably linked to the Lord's Day is the Lord's Supper and to that the Lord's Prayer: "as we forgive" stands on the threshold of our worship.

III. And keep Sunday in love to God. We said a week ago how the day is the meeting-point of a three-fold love—that of the Father in Creation, that of the Son in Redemption, that of the Holy Ghost in Sanctification. And those three loves are one. So that our love is a response. "We love Him because He first loved us."—A Sunday well-spent is bathed in the love of God as an open meadow is bathed in sunshine on a bright Spring or Autumn day. You cannot define it, but you know it is there: it lights you, warms you, thrills you—a subtle something that makes Sunday different from other days—it seems in the very air; common things around

"do seem apparelled in celestial light"
till, on *Monday*, the glory

"fades into the light of common day."

A "matter of fact" person will say it is *not* in the air, but in the person—well, is it any the less real for that? Rather more so. It is sober matter-of-fact. And you can carry your Sunday with you, as the air carries its atmosphere through the void of space. You may have it round you in a foreign capital, in mid-ocean. Even in the Levant, on board ship with Moslems who keep Friday, Jews and Armenians who keep Saturday, Druses who keep Thursday, with others (for there are some) who keep Wednesday, and a hundred who keep no day whatever—all huddled together—yet when Sunday morning comes round you may, if you will, have Church-bells ringing in your heart.

Young men! wherever your lot may be cast in years to come, remember! Remember Sunday! Other things you throw off, but this is no convention, it is the day of the Lord your God.

That is a true touch in Shakspeare where Orlando

in the wild forest, appealing almost desperately for aid, seeks a tender spot in his hearer's heart by pleading.

"If ever you have looked on better days :—
If ever been *where bells have knolled to church !*"

Cast your thoughts backward. Does not some type of a Sunday—no dreary Puritan Sabbath—but a real Sunday start up from the past, when that precious Sunday-feeling was with you from morn to eve. Think of some Home-Sunday long ago before your home was broken up. Think of one of your earliest Communion-Sundays.

A week ago we asked, "What is a well-spent Sunday?" and we left the answer to our own hearts. After all it is best left there. "Love, and do what you will," for your will must then be God's will. But a weak love still asks for rules. "What shall I do that I may have eternal life?" It is not satisfied with the reply "Thou knowest the commandments." No wonder, for those are not ten rules but ten principles, and it is so much easier to work up to some human rule than to work out a divine principle, so much harder to hew one's own character from the solid marble block on which God has drawn the lines, than to let another's hand mould it like a lump of soft clay.

It is not without some shrinking that one offers even suggestions (such as we have just been offering) as to how you may best act out God's Law. For suggestions soon crystallize into rules and rules accumulate till a code is framed like that of the Pharisees or the "Blue Laws." Yet rules we do need. "See that ye walk circumspectly, strictly"—but they should be our own, our own yet commended to God :—every good resolve should be that :—He alone can give strength to keep it. And mind you make your own rules strict. A lax rule self-imposed is worse than none at all.

In any case, let Sunday be, like all else, begun, continued, and ended in God. Begin it well. I fear many a man tires himself out the day before, the night before. But Saturday is not given solely with a view to Monday, nor even chiefly. Our Sunday employment is the crown and the glory of all.—Begin it well, so begin it early, or you lose its best hours. You are to store yourself for the week, for what may prove a week of worldly gloom. Do not the flowers drink in the sunshine on clear days and make the garden still bright with colour when the sky is overcast? *They* do not lose the day's freshest hours.

So let Sunday, begun in God, be in Him continued :—anything which jars on your holier feelings, any pursuit (however innocent and healthful in itself) which tends to lower the tone of Sunday, to take the edge of the Sunday feeling, to mar the course of a day begun, continued, and ended in God's most Holy spirit.—Whatever it be, decline it for yourself, do not encourage it in others, discourage it when you can.

You talk (or your newspaper does for you) about handing on things unimpaired—institutions and the like. For some you feel your responsibility: they are a trust from your fathers. Here is one at the very centre of all that is best in English life. For God's sake do not foul the stream from which you drank as a child!

So begin Sunday well, continue it well—and now end it well.

A true English Sunday evening has a character all its own. It works in among some of the finest sensibilities of our nature: thought, feeling, sight and sound blend in one sweet soothing calm. And not the least among all that contributes to that are the tunes and words of our familiar evening hymns. You would know their value better, had you watched their effect in some far-distant land, when a few English have drawn together as at home—their effect upon a solitary Englishman sitting in a corner, one who had left the old country years ago, and left it, for all you know, under a cloud. And *I* shall never forget (a personal experience may be typical and so helpful)—*I* can never forget what *I* felt one Sunday, after sunset, finding myself, when hardly more than a boy, quite alone in Athens, after weeks by myself among rough sailors and in Mediterranean ports—and there in Athens, at that solemn hour, hearing our dear hymn "Abide with me."—They were not English people who were singing:—the words were in Greek—they lost much, of course, but the thoughts were the same, and it was the old familiar tune. Such things go deep. For your own boys' sake encourage all that makes the Sunday what it should be!

In conclusion, I return to the first word. The great Remember of the Law includes the great Remember of the Gospel: in that it finds its main fulfilment upon earth. We saw how the old Remember was something to be *done*—not something to be thought or felt: and the new Remember still more so:—the *doing* comes to the fore-front:—*THIS DO*:—and a power of fresh meaning comes to raise that word *DO* to the very Throne of Heaven.

And while the doing is thus raised, the "remembrance" is deepened, deepened into *memorial* and that into something deeper still.

There is the very Sun of Sunday.—It almost *makes* the day—it floods it with rays of warmth, rays of light, rays of change and hope.

We cannot close this course of sermons better than with those *two words*, so short, so simple, and yet so tremendous in their import

THIS DO.

ARCHDEACON JONES, of Liverpool, has announced his intention to resign his office at the end of the year. He has held the archdeaconry since 1855.

OBEDIENCE TO DUTY ESSENTIAL.

BY THE REV. JOHN A. JENNINGS, M.A., RECTOR
OF DONAGHPATRICK, CO. MEATH.

SERMON PREACHED ON SUNDAY, OCTOBER, 17, 1886,
IN DONAGHPATRICK CHURCH, CO. MEATH.

"But, if not."—Daniel iii, 18.

MANY of you, doubtless, will remember where these three words occur.—In the marvelous answer of the three Hebrew children to King Nebuchadnezzar. You will recollect that he had set up a golden image to be worshipped by all people, nations, and languages; the penalty for refusal to bow down being a most terrible death by fire. Certain jealous Chaldeans eagerly observing that the three Jews, Shadrach, Meshach, and Abednego, had been promoted by the King, over their heads, to great honour—they being set over the affairs of the province of Babylon—accused them of disobeying the Royal edict. In rage and fury the great monarch commands them to be brought before him; asks them, is the accusation true? doubting himself whether it were quite possible for it to be so; and to him they return the wonderful reply—"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. *But if not*, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

You know the sequel, how they were miraculously sustained, and brought forth without harm or blemish. But it is not with that result, glorious and comforting as it is, that we have to do this morning, it is to the three words of my text that I would direct your attention, "*BUT IF NOT*."

We may well marvel at their utterance in all the circumstances of the terrible case. Everything seemed working against them; they were apparently quite forsaken—given over to God's enemies as a prey; no gleam of hope, humanly speaking, dawned on their untroubled spirits. Yet they never seem to hesitate for one brief instant what course to pursue. They place what they conceive to be right before them, and turn not their gaze aside from that great main point of their moral and religious vision. There are no wanderings of thought towards side issues, no questioning as to what would happen in the event of their disobeying the cruel command, and of God apparently leaving them to suffer wrongfully. They entirely concentrated their ideas on one single aspect of the case. What is the right thing for us to do under these specially awful circumstances; whatever that is, let us accomplish it in the might of our God, and leave the end to Him

who seeth not as we see; and who alone will, and can do what is entirely best. Having so decided, they are firm as the rock, and yield themselves up to what can only seem to be certain destruction in its most appalling form. I do not think that we admire this noble sense of absolute duty sufficiently. Most of us would certainly have acted very differently indeed. Most of us do act daily, by comparison, in the most ignoble and despicable fashion.

Brethren, do we take our stand heedless of consequences—regardless of what the word will say? I think not. The miserable fear of the popular voice, the fatal regard for the approving opinion of even the most worthless with whom we come in contact, is one of the most widely prevalent failings of our day. If we do a certain thing, all men shall speak well of us; *but if not*—and there we stop; we do not care, we do not *dare* to analyse our further thoughts, but we simply do the easy, popular act which will win the easy popular applause—praise, which when won is frequently not worth the having and far less to be sought than the blame, of thinking, sober-minded men, which might possibly have set us on the right track and taught us what was tinsel, and what was sterling gold.

There are things which seem right to the average judgment, which are not at all to be desired when weighed in true and accurate balances.

These matters are of course, the most difficult to decide; for we may think that we are conceited in setting our judgment against the far more general verdict, and therefore yield to the multitude's cry, when we ought to have held our ground. Believe me, that I do *not* mean that we should be self-opinionated; but it frequently happens that the masses strikingly resemble a flock of sheep; where one leads, the rest follow, without exercising their reasoning faculties to any appreciable extent. Therefore, even if present unpopularity were to be the result in our case, we should accept that disagreeability rather than abate one jot of principle, which we should value dearer than life itself. We should place our decided duty before us, and leave the issue in this present world to God; when we think "*but if not*" (that is, what will be the consequences)? we must make up our minds to submit to them, sure that *God* will approve if we at all times commit our consciences to His all-wise direction.

Yes, let us "trust in God, and do the right." There is the old universal temptation—so subtle that the Devil impiously made use of it when tempting our blessed Lord—the doing evil that good may come. Suppose that even we were to be the human means of winning souls to the side of Christ if we only began by acting on a principle which we knew and believed to be wrong; we should unhesitatingly refuse to lay that false

foundation, as our Divine Master did when Satan offered him the world and its kingdoms, and he was rebuked by the same weapon as it is most mercifully given to us to use too—"the sword of the Spirit, which is the word of God."

We must, then, think, *not* of the consequences resulting from our line of action, but the rightness of the line of action itself. If our guiding rule be other than this, no matter how well we may steer our course in the eyes of our fellow-men, no matter how we may appear to avoid the sunken rocks, the treacherous shoals and quicksands of the sea of life; in *God's* sight very different is our journey, and many a time we have all but made miserable shipwreck.

We each must confess that candour is *not* the leading characteristic of our age. Men do sometimes say one thing, and mean another. There are acted lies; clever equivocations; concealments of vital views, going on around us every day. Why is this? I think it is because we are so utterly unlike these three grand men of the olden time. We dread the world too much; it is ever painfully present to our mental view; we love to propitiate it, and fear to do aught that would bring upon us its unfavourable judgment. We love a species of judicious trimming which is thoroughly contemptible—utterly to be despised. If we act as our friends and neighbours wish, we have an easy, smooth path; and that seems to be the one very general desire. You know well I am only speaking the plain, unvarnished truth. If we do not pursue the course that gives pleasure to the greater number, we shall have a very dreary time of it; therefore it is this unwillingness to trust God, and over-willingness to please man, which proves the weak point in the history of so many lives. Ah! friends, is it not a heart-breaking sight to see some grand soul battling all alone? Battling for what he believes to be right, God-directed, and wholly true; yet hounded down by a pack of curs who can never even faintly realise the awful throbbings of that lonely heart. Thank God that noble race represented in Holy Writ by these three Hebrews, by Elijah, by Daniel, by John the Baptist, is not yet dead. There are still strong hearts who care not for mere earthly applause, but who look with calm steadfast eyes into the face of their Master, and learn of Him; happy if they but win one loving smile, which will help to bear the weight of weary years; the fierce trial of being misunderstood; the heart breaking from bereavement, ay, even death itself, if such Divine demand were made.

Is it not very true that in our prayers we frequently approach God, hoping that His answer will coincide with our wishes? We do not leave the matter for *Him* to decide, *we* have decided already, and only hope that His approval may possibly be ours, "*BUT IF NOT*" are we turned from our wrong purpose? Do we adopt the less pleasurable course because we see that it is the

one of which God approves? or rather (unlike in mind to those whose history we have now brought before us), do we shirk unpleasant duty, in the vain hope that our own easy, evil way may somehow or other, result in final good? How fearfully unlike Job are we! Job who said "Though He slay me, yet will I trust in Him."

Yet another mistake men are prone to in their prayers: the attempt to bargain with God! They come as though they said, "Good Lord, if you will do so and so for us, *then* we will serve and honour Thee." What our Heavenly King requires, is unconditional obedience; that we should be utterly loyal subjects; that we should not be so under certain contingencies, but under every possible circumstance which He in His wisdom may see fit to send. Our question ever should be, *not* Is a certain course *difficult*? but, is it the *right* one?

Suppose a case which will simply illustrate our subject. Say there is a poor widow, she has a large family of young, helpless children; she does *not* know where to get the morrow's meal; she prays, "Almighty Father, if Thou sendest food for these, Thy little ones, I shall praise Thy name; *but if not*, I shall think that there is no Father of the fatherless, no loving, strong right arm, no watchful preservation of Thy creatures here below." Would *that* be a *right* prayer to offer? and yet, even if not put in words so outspoken as these, the thought is in our hearts, and is known by "Him to whom those same hearts are open, and from whom no secrets are hid."

When trouble, bereavement, sickness come upon us, or those dear to us, it is hard indeed to say, "Thy will be done"; it is well nigh impossible to feel at the time that God's way is the best. Yet this was the thought uppermost in the minds of these three Hebrew heroes, when they exclaimed in the very presence of that seemingly certain martyrdom, "*But if not*, we will not serve thy gods." "*BUT IF NOT*," if our Father in His wisdom leave us to the mercy of the tyrant; if He allow us to be bound hand and foot; to be cast into the seven-times-heated fiery furnace; ay, even to be burned to ashes with agony unspeakable! Even then we shall do what we well know to be the fulfilment of His holy will.

Friends, there is not one of us that is not at some time or other placed in a position when it is difficult to decide. We, if we do what we know and feel to be right, may at times go against the wishes of dear friends. Yet shall we hesitate? "What would Jesus do?" That is the test for each of us. It is easy to "profess and call ourselves Christians," but it is difficult indeed to live the truly consistent Christian life. Yet did the Christ ever hesitate for one brief instant? Did *He* ever temporise? Did he ever think of what man would say? And is not He the one example that we should follow? All *His* teaching was against the vain attempt to serve God and

mammon. He said to the Pharisees, "Verily I say unto you, Ye *have* your reward;" that is Ye have it *here*, and *now*, present and fleeting. But far different is the heavenly and eternal reward to Him who fights the good fight. "He that endureth to the end, the same shall be saved." "To him that overcometh, shall it be given to eat of the Tree of Life." Not that we are saved by endurance, and by overcoming; but these are the proofs of the reality and consistency of our faith. Not even that we are saved by faith; faith is the means appointed, but God's grace is that which saves. If it were our own faith of itself, then were we saved by works. Yes, we must not separate the two. "Faith apart from works, is dead." What God hath joined together, let not man put asunder.

Let us then, Brethren, follow the Divine example; let us walk in the steps of Him who pleased not Himself. Let us, heedless of attack, sneer, or reproach, "cast all our care upon Him, for He careth for us." Let us "be not over anxious for the things of the morrow." These are the results of living faith, and "by our fruits we shall be known." If we are murmuring, rebellious, self-willed, self-pleasing—if we choose to propitiate the popular opinion, rather than to do our God-given duty regardless of present consequences, helped by the spiritual sight of Him who, to all eyes save to those of the pure of heart is invisible—if we *act* thus, and *talk* as though we were intimately united to our Redeemer, I fear that our religious life is false, and that we are building upon sand. May God enable us to do His will. If it be His good pleasure to give us temporal happiness, may we praise Him "not only with our lips, but in our lives." "BUT IF NOT"; if He see fit to withhold earthly things, may we praise Him still, and think of the blessed time when "He shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

ON Wednesday, the 8th inst., the Rev. E. Boden, who had been head master of the Clitheroe Royal Grammar School for over thirty years, and who died on Saturday last, was interred at the parish church. A very large number of friends attended, in spite of the stormy weather, and there were upwards of a hundred former scholars present from all parts of the country. The mayor and members of the town council also formed part of the congregation. The service was conducted by the vicar (the Rev. E. H. Thomas) and the Rev. J. Morgan, curate of Padiham (a former scholar), and at the graveside the offices were read by the Rev. J. A. Wilson, rector of Bolton-by-Bolland. The coffin was placed in the family vault. It was laden with beautiful wreaths, one of which was from Lady Kay Shuttleworth, of Gawthorpe Hall,

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FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, DECEMBER 18, 1886.

THE CHURCH AND RECREATION.

THIS may be said to be one of the "burning" questions of the day, and one upon which it is extremely difficult to arrive at any general consensus of opinion. It is much to be regretted that when the subject was discussed at the Wakefield Congress, the Thursday evening was chosen, the day upon which the working men's meeting was held, because it seems to us that such an important subject demanded the attention of the Congress, and the discussion might well have been held in the Congress Hall, instead of being relegated to the close and stuffy Court House, where it was impossible either to see or hear.

That recreation must be provided, especially for the young, is admitted by all. We have got beyond the times when John Wesley, in starting his school for the sons of Wesleyan ministers at Kingswood, decreed that the children should

spend no part of their time in play; and many of the old Puritan objections against what are now considered to be innocent enjoyments have also vanished away. It is, however, extremely important to define recreation, and the form that it shall take, because some natures require it far more than others. Yet we may state what is an acknowledged fact, that a certain amount of relaxation and recreation, is a necessary part of our existence. One of the most debatable points is—How far encouragement should be given to dancing, especially among the working classes? We are aware that some have objected to dancing, as tending to wrong-doing; but really there is no more harm in this, than there is in any other form of exercise or amusement. Everything may be abused, but it is not the use of the thing, but its abuse, which is to be condemned. For instance, men may bet on the result of a cricket match, just as much as on a horse-race, yet we do not condemn cricket because of this. In many parishes we can see no harm whatever in the young people meeting together once a week, in a nice, warm, well-lighted, well-ventilated, comfortable room, especially if under proper supervision, and enjoying the pleasures of a dance. The graceful steps, the cheery music, all combine to provide true recreation of a most healthy and exhilarating character. We know of a parish where there is in the winter a dancing class in the school-room; the rector's wife plays the accompaniments, and we have never heard of any evil results. The fact is, many people are afraid of allowing to others the same privilege and liberty which they claim for themselves; *why* we could never understand. Many people have no objection to their own daughters dancing, and enjoying the pleasures of a ball; why then should we withhold that same privilege and source of enjoyment from our humbler brethren, because, forsooth, they are the "working classes"? Why should we judge certain things as injurious for others, which we have no scruple in using for ourselves? Let us cast sentiment on one side, and look facts fairly in the face. We believe that if this form of recreation was more encouraged and guided aright, it might be productive of good rather than evil. Certain it is that this is a far more rational and English form of enjoyment than the "forfeits" and "kissing games," of which we heard so much a short time ago. There are others who advocated theatre-going as a proper means of recreation. Now some may rightly object to this, not because it is wrong in itself, but in consequence of the fear that some of the plays do not tend to that elevation of the mind that they would wish for, while some have a very high moral tone. The members of the Church and Stage Guild state that they are endeavouring to make the Stage the handmaid of the Church, but whether this is really the case, we leave others to judge.

One thing is very clear, that it is easy for the members of such a Guild to glide insensibly down to a lower level, while the Stage itself may not raise its tone. We confess that from all we have seen, heard, and read, that we have not held a very high opinion of the work of this Guild. It may be a mere matter of opinion, but after an existence of some five or six years, we should have expected some fruit from its labours. This we look for in vain.

But while some may have a reasonable fear of the Stage, we think that something may be done in the way of recreation among young people, and that is by the institution of Amateur Dramatic Societies. Let some amusing piece be selected, and an arrangement made for the taking of the several parts. The very fact that it gives all something to do is a stimulus to learn up the part, to be able to act it properly when the time comes, the constant rehearsals, will have a wonderful effect. There is no greater way of interesting people than by giving them something to do. And we believe that this is one of the best ways of promoting recreation, both for mind and body.

We might refer to the necessity for cricket and football clubs for the young men as being most important. The vigorous exercise of the limbs of our youths is the best and most natural process for strengthening and confirming the mental as well as the bodily health of the present and future generations. Another form of enjoyment is what is known as cycling. If the Church will only lead the van in these movements, we believe a great deal of good may be done. It is no use condemning evil courses if we have no means for combating them, just as it is no use for temperance orators to condemn the evils arising from the abuse of intoxicating drink, unless counter-attractions are provided in the shape of nice warm reading-rooms, comfortably fitted up, which are not, to use Canon Basil Wilberforce's words, "fly-blown kennels of discomfort." A great deal may be said on the subject of literature, which was touched upon in Miss Yonge's excellent paper at the Church Congress, but space forbids our entrance upon it now. We trust, however, that this important subject of recreation will be taken up *practically* as well as theoretically, and if the Church will only set the example, others will follow.

A FURTHER PAPER ON 2 COR. V. 1.

BY A STAFFORDSHIRE PRIEST.

IT is difficult to say where the figurative ends and the real begins. St. Paul uses two similes to illustrate our incorporation with Christ. That of grafting into the olive, and this, which may be considered more practical, "clothed upon," showing the effect of our closer union with Christ in Holy Communion.

In the parable of the wedding garment we see the effect of not being "clothed upon." What the change will be we cannot exactly say, earthly eyes have never yet seen that garment. Lazarus, if the expression may be used, was hide or earth-bound in returning to life; and thus there is a difficulty in the expression "immaterial," but it is used in opposition to carnal materialism; for is there not a spiritual substance or material? Ezekiel xxxvii. shows in some measure how our vile body will be changed.

Even on earth we see a spiritual effect on the persons of the holy (2 Cor. iii. 7 and 18). The Divine effulgence was more than a figure of speech, and a justification for the Nimbus painted around the heads of Saints. In the case of Peter and John, this presence took the form of *boldness*, so the multitude noticed that they had been with Jesus, and thus also with our Lord when He set His face to go to Jerusalem. So this clothing is not simply an idea, but a perceptible fact.

What was the first Adam? Man made in the likeness of God, that part of Himself which could be given from Himself, *i.e.*, Jesus Christ (for the work of the Trinity, though separable, must not be separated). Is He not the leaven which leaveneth the whole lump? Adam then was a perceptible being, and tangible because of earth, but being thus "clothed upon" by the likeness of God, he could converse with God, and, after his fall, wished to *hide*; therefore, before the fall, did he not also see God?

Jesus Christ is God and man. One, not by conversion of the Godhead into flesh, but by taking the manhood into God. What is this but "clothing upon." Surely the doctrine of the Immaculate conception would not have been made, if this "clothing upon" had been realised. The seed of death remaining is a difficulty. Jesus taking the manhood into God, overshadowed our nature, the darkness of sin was dispelled, therefore He could see no corruption, but for the purpose of His warfare with Satan, He submitted to death of the body, that His triumph might be the more complete. Jesus Christ thus became the same as the first Adam before the fall, that He might offer the perfect sacrifice, and *regenerate* man in Himself, the second man, that by the Holy Spirit washing our souls in the blood of the Lamb we might be restored. Then the work of the Trinity—creation, regeneration, restoration,—will be complete.

The work of redemption does not content itself with replacing man in Paradise, but in Heaven; and in order that we may grow in the likeness of God, the Lord's supper was specially ordained to take the place of *carnal* sacrifices; and to show there is something real in it, our Lord does not say, Take of my Soul or my Spirit, but He says, Take of my Body and Blood, that we may be fed with the mysterious body of Christ; like must be fed by like, that we may grow up into Christ. It is impossible to define this body, but, as an approach to a description, what was the ecstasy of St. Paul, and why, for fourteen years, was he silent about it? He says that he was caught up into the third Heaven, and whether in the body or out of the body he could not tell, so great was the mystery by which he was surrounded, he was wafted up, and in an unspeakable manner raised on high, and was enabled to bear the light which shone upon him, and to hear mysterious words, but utterly unable to give any description of that which earthly words would fail to express. "There

are more things in heaven and earth than are dreamt of in our philosophy." St. Paul's body, to enable him to see and hear these mysterious things, was transfigured for a time. A *spiritual* change came over his tarnished body to make him in accord with his surroundings; he became unclothed of the carnal body, and clothed upon of the heavenly.

The very senses bear testimony to our once uncongested condition, to our once perfect *bodily* condition; and the magnifying glass coming to our aid tells us how much is hidden from us, and astronomical discoveries tell us of Universes yet to be made known. Man, in passing to another world, cannot surely pass into vapour; he must yet be a substance "clothed upon," be it for good or evil. Moses and Elias, at the transfiguration, were distinct persons, could not have passed through each other as vapourous spirits might do. They could pass through obstacles of earth, as Jesus, the second man, clothed in the perfect nature of the first Adam, could pass through walls, the doors being shut, because sin and death, nothing carnal, could hold Him. So hereafter we shall possess bodies substantial, yet etherealised, and shall be able to appreciate in perfection everything that has delighted us. It is said that science has discovered that plants sing as they grow—and why not? Let everything that hath breath praise the Lord.

Thus hereafter may we not have smelling, that we may inhale the odours of the golden censers; hearing, that we may hear the harpers harping upon their harps; taste, that we may enjoy the twelve manner of fruits; feeling, that we may handle the Word of Life; and we must have eyes, that we may see the King in His beauty.

Ye, once again, as a *résumé* of what has been ventured upon—

The clay was so refined that it was a pleasure to God to behold His work, that He could will to endow man with the likeness of Himself, and in breathing upon him, that he might become a living soul. He clothed him in a coat of divers colours, the sevenfold gifts of the Spirit, so that man was not naked, and therefore not ashamed.

Man was a self-contained, tangible substance, perceptibly clothed with an armour of light.

Then comes the fall. Satan tears out two pieces of the garment, and injures the rest; he substitutes worldly knowledge for the heavenly wisdom, and death for Life. Man knows that he is naked, and shame follows.

Then the Lord Jesus Christ comes, showing the way by which man may return, bringing with Him the lost gifts—*Truth* and *Life*—not the life of Paradise, but of Heaven. "I am come that they might have life, and that they might have it more abundantly."

To support this view Isaiah, in enumerating the gifts of the Spirit, mentions six. Truth, or the wisdom of prophesy, had been given to him. Life was yet to be bestowed, and therefore omitted by him.

The compilers of the Confirmation Service try to count seven gifts. Do they not fail? Do they not repeat one gift twice over?

Life is given at Pentecost to the Church, but only as infant life. It is to grow till the perfect life is obtained, and this is obtainable through the real presence of Christ. To us mortals this is essentially a *spiritual* act, though not the less real. Has it not been shown above that the heavenly garment may be seen in those who live with Christ?

Our daily life is a parable to us ; we rise from our beds (as from our graves), we wash, we are clothed, we enter into Society. So may we rise from our graves, be washed and restored by the Blood of the Lamb, and clothed in the sevenfold gifts. So when we enter to the Marriage of the Lamb, may we be found with the wedding garment and " clothed upon."

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE LARGER CERTAINTY.

SIR,—The *Spectator*, reviewing a volume of sermons by the Rev. William Danks, entitled " The Church on the Moor," which express the larger hope, and appear to be written with much power and beauty, indulges in the following reflections :—" A believer in a just Deity must doubtless believe that God's love is infinite on the part of God ; that there is no barrier to its redeeming efficacy in the will of God. But is it so certain that there is no barrier in the will of man ? Aristotle, who surveyed human nature, and the development of human character with a power and keenness of analysis which have never been equalled, came to the conclusion that perseverance in evil-doing might result in a moral paralysis of will which he described as ' incorrigible.' Once grant the freedom of the human will, and you necessarily grant two inevitable corollaries—the possibility of endless self-assertion, and the possibility of incorrigible perversion. It is therefore safe to say that all men will eventually be as happy as their own characters will permit ; that there is no obstacle in the will of God. But we must add that both reason and Scripture combine to enforce the awful truth that wills which have the power and disposition to resist Divine love for a definite period may continue to resist it for ever. Love must attract ; it cannot compel. The human will may be won to holiness ; it cannot be forced." This is a brief and tolerably clear *résumé* of the argument still sustained for the possible endlessness of evil by many writers to whom respect and consideration are due. It is, if I mistake not, the last and only logical form of reasoning conceivable by which that truly awful traditional teaching can be supported, dating from the days of Tertullian and Augustine, which has obscured the light of the Sun of Righteousness, and darkened the whole horizon of humanity. The first answer that suggests itself is obviously that human reasoning is here opposing a supposed possibility to a revealed certainty. Left to itself, the creature-will might doubtless become incurably perverse, but God's Word distinctly assures us that God will reconcile all things to Himself, and that God shall be All in all. The creature-will is free within a certain range—relatively but not absolutely free. Practically, it is conditioned by circumstance to an almost incalculable extent, by surroundings, education, and temperaments. But, taken at the best or worst, the most perverse finite will is not infinite, and the Infinite Love is ever drawing the creature-will towards itself. We have our Lord's word for the issue, " I, if I be lifted up, will draw all men unto Me." Further, let it be remembered, with all reverence, that it is impossible to justify creation, or at least the existence of free agency, if freedom indeed involved the possibility, and in some cases the certainty of

endless evil. Can we conceive Divine Love and Power being under the inexorable necessity of creation ? No ; we are bound, as Theists, to believe that the law of liberty was the choice of Almighty Wisdom. God, then, resolved to bring innumerable creatures into being, who, by an evil choice, in time might seal their own inexorable vice and misery. Who can believe this, who believes in a God of love and justice ? Clearly, no one.

But He, who might the vantage best have ta'en
Found out the remedy.

From everlasting it was decreed in the Divine counsel that an infinite Sacrifice should be provided for the sins of the whole world, the free-will offering of Him who was God from everlasting, One with the Father and the Spirit, fulfilling all obedience, satisfying the Divine ideal, reconciling the All-Creator with creation. In the face of this stupendous mystery of love, it is surely idle to affirm the abstract possibility of endless evil in the creature's will. This is to ignore—nay, it is to contradict expressly the revealed *fact* of the ultimate triumph of Divine Love, which can alone justify the existence of a more or less limited creature-freedom. In innumerable cases, as among heathens and heathenised Christian masses, that freedom is very limited indeed. But let us take the hardest case to deal with, that of the fallen angels, assumed to have enjoyed a very high degree of spiritual light and glory, and to have fallen by their own free choice. Let us even contemplate the case of Lucifer, Star of the Morning, Ruler of the heavenly host. Here at least, it may be justly said, there must have been deliberate choice of evil and persistency in evil for a lengthened period. Why not, then, for ever and ever ? I answer : First because God's Word assures us that God will reconcile all things to Himself, and therefore all angels ; but secondly and chiefly, because nothing will satisfy the Divine Love short of the happiness of all its creatures. God loves the fallen angels with an everlasting love. He hates the sin, but never hates the sinner. The angels of Heaven mourn over their fallen brethren. The Triune God has infinite pity for the lost and worst. Never would He have called Lucifer into being, the firstborn of all the sons of glory, had He not foreseen his ultimate reconciliation with Himself. Yes, it pleased the Father that in the Son should all fullness dwell, and having made peace through the blood of His Cross, by Him to reconcile all things to Himself ; by Him, I say (adds the Apostle), whether they be things on earth, or *things in heaven, i.e.,* angels and angelic powers. Yes, at the Name of Jesus every knee shall bow, of things in heaven, and things in earth, and *things under the earth*, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

Until our missionaries shall be able to proclaim this everlasting gospel freely, the cause of divine truth can neither triumph at home or abroad, and all our efforts will be stricken with spiritual paralysis. It is a most awful and certain truth that all conscious and wilful sin involves grave punishment ; ay, and that sin, when it is finished, brings forth death—a state of settled perversity of will which is most terrible, and involves separation from God, and the outer darkness where is weeping and gnashing of teeth. God forbid that those who hold the larger hope, or rather, what I must call the larger certainty, should be lax in their moral teaching. The soul that sinneth it shall die, but not die for ever and ever, because in all worlds, as the

Alexandrian fathers taught, God's Holy Spirit energises, and sooner or later the Divine Will must be accomplished in the felicity of all His creatures.

ARCHER GURNEY.

P.S.—May I venture to subjoin a few brief comments on Canon Liddon's sermon on death, just published in the *Guardian*, *Church Times*, *Church Review*, etc. It is of course eloquent as a rhetorical plea for the belief in great cataclysms in Church, State, and Society, and it is undeniable that such cataclysms have occurred, and may occur again. But the whole discourse is based on the assumption of the endlessness of evil, and finishes, by representing God the All-Creator and the All-Sustainer as the All-Destroyer also. The preacher foresees and proclaims "the end of all human probations, the final dissolution of the human order or social life of mankind, the destruction of man's home on the surface of the globe," etc. And he goes on to ask, "When all is over, what will remain?" The answer he gives is "God," and to all appearance God alone. "When the creatures of His hand *vanish*, He still is," etc., etc. Now I must confess, with much pain, that this appears to me to be a far more really dangerous attack on Christianity, in spite of the good intentions of the speaker, than all the lucubrations of the Bradlaughs and Besants. Here is a Christian teacher justifying the assertions of these writers (I am constrained to say it), that Christianity is an artificial religion, nay, little better than a noxious superstition. Here is the mischievous and truly blasphemous teaching of Augustine's "City of God," explaining and almost glorying in the overthrow of social order and civilisation, re-echoed by the most noted preacher of the latter part of the 19th century in our Metropolitan Cathedral. What must be the effect, if any, on thoughtful men, who believe the preacher to be a real exponent of so-called orthodoxy, but a conviction that that orthodoxy is "a fond and foolish thing"? No doubt there are the seeds of possible decay in every form of life, save in as far as they are founded on the rock of God's Word. But not only is the Church so founded, but the State also. The principle of authority is Divine, though it is limited by that of liberty. To reconcile these two principles is the aim of the genuine thinker, and I do not hesitate to affirm that never in all the ages have they been so wisely reconciled as in the Church and Realm of England—the Realm, I should rather say, of Britain. Canon Liddon's anti-social teaching is grounded (as I have said) on the primary assumption of the endlessness of evil,—that the world only exists for the sake of the elect few, the great mass of humanity being carted away as useless rubbish, or rather being kept in exquisite and endless torments, the necessary price of the everlasting glory of the few. Further, Canon Liddon assumes that the consummation of the ages really means "the end of the world," according to the grossly dishonest mis-translation reproduced in the revised New Testament. I need not tell any thinking man that there is no such thing conceivable as "the end of the world," or "a close of all creature probation," until all are reconciled to God. Then, in the far distance, there may be, and will be, in some sense, "new heavens and a new earth, wherein dwelleth righteousness," and this may involve a cataclysm. It has been suggested that a beneficent cataclysm might bring about a perpetual Spring on all the surface of the globe. But to apply the figurative language of Holy Scripture literally is

unworthy of a thinker or a theologian now. It is the Sun of Righteousness which has been darkened, and which shall glow with seven-fold light and heat, when the Moon, the Church of God, is like the Sun, being full of the glory of her Master. The stars that fall from heaven are Christian Churches, like those of the East, overthrown for their sins by the conquering and withering influence of Mohammedanism. These vulgar mistakes, as I must call them, may be pardoned in Mr. Spurgeon, but must be dealt with severely in Canon Liddon. This is not the everlasting gospel, but a melancholy parody and perversion of it, which has led the Christian world astray too long. On the subject of Eschatology Canon Liddon and his whole school are in the very depths of midnight darkness.

THE LAST TWELVE VERSES OF THE SECOND GOSPEL.

SIR,—In reply to your Reviewer, I may say that I see no reason to question M. Renan's statement—"We can, without improbability, connect the deaths of the Apostles Peter and Paul with the persecution of the Christians under Nero, July A.D. 64." (Hibbert Lectures). I have already said that St. Mark's Gospel evidently was compiled for the use of the *earliest* Gentile converts. St. Matthew's Gospel is distinctly *Judaistic*, and consequently is the *first* of the Gospels in order of time. (See Dr. Townson's Works). St. Mark's Gospel is an *abridged adaptation* of St. Matthew's for the use of the *Gentiles*. It closely corresponds with St. Matthew's in form, substance, and diction, while it exhibits special characteristic divergences therefrom in the *Gentile* interest. (See especially for close correspondence Matt. iv. 18; Mark i. 16; Matt. xxiv. 15; Mark xiii. 14; and for characteristic *Gentile* divergences Matt. xv. 1, 2; Mark vii. 2, 3; Matt. xv. 22; Mark vii. 26; Matt. xxiv. 15 (the holy place); Mark xiii. 14.) "The Gospels of St. Matthew and St. Mark have a much greater similarity of subject than those of St. Matthew and St. Luke." (Canon Westcott). "Internal evidence is very full as to the class of readers for whom Mark compiled his Gospel; the *Gentile Christians* are clearly pointed out." (Alford).

Next, as to the date of 2 Timothy. As it is simply impossible that St. Paul could have survived the terrible Neronian Persecution, clearly this Epistle was written before A.D. 64. Your Reviewer speaks indeed of "St. Paul's liberation, his missionary journeys in Asia Minor and Crete, and his re-arrest;" but in doing so he appears to accept *unmitigated myth* as actual fact. Where, and oh! where, is the historic evidence of all this? "The *historic value* of this evidence" is, as Archdeacon Farrar says, "*very small indeed*." So small, say I, that it resembles Euclid's point which, as we all know, is that which hath no parts and no magnitude. It is obvious that St. Paul, the "ring-leader of the sect of the Nazarenes," at that time the most conspicuous Christian in the whole world, could not have escaped the fury of the persecution. He must have been one of its first victims. Where could he have taken refuge? Wherever he was, he was within reach of the Roman power, and anywhere and everywhere his bitter and implacable enemies, the Jews, dogging his footsteps, would denounce him to the authorities. Much more might be said as to the absurdity of two Roman imprisonments of St. Paul—

scarcely less absurd than *two* beheadings of King Charles the Martyr!--but I pass on. 2 Timothy necessarily belongs to the two years of St. Paul's imprisonment at Rome. To what portion of these two years? Now, in 2 Timothy, we find St. Paul in the company of *Luke*, begging *Timothy* to come "before winter," and to bring *Mark*. He also refers to Demas and Tychicus as associates of his. On turning to St. Paul's Epistles to the Ephesians, the Colossians, and Philemon, which clearly all belong to one particular period, we find that Timothy and Mark have now joined St. Paul, and that the names of Luke, Demas, and Tychicus also occur in the list of his fellow-labourers. Hence the obvious conclusion is that 2 Timothy preceded the Epistle to the Ephesians. This view is confirmed by the fact that there is a very close connection in purpose, in doctrine, and in phraseology between the Third Gospel (with the Acts), and the Epistle to the Ephesians. This tends to show that the Third Gospel and this Epistle were written about the same time. Now the Third Gospel was certainly written *after* 2 Timothy, so that here we have additional evidence that the Epistle to the Ephesians was *later* than 2 Timothy. Moreover, as Bishop Wordsworth has pointed out, there is "substantial similarity" between 2 Timothy and the Epistle to the Philippians. Consequently (this, however, is not the Bishop's conclusion), these two Epistles should be referred to nearly the same date. 1 Timothy and Titus, which are more closely connected with each other than with 2 Timothy, clearly belong to an earlier epoch--the time of active missionary effort, of planting churches--say, St. Paul's sojourn at Ephesus. Those are full of *action*--this consists of *retrospect*. Your Reviewer adds, referring to the imaginary and wholly mythical *second* imprisonment of St. Paul, "This time he is treated as a malefactor, suffers hardships (see Greek 2 Tim. ii. 9), and has to 'endure all things.' He is 'ready to be offered.'" But was not St. Paul "ready to be offered" when he penned Philippians ii.? He there uses precisely the same metaphor. I fancy that any innocent man bound with a chain and guarded by a soldier would be inclined to speak of his treatment as being that of a "malefactor." This was the case with St. Paul when he reached Rome. (Acts xxviii. 16, 20). So no wonder he applies the word "malefactor" to himself. With regard to "suffering hardships" (*κακοπάειν*), St. James uses exactly the same Greek word when he says "Is any among you *afflicted*? Let him pray;" and the identical word is also used in reference to Jonah (ch. iv. 10), "And the Lord said, Thou hadst pity on the gourd, for which thou hadst not *suffered*, neither didst thou rear it." There is, I believe, not the slightest suspicion of "*felony*" in either of these two instances, as your Reviewer vainly imagines there was in the case of St. Paul! As for "enduring all things," that was just what St. Paul, with his great heart of love, on every occasion rejoiced to do. He it is who, describing what true Christian love is, tells us that "Love endureth all things." (1 Cor. xiii. 7). St. Paul, no doubt, like others, "rejoiced that he was counted worthy to suffer shame;" and he mentioned these things, not to show that he was treated "as a felon," but to prove the reality of his faith, and the truth of the Gospel which he was leaving as a sacred charge to his son Timothy.

I will only add that had St. Paul been, as your Reviewer thinks, in "immediate expectation of death" when he wrote 2 Timothy, he never would have given

those petty and minute directions to Timothy to be sure to bring "before winter" his cloak and books, "but especially the parchments." In such circumstances the old cloak might well have been left as a graceful and acceptable legacy to Carpus, of Troas, who had had it so long in his keeping; and as for books and parchments, St. Paul would have felt that he had now at last finished with all these, as much as with his ceaseless travels and lifelong labours in preaching the Gospel.

If your learned Reviewer will lean less on the broken reed of tradition, discard airy hypothesis, and condescend to the consideration of plain actual facts, he will find that the Pauline authorship of the Third Gospel, and of the Last Twelve Verses of the Second Gospel (which follows as an obvious corollary), is not so improbable as he has deemed it to be.

H. HEBER EVANS.

December 4th, 1886.

THE EUCHARISTIC CONTROVERSY.

"If that doctrine (Transubstantiation) be rejected, we shall not believe the wafer to have been really transformed into Christ's Body, and so shall not worship it, nor elevate it for worship." "An eating spiritually and a drinking in by the soul of the life-giving efficacy of the Body broken, and the Blood shed."--BISHOP H. BROWNE, Art. xxviii. pp. 725 and 679.

SIR,—Allow me to controvert sentiments in the leading article for this week. I do so because it had appeared also in the *Irish Ecclesiastical Gazette*, and so I conclude it to be, not yours, but that of some prentice hand. This article compares immoralities with false doctrine, as if the latter were of no consequence. What is the use of weighing drunkenness against atheism, for instance? Does not our Lord make a right faith necessary? "Except ye believe that I am He, ye shall die in your sins." There is no use in trying to prove that "*his* faith cannot be wrong whose life is in the right."

2. I can argue patiently with a Romanist as to the ubiquity of our Lord's Body. I can show, with Jeremy Taylor, the absurdity of supposing that it extends through all space, etc. But the case is different when I am arguing with one who professes to hold the doctrines of the Prayer Book. Still more monstrous if the defender of Romanism holds preferment in our Church! He holds its benefits, but denies it allegiance. What is this but Parnell's scheme, "Hold the land, but pay nothing?" Let a man honestly give up what he holds, or else honestly pay the allegiance which he has vowed--aye, and is ready to vow again, if a better preferment were offered to him!

3. This gentleman's arguments are all taken from Roman works. Who denies that our Lord can appear and disappear? What has that to do with ubiquity? He says he worships *it*, our Lord's Body, and not the elements. But Rome says the same. What, if, as Bishop Harold Browne says, it is only "the life-giving efficacy" that is present? Can he not be satisfied with worshipping the *Diety* as present? Or will he say that he is worshipping the Grace, which, as Bishop Bull says, descends on the bread?

4. Let a man tear in pieces the Black Rubric, and go his ways--as Newman and Manning honestly did--why should this writer eat the bread of the Church, and lift up his heel against her?

5. But suppose he has torn out the Black Rubric,

how is he a whit the less a traitor to what remains? Perhaps he will say that he only held Consubstantiation, and that he could honestly do so if the Black Rubric were gone. But it is not gone, and, at any rate, the 28th Article says, with Bishop H. Browne, that there is to be no adoration of a non-existent Corporal Presence. He will harp upon a "Spiritual Presence and a Spiritual Body." But is not that a Spiritual Presence which Christ extends down to us from Heaven, as Bishop Cosin has it?

6. If this gentleman holds Transubstantiation, for I know not what he believes, if he does, his trampling on the Black Rubric will not serve him. The Service says we receive, "these Thy creatures of bread and wine," so they have not been changed into the Body and blood, soul and divinity of our Lord. He cannot be called God's creature. Again, look at the 28th Article. If the bread does not remain, there is no Sacrament, it says, for there are not the two parts necessary. Then turn to the Church Catechism. "Bread and wine which the Lord hath commanded to be received." What if there is no bread and wine? Again, the outward part is "the means whereby we receive the inward." But what if there is no outward part, but only the appearances, the ghosts, the phantoms? Can they be the means of receiving the grace which our Lord calls His Body? Nay, in that case it would be His Body which would be the means of our receiving the appearances with which it is clothed.

7. It is time for the Church to say "he that is not for me is against me." Let a man be honest! A Romanist may be honest and respected, but no one is respectable who deceives. When the formularies which I have subscribed say that our Lord's natural body (and he has no other) is *not* present except by efficacy, as Bishop H. Browne has it, am I to say the contrary, and try to prove it by absurdities about "doors being shut," etc.? If the forms which I subscribe say that His Body is not to be adored as if present locally elsewhere than in Heaven, am I to equivocate, and say that it is "it" that I worship, and not them? If by "it" I mean His Deity, very well. If by "it" I mean His Spirit and Grace, and the efficacy of His Body, very well. But if I mean that the "it" I adore is His Body locally present, as it is in Heaven, I go directly contrary to what I professed to believe. On that profession I was entrusted with office, and I am not honest unless I either believe what I profess, or give up what, on my profession, I was entrusted with.

8. The writer may say that he is merely putting forth, not his own opinions, but the Roman, for discussion. I think this very dangerous, without the answers. I have no right to stumble people with arguments against the existence of a Deity, unless I, at the same time, confute them. This may do for the schools, but is not fit for a paper read by all. The writer may be merely showing his cleverness, but what if he hurts "one of these little ones?"

9. I do not say, or think, that Romish opinions are "soul-destroying" heresies. But what I do think "soul-destroying" is that it is no matter what a man thinks. Another "soul-destroying" error is that a man may believe one thing, and profess the opposite, especially if he does so for place, and continues to hold the place which on his insincere profession he secured. This seems a deadly sin.

CHARLES CROSTHWAITE,
Can. and V.-G. of Kildare.

PREFERMENTS AND APPOINTMENTS.

- Anketell, Rev. H. K. F., Rector of Seagry; Rector of Wootton Bassett, Wilts.
Ault, Rev. H., Curate of Sharpness; Vicar of Bishopstone, Wilts.
Baker, Rev. A., Chaplain to the *Invincible*.
Barlee, Rev. W. H., Vicar of Billingshurst; Vicar of Brandeston, Suffolk.
Bedford, Rev. Henry, LL.D., Public Preacher in the Diocese of Canterbury.
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Powles, Rev. Robert Fraser, Vicar of Beaulieu, Southampton.
Rackham, Rev. Horace Fuller, M.A., Vicar of High Wych.
Russell, Rev. Alfred Oliver, Vicar of St. Saviour's, Brockley Hill.

CLERICAL OBITUARY.

- Bagshaw, Rev. Edward Salmon, B.A., at 22, Seafeld Road, West Brighton, on the 7th inst., aged 52.
Bicknell, Rev. Philip Charles, Rector of Swiland, at 5, Porchester Gate, Hyde Park, on the 12th inst., aged 32.
Hulme, Rev. S. J., M.A., late Rector of Bourton-on-the-Water, Gloucestershire, formerly Fellow and Tutor of Wadham College, Oxford, at 38, St. Giles, Oxford, on the Third Sunday in Advent, aged 62.
Ley, Rev. Richard, Priest, at Claremont, Saltash, on Saturday, 11th December, aged 65 years.
Parkin, Rev. Charles Inglewood, M.A., at St. Edmond's, Bromley, Kent, on the 4th inst., aged 48.
Shawcross, Rev. Richard, Vicar of Ellerburn-with-Wilton, on the 10th inst.
Smith, Rev. Thomas Dusantoy Sampson, at Hannington Rectory, Basingstoke, on the 12th inst., aged 64.
Whitworth, Rev. William, M.A., Rector of St. James, Taxal, on the 6th inst.

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The Church of England Pulpit.

RIGHTEOUS JUDGMENT.

BY REV. CANON LIDDON, D.D.

PREACHED IN ST. PAUL'S CATHEDRAL ON SUNDAY,
DECEMBER THE 12TH, 1886.

"Therefore judge nothing before the time, until the Lord come."—1 COR. iv. 5.

ALMOST in its earliest days, and very unfortunately for its highest interests, the Church of Corinth was largely turned into a school of ill-natured criticism. There were several parties in it, each claiming the authority and sanction of a great name, one even, with more audacity than reverence, claiming the most holy name of all. "One saith, I am of Paul; another, I am of Apollos; and I of Cephas; and I of Christ." Each party was occupied in finding what fault it could or dared with the names appealed to by the others; and thus three of the parties, or some of them, taunted those who clung especially to the name of St. Paul with the suggestion that their much-loved apostle after all was not faithful. He might be an active teacher and organiser, he might be a person of great versatility and resource, a great letter-writer, an ingenious disputant; all these they were not prepared to deny, but he had one capital defect, he was not faithful. He was wanting, they maintained, in that sincerity of purpose which is indispensable in a public servant of Christ. Now St. Paul deals with this charge in that paragraph of his letter to the Corinthian Church which is selected for to-day's Epistle. People had better, he says, think of himself, and, indeed, of all the apostles, not in their personal capacity, but as being, by their office, ministers of Christ, and stewards of His sacraments. No doubt a steward must be before all things faithful; but whether the Corinthians or any other men think him, Paul, faithful or not, matters, he says, very little to him, since he does not venture to decide even for himself whether he is, or is not, faithful. His conscience, indeed, reminds him of nothing that obliges him to think himself unfaithful; but then he remembers that this does not of itself prove him to be faithful, since he does not see very far, and he is judged by One who knows more than he knows—who, in fact, knows all. Therefore the Corinthians had better give up their habit of thus judging either himself or other men; "let them judge nothing before the time, until the Lord

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come." Now, this precept against judging others often occurs in the Bible. It is prominent in the teaching of our Lord Himself: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again." And St. Paul himself warns the Romans: "Therefore thou art inexcusable, O man, whosoever thou art, that judgest," and he asks: "Who art thou that judgest another man's servant? to his own master he standeth or falleth." And he presently adds: "Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." These, after all, are only samples of the passages which bear on the subject, and which will readily occur to you.

Now what is the exact force and import of this precept? Is it meant that we are to form and express no judgment whatever upon human conduct, upon what we see and hear of in the world around us? This it would seem cannot possibly be meant, and for more reasons than one. The first reason is that many judgments of the mind, if not of the lips, are inevitable for all of us if we think at all. What is the process that is going on within every human being every day from morning to night. Is it not something of this kind? Observation is perpetually collecting facts and bringing them under the notice of reason; reason sits at home at the centre of the soul, holding in her hands a two-fold rule or law, the law of truth and the law of right. As observation comes in from its excursions, laden with its stock of news, and penetrates, thus laden, into the presence-chamber of reason, reason judges each particular, judges it by the law of right if it be a question of conduct, judges it by the law of truth if it be a question of faith or opinion. In a very great number of cases the laws of truth and right as held by the individual reason are very imperfect laws indeed. Still reason does the best she can with them, and goes on, as I say, sitting in her own court and revising judgments from morning till night. Probably, two-thirds of the sentences we utter, when closely examined, turn out to be judgments of some kind, and if our mental and moral natures are at all alive, judgments of some kind issue from us just as naturally as flour does from a working corn-mill. How can it be otherwise? God has given to every man a law or sense of right; as a consequence, every action done by others produces upon us a certain impression which, when we put it into words, is a judgment. When we hear of a monstrous fraud, of a great act of profligacy, of a great act of cruelty, we are affected in one way; when we hear of some self-sacrifice or generous deed, of some conspicuous instance of devotion to duty, we are affected in another way, we condemn or we approve, as the case may be. Woe to us if we do not thus condemn or approve, for this would

mean that our moral nature was drugged or dead. Woe to a society which feels no indignation at evil and wrong-doing, and no enthusiasm for good; it is in a fair way to go utterly to pieces. Woe to a man who has no eye for the light and shades of the moral world, to whom virtue is much the same as vice, or who sees between them only a difference of physical tendency, or only a difference of sentiment or taste; he is on the road to ruin. "Woe unto them," cried Isaiah, "that call evil good, and good evil; that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter." If the moral sense is alive, if the moral nature is sound, it must judge; not with a parade of declamation against the vice of other days or other classes than our own, but with the short, sharp result of expression of utter antipathy to that which is in contradiction with this governing law; not to do this, I say is to capitulate to the forces of evil, it is to cancel the law of right within us.

And in the same way God has given us a law or sense of truth. As to what is true, some of us are, probably through no merits of our own, better informed than others. We are, for instance, instructed Christians and instructed Churchmen who know and believe the whole body of truth taught by our Lord and His apostles; for there are so many opinions that we hear around us contradicting in various senses and degrees the body of truth which we hold, that the whole strength of the understanding cannot but provoke judgments. We approve of agreement, we approve of disagreement, in what we hold for truth. Not to do so is to cease to hold truth as true; it is to hold it to be nothing better than probable opinion. In our days men sometimes think it good-natured to treat truth and falsehood as at bottom much the same thing; but this cannot be done with impunity. In the first age of Christianity it was not so. "Ye have an unction from the Holy One," says St. John, "and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son." Now this direct language of St. John would jar upon the ear of a generation which thinks that something is to be said for every falsehood, and something to be urged against every truth. But, like the Athanasian Creed, it is the natural language of those to whom religious truth is a real thing, and not a passing sentiment or fancy. The law of truth within us necessarily leads to our forming judgments, no less than does the law of right.

Nor is this all; for, in the second place, as, indeed, you will have already reflected, Holy Scripture stimulates and trains the judicial faculty within us, making its activity keener and wider than it would have been possible without it. The

great servants of God in the Bible are intended to rouse us to admire and to imitate them; and what is this but a judgment of one kind? The sinners in the Bible, from Cain down to Judas Iscariot, are intended to create in us moral repulsion, not for their persons, but for their crimes. And what is this but an inward emphatic judgment of another kind? And as the Jewish law, by its higher standard, makes the judicial faculty in man more active than it was in the case of the heathen, so Christianity, with a higher standard still, makes it more active in the Christian than it was in the Jew. A Jew might give his a wife a writing of divorcement for various causes. Our Lord says that this was permitted only "for the hardness of men's hearts," and He withdraws the permission. Eminent Jews like David were polygamists. Our Lord proclaimed anew the original law of one husband and one wife. A Christian cannot help condemning acts, I do not say agents, that violate the law of Christ, not to do so is to renounce that law as a rule of thought and conduct. Perhaps by the exhortations, which are contained in his Epistles, St. Paul has done more than any other writer in the New Testament to rouse and to guide the Christian judgment. A Christian ought, according to the Epistle to the Hebrews, to have his moral senses exercised so as to discern between good and evil. The most serious charge brought by the Apostle against the Church of Corinth was that the Corinthians had not taken to heart a notorious case of incest which had been brought to his notice. "Ye are puffed up, and have not rather mourned, that he that has done this deed might be taken away from among you." Evidently the Apostle wished the faculty of moral judgment to be very active at Corinth if it was to issue in such practical consequences as this. Indeed, human society has always found it necessary to lay upon some of its members the duty of judging others. Every day of term causes are heard and judged in our Law Courts before the time. Is this to contravene the teaching of St. Paul? Is it not clear that without some such officer as a judge associated human life would be impossible? Differences will arise, crimes will be committed, human nature being what it is, even when it has been renewed and blessed by Christ; and unless differences are adjusted and crimes are punished, human society will go to pieces. No, a judge, so far from being an un-Christian functionary, is the organ, within certain narrow limits, of the judgment of the human and Christian conscience. I say within certain narrow limits, because he can only deal with human actions so far as they do or do not traverse the law, which wisely, or unwisely, as the case may be in different times and countries, society has made in order to protect itself. What these actions which he judges are in themselves, what they are before God, what He is thinking about them now, how He will deal with them

hereafter, of all this a human judge, as a judge, knows nothing. He has no pretensions to be a moral inquisitor; his duty is to administer the law of the land, and in this last capacity he is most assuredly not traversing the precepts of the Gospel, unless, indeed, the law of this or that country in this or that particular should unhappily be opposed to them.

What, then, is the Apostle's exact meaning when he bids the Corinthians "Judge nothing before the time"? The point is, what does he mean by nothing—what is the class of judgments no one of which is permitted to a Christian? Some of the Corinthians, let us remind ourselves, were saying that the Apostle himself was not faithful, was not sincere. If they had merely said that he did not teach the truth, he would have argued the matter out with them, as he did with the Judaizers in Galatia. As it was, they undertook to decide what was the character and worth of his motive, and therefore he bids them judge nothing—that is, nothing of this purely internal character "before the time, until the Lord come." Our Lord would drag bad motives from their obscurity. Our Lord would bring to light the hidden things of darkness. Our Lord would show in the full light of day the real motives upon which all before His throne had acted, our Lord would make manifest the counsels of the heart; it is, then, the judgement of that which does not meet the eye, the judgment of the characters as distinct from acts, which is forbidden by our Saviour and His apostles. If we witness an act of theft, we must say that it is an act of theft, and that Almighty God will punish it. If we are asked to say further what is the moral condition of a thief before God, the answer is by no means so easy. There are serious reasons for our hesitating to give any answer at all, for that thief may be already, like his penitent predecessor of old, preparing for death in earnest, and with a promise of Paradise whispered in the ear of his soul.

One reason which makes it difficult for all of us to judge the characters as distinguished from the acts of other men equitably is this; we are seldom, if ever, without a strong bias ourselves; we have, as the phrase goes, our likes and dislikes, only those men who have a very strong sense of justice try to keep these tendencies well in hand before they speak or act in relation to others. We, perhaps flatter ourselves that we only really dislike that which is evil or which we believe to be evil. Goodness often comes to us in a very unattractive garb, with a rough manner, with a coarse address, and we think too much of the garb in which it comes to do justice to what it is in itself. Evil comes to us dressed up in the best possible taste, with the tone and distinction of good society everywhere apparent in its movement and expression, and we shut our eyes to its real character for the sake of its out-

ward charm. Are we sure that we always welcome virtue even when it is not presented to us disagreeably. Just let us reflect, that whether we know it or not, each man of us has a weak side, as we call it—a tendency to some one kind of sin. If we watch ourselves we are pretty sure to discover that this tendency exerts a subtle influence on our judgments of others. We do not heartily welcome virtues which we instinctively feel condemn ourselves. If our tendency be to vanity, we find it hard to do justice to the humble; if to untruthfulness, we make foes of the scrupulously accurate; if to uncharitableness, we vote those who say the best they can of their neighbours very dull company. We assume, without exactly knowing what we do, that the virtues which cost us little or nothing to practise are the most important virtues, and that the vices which contradict these virtues ought to be judged with the greatest severity. We think little, or at any rate, we think less of those portions of the Divine law which we find it hard to obey, and which, perhaps, we do not obey; we are disposed to treat the violation of them in others with great tenderness. A bias like this disqualifies us for honest, equitable judgment of character, and it warns us not to attempt to judge character "before the Lord come."

And another reason which makes the real judgment of our fellow-creatures so difficult is our necessary ignorance of circumstances. If circumstances do not decide our action—and they certainly do not, the human will being what it is—they do, nevertheless, influence it very seriously. Natural temperament is sometimes a protection, sometimes a temptation. Home is sometimes a temple of holiness, sometimes a very furnace of evil; education may be a training for heaven, it may be such a training as would make heaven odious even if it were attainable. The balance of passions of one man's physical frame, the balance of natural qualities in the understanding and in the heart of another man, the grace which has been given, or which has not been given, the friends who have been near us at critical times in our lives to give our career a good, or it may be a fatal turn by a hint, by a word in season, by a sneer, by an innuendo, never since then forgotten—all these things enter into the serious question, how far circumstances excuse or exaggerate guilt; how far they account for or enhance what there is of good in us. Who of us would dare with his eyes open to attempt an answer in the case of any human being whom we know, however intimately? One eye only can take a full and equitable account of circumstances. He knew what had been the circumstances of the penitent thief when He said: "This day shalt thou be with Me in paradise." He knew what had been the circumstances of Judas when He said: "It were better for that man if he had never been born." As for us we

do not know; we only guess at the real sum of circumstances inward and outward which affect human life; and, therefore, we had better "judge nothing" as to character "before the time, until the Lord come."

And a third reason is that we see only the outside of life and character in those whom we judge and whom we know, as we think, perhaps most intimately. This consideration turns, of course, in two directions. Sometimes, under most unpromising appearances, there is a fund of hidden good. We have all of us known people, I suppose, with a manner so rude as to be almost brutal, whom we have afterwards discovered to have very tender and charitable hearts; and persons are certainly to be found in London who have a great reputation for stinginess, but who really save up their money that they may give it to the poor without letting any other human being know that they do so. In the same way we may have met people whose conversations strike us as uniformly frivolous, or, at least, as wanting in seriousness, and yet it may be that this is the effect of a profoundly serious but shy reserved nature, bent on concealing from any human eye the real severe self-sacrificing, self-repressing life that is within. On the other hand, outward appearances may be uniformly fair while concealing some deep secret evil that is eating out the very heart of the soul, like the organic disease which is at work upon the constitution while the bloom of health still lingers on the cheek. Every man who is trying to serve God must know and deplore the contrast between his real life and the favourable reputation which he enjoys among his friends, and must experience something like relief when, now and then, he gets abused, it may be quite unjustly abused, since in this way he feels the appearance is partly redressed. We cannot anticipate God's judgments in either direction: He alone knows His elect, He alone knows who will be finally parted from Him for ever. He looked of old on a pagan and He said: "Lo! I have not found so great faith; no, not in Israel"; He looked upon some of those who had the greatest reputation for goodness in His day, and He pronounced them "whited sepulchres, which, indeed, appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." He said that the first on earth would often be the last hereafter, and that the last would be first.

You may here remind me of our Lord's words: "By their fruits ye shall know them." Yes; but know whom or what? Is our Lord speaking of the human character, and telling us that a man's acts are always the clue to his inmost life? No, He is speaking of false prophets, and He tells us that the goodness or badness of human actions is a guide to the worth of the systems which produce them; He is giving us a test of doctrines. As for character it is by no means always or adequately to be measured by acts. The Pharisees' good

acts were more numerous and indisputable than those of the publican, but the publican's inward disposition was his justification before God.

Once more, there is the soul of every action, the intention with which it is done. It is the intention which gives to our acts their real human meaning, their moral worth. Apart from intention an act is merely the product of an animated machine. We cannot say that an action is really good, although it may be good in its outward form and drift, until we know something of the purpose with which the agent went to work. Thus many actions, in themselves excellent, are corrupted by a bad motive. Prayer is a good action, so is fasting, so is alms-giving; but we remember what our Lord said of those who prayed or gave alms or visited to be seen of men. Let us just ask ourselves what was our motive in coming to this cathedral this very afternoon. There is only one motive which Almighty God would accept—a desire to serve Him and to approach nearer to Him. Was that motive ours? If we take two-thirds of the acts on which we pride ourselves to pieces and ask ourselves quite honestly why we did them, what will the answer be? This, surely, is a very serious question, since a bad motive destroys the acceptableness of the act, however excellent in itself, before God. On the other hand, certainly, a good motive cannot transform an act in itself bad into a good act. A lie remains a lie, even if we tell it with a pious motive. Murder is murder, even though its object be to rid the world of a tyrant or an assassin. All a good motive can do is to soften the character of a bad act in certain circumstances. St. Paul says that he obtained mercy for the acts of cruelty and oppression of which he was guilty in his unconverted days, because he had persecuted the Church in the good faith of ignorance, believing himself to be thus doing God service. Oh, what a mysterious unknown world is the world of motives, the world of intentions with which men act! Human law has little to do with this undiscovered region; it touches the fringe of it, but reluctantly now and then, as when it essays to distinguish between manslaughter and murder. But what do we really know about it? and, in our ignorance, how can we possibly undertake to judge the inward life of others before the time?

On two occasions St. Paul's mind seems to have violated the spirit, if not the letter, of his own precept. When, during his last visit to Jerusalem, he was pleading his case before the Jewish council, the high priest, Ananias, illegally commanded him to be smitten on the mouth, and hereupon St. Paul addressed him as a whited wall—that is to say, a hypocrite, since he professed anxiety for the law which he was actually breaking. If St. Paul subsequently apologised for not recognising the high priest, he did not apologise for so describing a person who had acted as the high priest had acted.

And so when, at an earlier date, Elymas, the sorcerer at Paphos, was doing what he could to prevent the conversion of Sergius Paulus, and questioned the reputation for goodness to which he knew the Apostle was entitled, St. Paul addressed him in public as "full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness." The acts both of the high priest and Elymas had afforded the Apostle grounds for his language, and yet if you and I had been on both occasions in his place, such language about individuals would have been at least wrong in us. The truth is, that on such occasions the Apostle was acting under the guidance of a high inspiration which entirely discovered to him the real character of the men with whom he was dealing, but which it would be contrary to humility and good sense in you and me to assume that we were possessed of. If our Lord said to His hearers: "Ye hypocrites," as He did say to them more than once, Christians at least believe that He saw the men whom he thus addressed, through and through, so they say rightly that there was not a trace of possible injustice in his description. And if at times this power of discerning spirits was imparted to His apostles, it is clear that they are not, when exercising it for certain good purposes, forgetful of their own teaching to their flocks; it is clear, too, that they are not examples for us to imitate.

"Until the Lord come." Yes, only when He comes will there be a judgment at once adequate and universal. Well it is for us that we have not to trust to any of the phrases that are sometimes proffered to us as substitutes for the last judgment—a judgment of conscience. Yes; but whose conscience? What probability is there that the wrong-doer's conscience will do justice to his victim, and how would it profit his dead victim if it did? Lazarus would have deemed the judgment of posterity a poor exchange for the bosom of Abraham. How would you or I be bettered if we were wronged in this life by the judgment of posterity? Posterity, the chances are, will know nothing whatever about us. Posterity forgets all in the generations that precede it, save the few names of historic eminence that float upon the surface of the past. With these it does interest itself, and it may be that hereafter some such now living will receive a measure of justice which is denied them by contemporary opinion, while others who are on the lips of men will be consigned to a relative insignificance. Posterity does judge the few eminences of a past age, and our days have seen various attempts to rehabilitate a Tiberius, an Alexander VI., a Richard III., a Henry VIII., and an Oliver Cromwell. But whether posterity is right or wrong, what does it matter to those most concerned? They hear nothing of its favourable or unfavourable verdict, they have long since passed before a higher tribunal than that of the moral literary phantom that thus absolves or con-

demns them. And what about the millions of whom posterity never hears, but who have no less need of and claim on justice than the few names that survive in literature? Surely it is well that we may look forward to something better than a judgment of posterity.

"Until the Lord come." Yes; He can do that which we cannot do; He can judge men as they really are. He has been appointed to judge the world in righteousness, because He is what He is—the sinless man, and withal infinitely great. There is no fault in His perfect humanity, whether of thought or temper or physical pain, that can for a moment affect the balance of His judgment; there is no sin or weakness to which He has a subtle inclination, or of which He will ever exaggerate the evil; nor is He unacquainted with any circumstances that excuse or enhance the guilt of each who stands before His throne. He has had His eye all along upon each one of us, as of old upon the woman of Samaria up to the very moment when she met Him at the Well of Jacob. He can form not merely an outward but an inward estimate of us; for now on the throne of heaven, no less than in the days of His earthly life, He knows perfectly what is in man; He has no need to make guesses about us; He sees us as we are; He is never misled by appearances; He has searched us out and known us; He understands our thought long before; and, therefore, when He does come, his judgment will be neither superficial nor inequitable; it will carry its own certificate of perfect justice into the inmost conscience of those whom it condemns. "He will bring to light the hidden things of darkness, He will make manifest the counsels of the heart."

In view of this judgment we may well shrink from judging "before the time"—it really lies beyond our ken—the inner condition of those about us. To climb up on the throne of the Judge of the quick and the dead is something worse than a waste of time; it were better to act on his own warning, by judging ourselves as unsparingly as we may have been tempted to judge others, that we, too, may not be judged. We know that He who "did not abhor the virgin's womb," who "overcame the sharpness of death," will also "come to be our Judge." "There is mercy in Thee, O Lord, therefore shalt Thou be feared; and, therefore, we pray Thee to help Thy servants, whom Thou hast redeemed with Thy precious blood."

DURING the last four Sundays the pulpit of Great St. Mary's, Cambridge, has been occupied by the Rev. J. de Soyres, of Caius, who has delivered his Hulsean Lectures. He has dealt with aspects of the history of the Reformation, which are sometimes ignored, and has dwelt especially on the work of some of the foreign Reformers, whose work is too often forgotten.



FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, DECEMBER 25, 1886.

DISESTABLISHMENT.

MR. GUINNESS ROGERS, in the current number of the *Nineteenth Century*, supplies another example of the Nonconformist incapacity to define what they mean by Disestablishment. He does not care for Disendowment. Let the Church keep all that can be shown to belong to her. He leaves that question to the State, having a shrewd suspicion that the State will never relax its hold, and adds, in a casual way, that he does not think it ought. He is quite indifferent to the interchange of pulpits—rather prefers to keep himself to himself. What he insists upon is “religious equality,” which he thinks “intelligible enough to all who are anxious to understand it.” Now, in our experience, this is just the most unintelligible phrase in the whole controversy. Mr. Rogers clearly does not understand it himself. He complains of the State giving “political ascendancy” to the Episcopal Church; but there is no political privilege enjoyed by Churchmen which is not equally enjoyed by Nonconformists, except the Bishops’ seats in the House of Lords, and that is more than compensated by the exclusion of the clergy from the House of Commons. He is furious at the State for recognising only one Church in the nation, and treating the others as outside the Church of Christ. “In effect, the State regards us as excommunicated”; yet he knows perfectly well that the State regards, and compels the Church to regard, the entire nation as within her communion until legally and personally separated. He complains of the Bishop of Oxford treating him as an alien from the Church of Christ. He would not mind it from Cardinal Manning or from Dr. Mackarness if he were a Bishop in a disestablished Church. The wrong is that the State places him in the position of authority he occupies, and therefore it is the State that speaks by the Bishop. Now, whatever the Bishop of Oxford may think or say of Dissenters, what the State does is to compel him to recognise them as within, and not without, the Church. Mr. Rogers may communicate in the Church whenever he pleases, and if

any bishop or priest presumes to reject him the State will vindicate his right. The truth is that the Church by her own act is subject to a State control from which Nonconformists are exempt. What they call political ascendancy in one breath is spiritual bondage in the next. Mr. Rogers supposes himself to have struck the heart of the controversy in his closing words:—“The property belongs to the Church or to the State. If to the State, the Church has no right to complain of a *new application* of it (!). If to the Church, the State has no right to control it. In either case there is no reason why Nonconformists should suffer because of their religious opinions.” But what is their opinion? That the State has no right to interfere with the affairs of the Church. The Church, on the contrary, holds that the State has both the right and the duty to aid her in her work. It would seem, then, that “religious equality” means that the State should both act on the Nonconformist principle itself, and compel the Church to do the same, because the Church is wrong. The Pope and the Nonconformists are infallible, and as on this point they happen to differ, the Dissenters must carry the day. What the State really does is to extend equal justice to all. It maintains the control of all property, secular and religious; it accepts the alliance of the Church, and lets all who object to its alliance do as they please without it. To our mind this is real religious equality.

NOTES OF A HOLIDAY VISIT TO ENGLAND.

BY REV. CANON COURTENAY MOORE, M.A.
RECTOR OF MITCHELSTOWN.

(Continued from page 272.)

ON September the 23rd I made the round of some old “City” churches, under the able guidance of the Rev. Dr. Goddard Colles. Starting from St. Paul’s Cathedral, we began with St. Sepulchre’s, which is a fine perpendicular church, but not of any peculiar interest. It is close to the Old Bailey, and its bell is tolled when any criminal is executed there. In Smithfield, which is close by, there is an interesting inscription on one of the outer walls of St. Bartholomew’s Hospital, which faces the south side of the market. Here it is:—

“Blessed are the dead which die in the Lord,”
“The noble army of Martyrs praise thee.”

“Within a few feet of this spot John Rogers, John Bradford, John Philpot, and other servants of God, suffered death by fire for the Faith of Christ, in the years 1555, 1556, 1557.”

“Near this place is erected a church to the memory of the said Martyrs.”

The church referred to here is the church of St. George the Martyr, Clerkenwell.

CHURCH OF ST. BARTHOLOMEW THE GREAT, SMITHFIELD.—This beautiful old Norman church is undergoing the process of restoration. It was originally the church of a Priory of Augustinian Friars, and was built by the celebrated Prior Rahere. In a

short life of Rahere, written by one of the monks in the reign of Henry II., and published by Dr. Norman Moore, assistant physician to St. Bartholomew's Hospital, in the present year, from a MS. in the British Museum, the following account of the founding of this church is given :—

"This church was fownded, as me have take of oure eldres, in the moneth of Marche, in the name of our lorde Jhu Crist, in memorie of moost blesside Bartholomew, apostle, the yere from the Incarnacion of the same lorde oure Savyoure, MCCCXIII : thaune haldyng and rewlyng the holy see of Rome, mooste holy fadir Pope Calixte the secunde ; preside in the Church of Inglonde, William Archebisshoppe of Cawntirbury, and Richarde Byssoppe of London. Regnyng the younger son of William Nothy ; first kyng of Englichemen yn the North, Henry the firste xxxty yere and a side halfe the thirde yere of his reigne."

The old-fashioned spelling has been copied in the above extract. In Henry I.'s case the date 30 should be 20, as his 30th reigning year was 1132 ; and Pope Calixtus died in 1124, and Richard, the Bishop of London referred to, died in 1128. Prior Rahere's tomb is preserved in the church, but is at present covered, in order to protect it during the restoration. The tomb of Sir Walter Mildmay can be seen, and is very interesting, owing to the fact that he was the founder of Emmanuel College, Cambridge. It is as follows :—

"Mors Nobis Lucrum."

"Hic jacet Gualterus Mildmay Miles, et Maria uxor ejus ; ipse obiit ultimo die Maii 1589. Ipsa decimo sexto Martii 1576. Reliquerunt duos filios et tres filias. Fundavit Collegium Emanuelis Cantabrigiæ. Moritur Cancellarius et Subthesaurarius Scaccarii et Regiæ Majestati a Consiliis."

The next church visited was

ST. ETHELDREDA'S.—Near this church the Bishop of Ely used to have his town house ; and owing to causes which are unknown to me this church at some period passed out of Anglican hands. It is said to have been used as a Dissenting place of worship for a time, but at last it sank so low that its fine crypt became a beer cellar. Cardinal Manning, no doubt with an eye to its ancient Pre-Reformation history, bought it and refitted it for Roman Catholic worship. The Duke of Norfolk has presented a stained window for the east end, value £1,000. The crypt is equal in length to the church, and is also fitted up for service. There are either two or three altars in it. At the west end there is a large collecting-box, like a pillar post, labelled, and divided into different compartments, thus :—For "The Pope," for the "Faithful Departed," for the "Holy War." This last title was rather puzzling, and I asked the sextoness what it meant. She said that this collection was to provide Masses for deceased persons of intemperate habits. Whether this be correct or not I cannot say, but it is her explanation of it.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ETERNAL HOPE.

SIR,—I have to thank those of your correspondents who have remarked on my letter in your number of the 27th ult., for exonerating me, as I desired, from all wilful attempt at dogmatising.

I cannot reply to "J. B." ; his ideas and mine, I apprehend, rather traverse than contradict each other. Perhaps I do not view Professor Drummond's work with so much of admiration as he does ; the analogies upon which Mr. Drummond dwells are no doubt very interesting, but some of the more important of them do not, I think, by any means run on all fours. Respecting Mr. Murphy's correction, I cannot altogether accept it, while I do not believe that he and I take really opposite views. I think that in speaking of the Redemption which our Saviour wrought in His Sacrifice and Resurrection as a means to a purpose, I am not astray. The whole of that apprehension of Christianity which is derived from this view is to be found elaborated in the works of that great and remarkable thinker Alexander Knox, more completely than in any other writings that I am conversant with. If I send any reader to the study of them, I shall not regret that an expression of mine, which might have been put in better form, shall have led to the introduction.

I do not attempt to defend the relevancy of the Divine communication in Genesis vi. 3, to the subject of eternal life and death, further than by observing that I except against your esteemed correspondent "Presbyter's" reason for thinking it irrelevant. He says that immortality was not revealed in the time of Noah. We cannot be certain that it was not. It is a very tenable opinion, to which I confess something more than an inclination, that much that was revealed in the patriarchal period was lost. Many persons have thought that traces of true revelation exist, corrupted, in sundry of the mythologies of the Gentiles ; and I regard this conjecture as far more probable, and far more philosophical, than the fancied derivation of the more civilised religions of antiquity from fetish worship. Job, or his biographer, believed in life after death. The absence of records of such a doctrine during times that were void of written records at all, is but negative and unsatisfactory proof. The revelation of it must have come at some time ; why not to Noah, or before him ?

When Mr. Sandlands tells me that I ought to be dogmatic, he certainly acquits me of dogmatism. A teacher, he says, ought to teach nothing but certainties. I did not assume, in my letter in your number of the 27th ult. to be a teacher. I gave, *quantum valeant*, my thoughts, to help myself, and if it so be, others, to arrive at, or come near to, the truth. I am a layman ; but for all that, I recognise that I am far more likely to arrive at the truth by keeping to, than by wandering from, the lines of Scriptural interpretation occupied by the Church Catholic ; and more especially by that most eminent member of it the Anglican Church. Mr. Sandlands holds the doctrine concerning everlasting punishment as it is taught in our Articles and Formularies. I know of two places only in our Formularies where it is definitely set forth : in the verse of the hymn *Quicumque Vult*, "They that have done good shall go into life everlasting ; and they that have done evil into everlasting fire ;" and in the prayer in the Burial Service, "Deliver us not into the bitter pains of eternal death." I say definitely set forth, for I think that it is, in these two places ; but I know that there are some who think otherwise, and I am not so sure of my own opinion being right as to justify me in speaking of this as a certainty. The doctrine is not in the Articles.

It was in one of those three of the Forty-two Articles of Edward the Sixth, which were not retained in 1562. It is not a doctrine of the Church Catholic; and it ought not, I submit, to be so, for the Bible leaves us, I doubt not with intention, in uncertainty on the subject. If I speak too positively, let me limit what I say to this: the Bible contains no definite revelation about it, as it does about the Christian verities of the Trinity in Unity, the Incarnation of our Lord, and the Resurrection of the dead.

It would not be worth while for me to remark on Mr. Sandlands's criticism on my view concerning the nature of evil, were it not that I think that without my view, or something like it, the idea of evil as disorder, and opposition to God's perfect Will, is incomplete. "What is goodness," your correspondent asks, "but a negation of evil, in the same sense that evil is the negation of goodness?" (I said "negative," which is not the same as "a negation.") In answer to this I would observe, that a man that had led the life of an oyster, eating and sleeping, and doing neither good nor harm, would not be called a good man. White, Mr. Sandlands says, is the negation of black, and black of white. I was taught, when young, that white is a compound of light of all colours, and black the absence of light of any colour. Warmth is not, I think, the negation of coldness, although coldness is the absence of warmth, which is a positive quality. It would be a very queer definition of *plus* to call it the negation of *minus*, or of presence, to call it the negation of absence.

I do not find any difficulty in understanding what Mr. Erskine means by his very pregnant analogy, quoted by Mr. Murphy. Indeed, I had thought the idea that it contains to be original with the latter. His remarkable book on the nature of Faith contains many sayings of a kindred nature to that which Mr. Sandlands seems to challenge as unmeaning.

Your correspondent must have fallen into some strange mistake when he found somebody's Bible with a pen or pencil mark through the word "damnable." There is no such expression in the Bible as "damnable nature of sin." It is likely that your correspondent's friend was about to substitute "destructive" for "damnable" in 2 Peter ii. 1. That word, which is employed in the Revised Version, is a more faithful rendering.

I join Mr. Sandlands in questioning Mr. Murphy's contention, that physiological analogies teach that pain is either destructive or corrective. But I do so with submission, for Mr. Murphy knows far more of natural science than I do. I have not, however, even a notion of how the position would be maintained, or what analogies are alluded to. I cannot but look on pain as a consequence rather than a cause.

EDMUND LAWRENCE.

16th December, 1886.

SIR,—Mr. Sandlands says, in the PULPIT of the 11th inst., that there is nothing practical in the doctrine of Eternal Hope, and "nothing that is calculated to lead men to live holier lives." I fully admit that a doctrine must be tested by its legitimate and natural consequences. And what are the legitimate and natural consequences of the opposite doctrine of eternal despair—the dogma of the fixity and hopelessness of the future state? How many has it made unhappy in their belief, and how many has it driven into un-

belief? If Mr. Sandlands has never met with such cases, his experience is unlike mine, though I am not a clergyman.

Where in the Bible are the words, "damnable nature of sin"? I cannot find them in the Concordance. The idea which they express is in the Bible everywhere, but in making quotations one ought to be accurate as to words.

Mr. Sandlands cannot understand the saying that probation is related to education nearly as law to Gospel. To me it is self-evidently true, but I could not make it clear to one who does not understand it without writing a treatise. I must refer him to the essay on "The Purpose of God," in "The Spiritual Order, and other Papers, Selected from the Manuscripts of the late Thomas Erskine of Linlathen: Edmonston and Douglas, 1871,"—one of the most instructive and suggestive works I have ever read.

Mr. Sandlands asks, "Where does analogy teach that pain is destructive or corrective? The question, however, is rather of punishment than of pain." Surely it is a well-known fact, that severe or long-continued pain tends to kill, and it is a common-place remark that so far as regards the individual offender, punishment has failed unless it either reforms or destroys.

JOSEPH JOHN MURPHY.

Belfast, December 12th, 1886.

THE APPENDIX TO ST. MARK'S GOSPEL.

SIR,—Mr. Heber Evans has favoured us with his reasons for considering that 2 Timothy was written before the Roman Epistles, *i.e.*, Philippians, Colossians, Ephesians, and Philemon. His position, as a critic, is well nigh unique. Dean Alford, in his *Prolegomena* to the Pastoral Epistles, observes: "No writer as far as I know has attempted to place that Epistle (2 Timothy), supposing it to be St. Paul's, at any date except at the end of his life." Had the Dean lived to this day he would have witnessed the phenomenon. The reason of its rarity is not owing to the absence of a great variety of opinions on the life and writings of St. Paul, but because the view which Mr. Heber Evans advocates involves a double perversion of sound criticism on the Pastoral Epistles, and, besides, it indubitably leads to a result which I shall point out before concluding this letter.

The first perversion is that he is bound to assume that the other two Pastoral Epistles (1 Timothy and Titus) were written at some period of St. Paul's life antecedent to his imprisonment. They breathe an air of freedom denied to the 2nd Timothy. St. Paul is going from Ephesus into Macedonia (1 Tim. i. 3), of his own free will, and again he determines to winter in Nicopolis (Titus iii. 12). Unless these two Epistles were written during the Apostle's release, and before his second captivity, they must have been before his first. Now a close examination of the known circumstances of St. Paul's life at the possible date of these two Epistles (1 Timothy and Titus), has led critics of such different schools as Bleek, Davidson, and Alford, to name no others, to reject as improbable the composition of these Epistles during the known life of the Apostle. Their arguments need not be reproduced here, and are easily accessible. Further, the close affinity of these two Epistles in style and language, their relation in this respect to

2nd Timothy, and their corresponding difference with the other Pauline Epistles, proclaim that they were written about the same period. This, it is generally perceived, is impossible on the supposition of a single captivity. Not a single English Biblical critic of eminence maintains it. Archdeacon Farrar sums up the matter tersely:—"On the assumption that the Pastoral Epistles are genuine, such a theory forces us into a mass of impossibilities." By adopting a view generally condemned by sound critics of various schools, Mr. Heber Evans exhibits his first perversion of right criticism.

His second is, that in placing 2nd Timothy in the first captivity, which I am aware the German critic Wieseler does, he out-Wieselers Wieseler by antedating it to the Roman Epistles, and that on grounds which are not only in themselves flimsy, but partial and subjective. The close connection which he sees between the Third Gospel and Acts with the Epistle to the Ephesians is of this latter character. It is purely subjective. Most commentators see a close similarity between that Epistle and that to the Colossians in their Christology; none of them see the alleged closer connection between St. Luke's works and one Epistle more than the other. Neither, in fact, come so near to St. Luke as 1 Cor. xi., in the institution of the Lord's Supper. Surely Mr. Heber Evans must perceive that mere "purpose and doctrine" are too intangible to settle a question of dates. And in no case could such a subjective consideration override the more tangible arguments which the movements of St. Paul's companions afford. Mr. Heber Evans's argument here is partial. He considers only the case of Mark and Timothy. I refer to his letter. Now even in their case something may be said. Mark may have been in Rome at the time St. Paul arrived as a prisoner. We know nothing of his movements after Barnabas took him with him to Cyprus. There is nothing improbable, therefore, in Mark being already at Rome. As for Timothy, Paul's "own son in the faith," who had already made so many journeys for and with the Apostle, what more natural, then, that he should go to Rome and place his services at the disposal of his spiritual father? Onesiphorus, a less intimate disciple, did so; then why not Timothy? But granting that the point is doubtful, the case of Demas is altogether against Mr. Heber Evans's theory. Now Demas is favourably mentioned in two of the Roman Epistles (Col. iv. 14, Philemon 24), while in 2nd Timothy, "Demas hath forsaken me, having loved this present world, and has gone to Thessalonica." Naturally, therefore, this fair-weather disciple was with the Apostle during the period of penning the Roman Epistles, when Christianity was making way in the Prætorian guard and in the palace of Cæsar, but when persecution arose he fled. According to Mr. Heber Evans, this obvious course of events is inverted. Demas forsakes St. Paul first, gets well beyond the reach of his personal influence, and returns straightway to become honourably recorded as a "fellow-labourer." This is highly improbable. The case of Tychicus harmonises with that of Demas. Tychicus is the bearer of two of the Roman Epistles (Col. and Eph.), perhaps also of the Epistle to Titus. This takes him away from Rome. Accordingly, in 2 Tim. iv. 12, we read:—"Tychicus have I sent to Ephesus." All this is natural on the supposition that the Roman Epistles precede 2 Timothy. The contrary theory sends Tychicus away from Rome without any obvious reason, and brings

him back, equally unobviously, except it be to become the bearer of St. Paul's Epistles. The case of Aristarchus agrees with the two, considered as far as it goes. He is mentioned as a "fellow prisoner" and "fellow worker" (Col. and Philemon), but not at all in 2 Timothy. The most natural explanation is the later date of this Epistle to Timothy. The cases of Erastus and Trophimus (2 Tim. iv. 20) cannot be made to harmonise with St. Paul's first captivity. Again, the tenor of that 2nd Timothy, one of resignation with firmness, contrasts with the tone of hopefulness and joy in Philippians and Philemon. Mr. Heber Evans overlooks the "if," that important monosyllable, in Philip ii. 17:—"If I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all"; when comparing it with 2 Tim. iv. 6, "For I am already being offered, and the time of my departure is come" (R. V.). In the Philippians the doubt is seasoned with hopefulness: "But I trust in the Lord that I myself also shall come shortly"; a hopefulness which in the Epistle to Philemon goes so far as to desire preparation to be made for his coming to him at Colosse (sec v. 22), "For I hope that through your prayers I shall be granted unto you." This hopelessness is natural to the earlier period of St. Paul's captivity, while the sorrowful firmness and anticipation of the end, which characterise the 2nd Timothy, as, naturally become a later date. In this discussion of probabilities we are bound to be guided by the larger number of evidential cases arising from the documents themselves. This larger number points to the 2nd Timothy as of later date than the Roman Epistles. In this view all reasonable critics are agreed. The exception, a temporary one I hope, of Mr. Heber Evans is a perversion of sound criticism. It cannot but embarrass his advocacy of the Pauline authorship of St. Mark's appendix. This discussion will not be unfruitful if it convinces him of that fact.

Mr. Heber Evans cannot see that St. Paul may, under God's Providence, have been acquitted and absent from Rome before the terrible persecution of 64, and he makes merry over St. Paul's second imprisonment. Now mirth is good, especially at Christmas-time, for it is a promoter of good digestion, but I am not aware that it advances Biblical criticism as well. A second imprisonment is not so utterly absurd and incredible. One need not go far back in history to find instances. In our own century the two Napoleons had each a double imprisonment. Some of our Irish M. P.'s seem in a fair way of incurring the same. I have read of many cases in the police reports of double commitments, but I am not aware of the convicts laughing at the absurdity of their second imprisonment, when working out their sentence. In the case of St. Paul, his liberation and second imprisonment rest not only on the voice of tradition and the testimony of early Christian fathers, but on such agreement with a careful examination of the documents as satisfies such learned and cautious critics as Döllinger, Bleek, Neander, Lightfoot, Westcott, Ellicott, Sanday, Wordsworth, Alford, Farrar, etc. The denial and laughter of Mr. Heber Evans will not shake the strength of their unanimity or of the grounds on which it rests. But there is one thing which they may do. They may influence those who are doubtful to join the Neologian camp, and reject the genuineness of the Pastoral Epistles altogether. "If St. Paul was put to death at the end of his first imprisonment, the Pastoral Epistles must

certainly be spurious." With this *dictum* of Arch-deacon Farrar I cordially agree. I daresay that many others have come to the same conclusion. What, then, is the result, involuntary doubtless, but none the less real, of Mr. Heber Evans's arguments, but the rejection as spurious of the Pastoral Epistles? They cannot, without glaring incongruities, be made to fit into the record in the Acts ending with the first imprisonment, and the effort to force the point cannot but be injurious to their genuineness. Hypothesis against hypothesis, that of the second imprisonment and of the latest possible period for the publication of 2nd Timothy, is the one most in harmony with all the circumstantial evidence of the case.

YOUR REVIEWER.

DO WE ADVANCE OR RETROGRADE?

SIR,—Christmas brings with it another gift from the Laureate's bounteous hand—"Locksley Hall Sixty Years After"—and, as might be expected, many of the anonymous critics in the papers raise the outcry that there is a sad declension here. There is nothing of the kind, but a marvellous recrudescence of lyric beauty and power, the more remarkable because coupled with an exhibition of intellectual wealth, which shows itself in a sweeping, though somewhat pessimistic, survey of the age in which we live. It is the fashion commonly to underrate the later works of the best writers. The envious literary world is almost always keenly on the watch for fallings off, imaginary or presumed. No doubt Shakspeare's later works, when he had retired to the country, "The Tempest," "Cymbeline," "The Winter's Tale," were sneezed and sneered at by his contemporaries. Scott's marvellous later series—"Quentin Durward," "Woodstock," "The Talisman," "The Fair Maid of Perth," "Anne of Geierstein," far more imaginative than "Waverley" or "Guy Mannering," fraught with the same romantic spirit which animated the "Lay of the Last Minstrel"—all failed to satisfy the critics of the day. Lord Tennyson may console himself—not that he is likely to need consolation—by the example of his mightiest predecessors. Then, too, he has drawn up a most powerful bill of indictment against his contemporary age, and, speaking through another, with whom it seems hard not to identify himself in part, denounces the weakness and the littleness of his surroundings. We cannot wonder that some anonymous critics should find themselves smitten and confounded, more especially those who indulge in the delusion that they are themselves "the topmost Seers of time." They imagine these reproaches to be addressed to themselves, and naturally prove recalcitrant.

But a very serious and a burning question is raised by the poet Laureate—Are we retrograding, on the whole, and is the world of society destined to perish? The dramatic speaker in the poem seems to think so, therein agreeing with Canon Liddon, the most fashionable preacher of the hour. I desire to confine myself to this issue, and in so doing have to cover a wide field in narrow space. Lord Tennyson, or rather his spokesman, touches on all the darker shadows of contemporary life. First, on the horrors of Irish brute-ferocity, shown in the cruel injuries wrought on the cattle of unpopular proprietors; then on the Socialistic use of dynamite for the purpose of de-

struction; then on the silly chatter of equality which knaves indulge in, and fools listen to with applauses; then on the dangers involved in what is practically universal suffrage; then on the pernicious viciousness of certain received writers, rhymesters included, and it is difficult not to believe that the Laureate thinks of poet Swinburne, that wordy windbag of the hour, when he cries:—

Keep your brother's vices open, strip your own foul passions bare;

Down with reticence, down with reverence—forward—naked—let them stare!

Then, too, the thinker touches on our fearful social evils, crime and hunger casting our maidens on the streets, the wretched pay of the starving sempstress, the fever, nay, the incest arising from close housing of the poor, ugliness in building spreading in country as in town, too many of our higher classes, even of our girls, parading their own shame in making money lord of all,—it is a terrible indictment, and has much of truth, but there is a counter-side to all this that needs to be allowed for. First, there is the plain and certain fact that crime is decreasing, and has decreased largely within the last twenty years! Some of our prisons are closing for lack of inmates now; others have been closed already. Sunday schools, evening classes, pastoral visitations, have wrought wonders. Why does Lord Tennyson ignore not only the Church, but even Christianity itself? He protests most vigorously against the gross materialism of certain writers—the Huxleys, Tyndalls, Cliffords, and the like—but he does not even glance at the only sufficient answer to their carnal reasonings,—the revelation of a God of Love. Is not this hidden from the poet's and the thinker's eyes by the ghastly travestie of the Gospel, which is commonly substituted for it, the terrible "evil tidings," that even the self-oblation of God Himself can only save a very few, comparatively speaking, of His creatures from endless agonies of remorse and insufferable physical torments? Where is the use of talking about a God of Love, until this hideous falsehood be repudiated and left behind us in the deep abyss of darkness? But Lord Tennyson knows this to be a wicked and a monstrous slander on Almighty God. Why does he not say so? Again, there is the advancing tide of a pure and lofty sacramentalism, hallowing common things, and gilding daily life with beauty, as even Goethe saw so clearly, and so nobly has expressed. I have argued in your columns and elsewhere, again and yet again, for the Presence and the Living Sacrifice. I have shown that the love of Calvary glows within the heart of our Ascended Lord, and that He works in our midst as the High Priest after the order of Melchizedek, and that our adoration is due, not to His Body, but to Himself, under His appointed symbols. And there is progress, both sacramental and doctrinal. The thoughts of men are widening. Gradually the thick veil is being withdrawn, which has been spread as a covering over the face of all nations, the dogma of the endlessness of evil. Socially, too, much has been wrought. It is no longer the fashion for *gentlemen* at dinner tables to tell one another smutty stories as soon as the ladies have withdrawn. There is much evil ever in the world and in society, but it is no longer blatant and triumphant. There is one evil on which Lord Tennyson barely touches. He speaks of our Party leaders not being wholly just, but he says nothing of the monstrous aberrations of our oldest statesman, encouraging rebellion and awaking all the worst

memories of the past; nor does he recognise the noble self-denial of a Hartington, and all those independent Liberals who have followed his example. Regarding the age as a whole, as far as English-speaking peoples are concerned, there is much to inspire us with hope; and call forth our best endeavours. I am constrained to admit that I cannot perceive the same advance in other lands. In France there seems to be positive declension. In Spain, Austria, Italy, in all Latin lands, there is open and deadly war between intellect and religion, and no possibility of reconciliation without a sweeping Church reform. On this subject I will not enter; but as far as Britain is concerned, and her great Colonies, and the noble United States beyond the water, there is progress, on some points slow, on others swift, but no stagnation. The last General Election proved victoriously that the millions may be trusted with the suffrage. As long as working men were without it they could not be Conservatives in the best sense. Now they feel themselves to be a part and parcel of the Constitution. Irish barbarism would cease at once to rage in the presence of determined rule, and all the noble and more generous qualities of the Celt would come into operation as soon as he felt it his duty and interest to promote the cause of order. Ultramontanism is a grievous adversary, but, if I mistake not, it will be shackled ere long by Rome itself. If not, the Papacy is doomed and the Latin Communion with it. When all is said that can fairly be advanced to the contrary, we must recognise advance in the general tone of literature, to which Lord Tennyson himself and the author of *Paracelsus* have nobly contributed. There is advance in our theology. Such a representative man as Canon Westcott could scarcely have lived at an earlier date than the present. There is advance in politics. We have probably never had a better ministry than that we now have, and the highest honour is due to our Whig Unionists. There is advance upon the whole in social manners, and refinement and largeness of thought. There is advance, above all, in the condition of the working classes, who have now become to a large extent orderly members of the commonwealth. I believe that they are suffering, and that we all suffer from the evils of unrestricted competition, or free imports of the goods we could raise at home. I believe that a nation acts unwisely for the sake of a momentary supposed gain to allow its land to go out of cultivation, and itself to become wholly dependent on the outer world for the means of existence. I am satisfied that the first and most essential duty of every State is to develop its internal resources, and promote the interests of production and the productive classes. Controversy with so-called "free-traders" is useless, because we start from wholly different premisses, and have a totally different aim. Theirs is to promote the interest of the individual speculator or non-producing consumer; ours to advance the permanent welfare of the entire community. But, after all, we cannot all think alike on every point; it is scarcely to be desired we should. So far we may, I hope, agree. In spite of all the vast and pressing evils of the hour, God is with us, not only as a Church, but as a nation, yes, as an English-speaking congeries of races; and as such we may hope, as the Laureate says, "to hold our own"; yea, and to press forward on the rugged path which leads us to perfection.

ARCHER GURNEY.

Reviews and Notices.

"TRUSTEES' GUIDE TO INVESTMENTS." By Arthur Lee Ellis, M.A., B.C.L. Oxon, Barrister of Law. London: Reeves & Turner. 1887. Pp. 58.

WE have seldom, if ever, met with a book which better fulfils its object than this clear and compact little work. We congratulate the author on the successful accomplishment of his aim to be "of practical service to trustees and their advisers, by giving them an outline of the principles on which they should act as regards trust investments, and by enabling them to ascertain, with the least possible difficulty, upon what securities they are authorised to invest." He does this in three very lucid and concise chapters on—(1) The duties and responsibilities of trustees with regard to the investment of trust funds generally; (2) a trustee's powers of investments (*a.*) under statute, with list of statutory investments, (*b.*) under instruments of trust; (3) Certain kinds of investment considered, particularly real securities." Every statement of fact and principle is authenticated by reference to cases given in foot-notes. In these days of the multiplication of voluminous and useless, if not misleading, books, it is a pleasure to meet with so compact and useful a "Guide," that has not a single word of padding, or an unnecessary foot-note. Mr. Ellis has appended to it a full and accurate index, which greatly enhances the value of the work. The work is eminently calculated to remove the troubles and anxieties of Trustees, and if accepted as a handy guide, will prevent loss and litigation to a very benevolent and self-denying class of the community. As most of the clergy act as either public or private Trustees, we strongly advise them to consult this Guide, which is published at the moderate price of two shillings and sixpence.

THE PEACE OF CHRIST.

"Peace I leave with you; my peace I give unto you. Not as he world giveth, give I unto you."—JOHN xiv., 27.

"I leave with thee My peace;
Not as the world might give, I give to thee.
It is a fount whose stream shall never cease,
But widen to a sea."

"No, my Redeemer! no!"
(Thus in my restless youth I made reply)
"The streams of heavenly peace can never flow
For me, before I die."

"Love I can understand,
Although it passeth knowledge; and Thy power
I can exult in;—Saviour, from Thy hand
I seek that twofold dower;—

"Let love and strength be mine;—
And joy I can imagine, full and free;
And knowledge of Thy will and Thy design;
But peace is not for me."

"Our earthly life and breath
Are spent in deep unrest and hurrying haste;
A draught of peace would seem a draught of death;
I should not know the taste."

Thus once I made reply,
And to the blast I turned my aching breast.
But when the storm was threatening yet more high,
I found unsought-for rest.

The cloud that was so dark
Burst not in tempest, but in calming rain,
Which stilled the waves that surged around my bark ;
And now, though clouds remain.

And youthful joy is fled,
I feel the calm that follows on the strife ;
And, by the star of Christ in safety led,
I find that peace is life.

M.

SPEAKING at a meeting at Stalybridge to consider a scheme for building nine new churches and sixteen mission-rooms in the neighbourhood, the Bishop of Chester observed that Church reformers were threatening to pull the Church in pieces ; but they did not intend to let it be either pulled in pieces or overthrown. The safest way to prevent such a catastrophe would be to support and extend the work the Church was doing.

MR. ROBERT LODER, of Whittlebury, who was member for New Shoreham for many years, has sent £100 to the Church House, and £500 to the London Hospital.

PREFERMENTS AND APPOINTMENTS.

- Andrews, Rev. John Frederick, M.A., Rector of St. Mary Steps, Exeter.
Andrews, Rev. W. S., M.A., Perpetual Curate of the Chapel Royal, Brighton.
Anketeil, Rev. Henry Kennedy, Vicar of Seagry and Chaplain of the Chippenham Workhouse ; Vicar of Wootton Bassett, Wilts.
Awdry, Rev. William, Canon of Chichester and Principal of the Chichester Theological College ; Vicar of Ampot.
Bradley, Rev. David Frederick, M.A., Vicar of Yeadon, Guiseley.
Cavalier, Rev. Anthony Ramsden, Licensed Preacher in the Diocese of Ripon.
Cogan, Rev. H. B., M.A., Vicar of Eastdean.
Cooley, Rev. William L. J., Vicar of Ponteland ; Honorary Canon of Newcastle Cathedral.
Courtenay, Rev. Charles, Vicar of Upper Armley, Leeds ; Vicar of Emmanuel Church, Liverpool.
Dawson, Rev. R., Chaplain of the Chippenham Workhouse.
Eardley-Wilmoth, Rev. E. A., Rector of Walcot, Bath ; Surrogate for the Diocese of Bath and Wells.
Fraser, Rev. G. Houlton, K.C.L., Curate-in-Charge of Hoby-cum-Rotherby, sometime Rector of Tulla ; Curate-in-Charge of New District, South Wigston, Leicester.
Geldart, Rev. James William, LL.M., Rector of Kirk Deighton ; Rural Dean of Weatherby.
Hamilton, Rev. William Frederic Tucker, M.A., Vicar of St. John-the-Baptist, Woking.
Harrison, Rev. William, B.A., Vicar of Wherwell, Hants.
Hole, Rev. William Henry George Francis, Rector of Georgeham, Devonshire.
Jackson, Rev. Sydney, Chaplain of the Holborn Workhouse and Schools at Mitcham.
Johnson, Rev. Ambrose James, B.A., Vicar of Toftrees, Norfolk.
Kempe, Rev. John Henry, Chaplain of Torrington Union Workhouse ; Rector of Meath, Devonshire.
Long, Rev. H. F., Vicar of Ferryhill ; Vicar of Bamburgh, Northumberland.
McMichael, Rev. William Fisher, M.A., Perpetual Curate of Lee St. Matthew.
Marley, Rev. Robert, Vicar of the Whitechapel, Cleckheaton.
Osborne, Rev. Henry Trimmer, M.A., Rector of St. Leonard's, Colchester.
Owen, Rev. Richard, Rector of Erryrys, Mold.
Palmer, Rev. Joseph Blads, B.A., Vicar of Easby, Yorkshire.
Partridge, Rev. Walter Henry, B.A., Rector of Caston, Norfolk.
Penny, Rev. R. G., M.A., Rector of Warbleton, Sussex.
Pugh, Rev. H. B., Rector of Dalham ; Rural Dean of Thurlow, Diocese of Ely.

- Richardson, Rev. John, B.A., Rector of Saddington, Market Harborough.
Rogers, Rev. Thomas, M.A., Mus. D., Vicar of Roxwell ; Surrogate for the Diocese of St. Albans.
Secretan, Rev. William Woodhouse, Rector of St. Mary Steps, Exeter ; Rector of St. Edmund's, Exeter.
Sedgwick, Rev. W. Walmsley, Chaplain H.M.S. *Thunderer* ; Vicar of Salter Street, Hockley Heath, Warwickshire.
Singleton, Rev. Edward, M.A., Vicar of Great Cornard.
Smith, Rev. C., Vicar of Awbridge ; Vicar of Hedge End, Botley, Southampton.
Stenning, Rev. G. C., Vicar of Beaulieu ; Vicar of All Saints', Alton.
Stickland, Rev. R. P., M.A., Curate of St. George's, Edgbaston ; Chaplain of the School for the Indigent Blind, St. George's Fields, Southwark.
Stock, Rev. E. E., Curate of Ulverston ; Perpetual Curate of Rydal.
St. Patrick, Rev. Beaufoy James, B.A., Rector of Chillesford ; Vicar of Wantisden, Suffolk (by dispensation).
Strickland, Rev. W. E., M.A., Rector of Egremont, Cumberland ; Vicar of St. Paul's, Carlisle.
Teulon, Rev. Josiah Sanders, M.A., Prebendary of Chichester ; Principal of Chichester Theological College.
Thicknesse, Rev. Francis N., Curate of Bolton-le-Moors ; Rector of Limehouse.
Trapp, Rev. William Seddon, Rector of Marsham, Norfolk.
Twells, Rev. Richard Lionel, M.A., Rector of St. Peter's Island, Diocese of Antigua ; Curate of Burnham with Boveney, Diocese of Oxford.
White, Rev. Frederick George Herbert Henry Eugene, M.A., Chaplain Royal Navy.
Wilson, Rev. R. V., Chaplain to the *Thunderer*.
Winfield, Rev. Benjamin, B.A., Head Master of Manchester Commercial Schools ; Licensed to Officiate in the Diocese of Chester.
Winter, Rev. Seneca William, S.C.L., Licensed Preacher in the Diocese of Exeter.
Witts, Rev. Francis Edward Broome, M.A., Rector of Upper Slaughter, on his own petition.

CLERICAL OBITUARY.

- Allen, Rev. John, M.A., Master of St. John's Hospital, and formerly Vicar of Prees and Archdeacon of Salop, at Lichfield, aged 76.
Gathercole, Rev. Michael Augustus, formerly Vicar of Chatteris, at Chatteris, on the 11th inst.
Hawtreys, Rev. Montague John Gregg, forty-six years Rector of Rimpton, and Prebendary of Wells, at St. Mark's, Windsor, on the 12th inst., aged 82.
Hayman, Rev. Samuel, Rector of Douglas and Canon of Cork, at Douglas Rectory, Cork, on the 15th inst.
Maude, Rev. F. H., for thirty-eight years Vicar of Holy Trinity, Ipswich, at Aldeburgh, Suffolk, on the 18th inst., aged 64.
Menzies, Rev. William, thirty-three years Rector of Winnall, at Danemark Park, Winchester, after a short illness, on the 14th inst., aged 81.
Pool, Rev. John, Priest, Curate-in-Charge of Ibsley, at Ibsley Rectory, Hants, on the 12th inst., aged 59.
Read, Rev. John Herbert, D.D., Archdeacon of Prince Edward Island, at Penzance, on the 14th inst., aged 71.
Stubbs, Rev. Edward Stuart, eldest son of the Rev. S. D. Stubbs, Vicar of St. James's, Pentonville, N., at St. Moritz, Engadine, Switzerland, on the 19th inst.
Woodward, Rev. Thomas Benjamin, Priest, B.A., at Kemerton, on the 11th inst., aged 55.

WIDOWS' AND FAMILY MOURNING, AT FIRST COST.—Henry Pease and Co.'s Successors, Spinners and Manufacturers, Darlington (established 1752), hold the largest Stock of Mourning Dress Materials of every description ; execute orders the same day as received, and send patterns post free, at a saving to the purchaser of 25 to 50 per cent. All Parcels carriage paid.

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